JAIN RĀMA KATHĀ
OR
PADMA PURĀṆA
(Padmacarita)

Volume II

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by
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Parva 30

Bhāmaṇḍala's meeting with his parents

In due course of time the rainy season filled with clouds disappeared somewhere and the sky carried the lustre of the shining sword (1) The lotus and other flowers, disturbing the minds of the passionate people, looked fine in the water which became spotless like the hearts of the noble people (2) The winter season arrived smiling at the white lily flowers The rainbow disappeared and the earth was deprived of the mud (3) The clouds having no possibility of lighting, appeared quite white like the cotton, were found scattered here and there (4) The night as the new bride having the beautiful red lips of the redness of the evening, was clad in the white garment of moonlight, and the moon served as a *cūdāmani* to her, appeared quite charming at that time (5) The sheldrake birds were adding to her beauty and the intoxicated cranes were issuing sweet notes over the banks of the step walls in which the swans were moving in the lotus forest (6) Though the universe looked charming with the winter season, still Bhāmandala, getting devoted to Sītā, it appeared like the fire (7) Bhāmandala, whose body looked quite charming due to apathy, once shedding away the shame, spoke to his intimate friend, Vasantadhvaja, in presence of his father,(8) "You are quite lazy and are quite slow in performing the task of others Many nights have passed in my thinking about Sītā But still you are unconcerned (9) I am drowning in the ocean of hope in which vast whirlpools are appearing Therefore, O friend, why are you not helping me?"(10) Hearing to the pathetic works of Bhāmandala, all the people with wisdom present there were taken aback feeling disgusted (11) Thereafter finding them all grieved and crying like the elephants, Bhāmandala felt shameful lowering his head for a moment (12) At that point of time Vidyādhara Brhatketu spoke, "Why had this matter been concealed till now? It should be revealed so that the prince might get disappointed (13) Then all of them, making Candrayana to speak, revealed the truth in stammering words to Bhāmandala (14) They said, "O prince, we had brought the father of the girl here itself and making all the efforts and had sought for the girl from him but he told us that he had already committed to give away the girl to Rāma (15) When he defeated us in discussion then we consulting among ourselves made a condition that who so ever would, out of Rāma and Bhāmandala string the bow he would be the lord of the girl (16) We had put in the condition keeping in view that Rāma would not be able to string the bow and ultimately you would get the girl. But

the gem lıke bow appeared for Rāma the auspicıous one, lıke the pıece of flesh before a hungry lıon Rāma strung the bow and the gırl was won by Rāma, who became hıs wıfe Thıs gırl could attract the heart wıth her speech. She was quıte youthful and beautıful She had the face of the rısıng moon and could be compared wıth Laksmī She was devoıd of passıon (17-19) The bows known by the names of Sagarāvarta and Vajrāvarta, were no ordınary bows of present tımes but were quıte ancıent ones, havıng the club, plough and other weapons wıth them They had been establıshed by the gods Because of the serpents of Uraga and Suprana types, ıt was not possıble for anyone even to look at them But ın spıte of thıs both Rāma and Laksmana strung them both and Rāma achıeved the gırl who was the most beautıful one ın the world (20-21) Presently the gırl cannot be forcıbly kıdnapped even by the gods, then what to speak of the people lıke us who had become ınsıgnıficant because of theır ınabılıty to handle the bows?(22) O prınce, ın case you feel that why was the gırl not kıdnapped before the *Svayamvara*, then ıt ıs to be stated that Madhu, the son ın law of Rāvana ıs the ıntımate frıend of Janaka, then how could we kıdnap her when he was there?(23) Therefore, O prınce, knowıng everythıng about the matter, be healthy and comfortable You are ındeed quıte humble The way ın whıch a task ıs destıned to happen, ıt cannot be done otherwıse even by Indra "(24)

Thereafter lıstenıng to the news of *Svayamvara*, Bhāmandala felt ashamed and dısgusted wıth a paınful heart he started thınkıng (25) My bırth as Vıdyādhara ıs of no consequence because I could not achıeve the gırl lıke an ordınary human beıng?"(26) Havıng been fılled wıth jealousy and anger he spoke to the assembly smılıngly, "When you are so afraıd of the earth dwellers, then what ıs the use of your beıng the Vıdyādharas"(27) I shall myself go and carry here the gırl myself I shall also subjugate the Yaksas who keep the bows as a trust wıth them "(28) Thus speakıng, he boarded the plane and flew away ın the sky From there he wıtnessed the earth fılled wıth cıtıes and forests (29) Then he sıghted the Vıdagdha country fılled wıth several mountaın and also reached the cıty of hıs earlıer bırth (30) He suddenly thought, "I have seen thıs cıty sometımes earlıer " Thus thınkıng, he was remınded of hıs earlıer bırth and got faınted (31) The courtıers who had been perturbed brought hım back to hıs father, where the damsels applıed the sandal paste over hıs body Then he regained hıs conscıousness (32) The ladıes wıth the wınkıng eyes, smılıngly saıd, "O prınce, your anxıety lıke thıs ıs not proper (33) Because, you beıng so ıntellıgent, lıke the earth dwellers, wıthout vısualısıng the cause of your actıon, you have appeared before

the preceptors like this (34) There are several girls with the kings of the Vidyādharas race, possessing the lustre better than the goddesses Therefore you can have them, o beautiful one, don't earn the evil talk of the people in this way "(35) Then Bhāmandala, whose head had been cast down because of grief and shame, said, "Disgrace to me who having been influenced with illusion, behaved in this manner (36) Even the people of the degraded castes are not allowed to behave like this How have my evil deeds placed me in a deplorable condition?) 37) I slept with her in the same womb The rise of the evil deeds has been slowed down today and because of this I could know the truth (38) Thereafter Candragati, kissing the face of Bhāmandala who had been overpowered with grief which was placed by him in his lap and asked him.(39) O son, you tell me, why have you spoken these words?" In reply to this Bhāmandala said, "O father, listen to me about my earlier story which is worth telling You listen to me "(40)

"In my earlier birth, I had been a king of Vidagdha country, who plundered other countries, well known in the world, a war monger, who protected his people, and was possessing enormous riches I was known by the name of Kundalamandita (41-42) Because of the rise of my evil deeds, I kidnapped a Brāhmana woman, while the Brāhmana was disdainfully humiliated as a result of which, getting fed up, he left the place (43) The army commander of the king Anaranya, then usurped my entire kingdom and only my body was left with me Thereafter, becoming a pauper, while wandering on earth, I reached the *āśrama* of a sage (44) There I achieved the *dharma* of Jina, which is adored in all the three worlds, well aware of all the ailments of the worlds, and possesser of the great soul (45) Then at the discourse of the great preceptor who was attracted to all the creatures, I took a vow of not consuming flesh I possessed little strength, therefore I could hardly take any more *vratas* (46) There is a great glory of Jaina discipline, that in spite of my being a great sinner, I escaped the evil position (47) With the influence of my taking refuge in the religion of Jina and the Jaina discipline, my soul together with the soul of another one, reached the womb of Videhā, the queen of Janaka (48) The queen Videhā, together with a daughter also gave birth to a son As the vulture snatches away the piece of flesh, similarly, the son was kidnapped by someone (49) The abductor carried the infant in the sky higher than even the constellations In fact it was the same person whose wife had been kidnapped by me (50) Initially he thought of killing the infant, but subsequently changing his mind, he slowly dropped the child from the sky (51) At that point of time you were present in the

orchard Finding me falling from the sky, you caught hold of me, while I was falling from the sky and compassionately handed over the infant to your queen.(52) By your grace, I grew in the lap of the queen, achieved the best of the Vidyās I was brought up with extreme loving care "(53) Thus speaking, Bhāmandala kept quiet All those present there uttered lamentation getting surprised (54) The king Candragati, on hearing this, felt enlightened getting in accessible knowledge He realised the pleasures of enjoying the company of the women, was deprived of the fruit of comfort, and a bandage of the world His mind which was devoted towards the worldly pleasures was diverted, he resolved about the future course of action correctly, he bestowed the entire kingship to his son, and at once proceeded to take refuge at the feet of great sage, Sarvabhutahita (55-57)

Lord Sarvabhutahita was well known in the world, for providing delight to the noble people, and possessed all the virtues (58) The king adored the great sage, Sarvabhutahita, who was lodged in the Mahendrodaya orchard, and offering prayers to him in devotion, placing the folded hands over his head and then said, "O lord, I have disowned the household Now, by your grace, receiving Jina-*dīksā*, I intend to perform *tapas* (59-60) When the sage said, "Be it so" then Bhāmandala emotionally supported the idea The bugles were sounded aloud, the best of the damsels, sang the auspicious song, at the tune of the flute Several of the musical instruments were played upon which issued the thundering sound The bards started reciting "The son of Janaka is becoming victorious and the sound echoed in the sky (61-63) The sound emerging from the orchard at night, which echoed in the sky and was quite appealing to the ears, awakened all the people of Ayodhyā at night (64) Hearing the sound of pleasure relating to the ascetics, the Jaina people were extremely delighted and the people with false vision felt disgusted (65) Hearing the sound, Sītā also got up as if having been served with the nectar She was thrilled in all her limbs and her left eye started fluttering (66) She thought, "Who is this Janaka, whose son has become victorious? These intoxicated words are being heard again and again (67) Janaka is the elder brother of Kanaka and my father could he be the same brother of mine who had been kidnapped earlier?"(68) Thus thinking, her mind was filled with the affection of her brother Then she while lamenting started crying aloud (69) Then Rāma, having a beautiful body, spoke the sweet words, "O Vaidehī, why are you becoming helpless due to the grief of your brother (70) In case he is your brother in reality, then we shall find him out tomorrow, there is no doubt about it

In case, he happens to be someone else, then, O intelligent one, what is the use of so lamenting?(71) Because the clever people do not grieve for those who have passed, dead, stolen, or those who have been lost (72) O beloved, one feels disgusted only for someone who is cowardly, or the one who is devoid of wisdom To the contrary, the one who is intelligent and valorous, no one laments for him (73) In this way the night was passed, while the couple was so conversing between themselves. It appeared as if it vanished quickly due to compassion and the welfare music of the dawn was played (74)

Thereafter the king Daśaratha, after attending to his bodily requirements, came out of the city respectively with his sons and the women (75) They were accompanied by hundreds of courtiers and felt surprised at the Vidyādharas camping here and there (76) In a moment, they observed a fort, which was filled with *gopuras* and was as vast as the city of Indra (77) Then they entered the Mahendrodaya orchard, which was filled with flags, *toranas* studded with gems and several of the sages lodged there (78) Reaching there, the king Daśaratha offered his salutation to the sage Sarvabhutahita and offered prayers to him He also witnessed the occasion of the receiving of *dīksā* by the king Candragati in the morning (79) He performed a great *pūjā* of the great preceptor, along with the Vidyādharas Thereafter he took his seat with his brothers and other relatives, on one side (80) Bhāmandala, feeling some what painful at heart, also was seated with other Vidyādharas on one side (81) The Vidyādharas and the householders of earth were listening to the discourse of the sage, on the duties of a householder, seated side by side (82)

The preceptor was speaking that the *dharma* of the sages is the *dharma* of the valorous people, it leads to extremely peaceful direction, bestows welfare, is difficult to achieve, is the essence of all and creatures fear in the degraded people (83) By achieving this *dharma* of the sages, the noble people indeed enjoy the heavenly comforts without any doubt (84) While several of them achieve *Kevalajñāna* and becoming the foremost in the world, achieve *moksa* (85) Passing through the hill and the lower creations, the one who is freed from the world with flames, that path is said to be the best (86) Such a type of path was indicated by the great sage, who did good to all the creature, spoke in deep thundering voice, created the best of delight for all the creatures and was omniscient (87) The people whose minds were filled with ecstasy, heard the discourse of the great sage which could remove all the doubts and sufferings (88)

When there was an interruption in discourse, then the king Daśaratha asked, "O lord, what was the reason of Candragati - the king of Vidyādharas developing *vairāgya*?"(89) Sītā with a clear vision, who was seated closeby, intended to know about her brother and because of that she became quite attentive in hearing (90) Then the lord Sarvabhuti, having a spotless soul, said, "O king, you listen to the surprising tale of the *jīvas* which was created by them with their *karmas* (91) Influenced with the wind of the *karmas*, Bhāmandala's soul wandered in the universe for long feeling painful Ultimately on his rebirth he was achieved by the king Candragati Candragati then handed him over to his queen Puṣpavatī, for upbringing Becoming youthful when he was attracted towards a damsel, then he looking at the portrait of his own sister Sītā, became extremely worried (92-93) For the engagement of Sītā Janaka was kidnapped by means of an illusory horse Ultimately there had been a *Svayamvara* for Sītā in which Rāma the son of Daśaratha was groomed With this incident Bhāmandala was extremely worried (94) Suddenly he was reminded of his earlier birth as a result of which he was fainted On regaining consciousness, the king Candragati asked him the reason for it Then he narrated the story of his earlier birth (95) I was born in the city of Vidagdha in the Bhārataksetra, with the name of Kundalamandita as its king, I had been a sinful person Therefore I abducted the wife of a Brāhmana named Pingala of the city, who was quite charming (96) I used to create disturbance in the kingdom of the king Anaranya Because of this, his army commander Bālacandra, usurping my entire kingdom, drove me out of the country Ultimately, while wandering, I arrived in the *āśrama* of the sages and I took a *vrata* not to consume the flesh anymore (97) As a result of that I achieved devotion in *dharma* and having been relieved of all my blemish I met with my end After my death, I took birth from the womb of Videhā, the queen of Janaka As luck would have it, the woman who was abducted by me, was also reborn in the womb of Videha at the same time (98) Pingala, on his return from the forest found the cottage empty, he felt so painful as if having been scorched with the fire in the tree hole (99) He became mad after her and started showering rain of tears like the evil times He felt grieved and asked everyone whomsoever he met about his beloved (100) Then he started lamenting uttering the name of his beloved saying, "Because of your love for me, I left the mother Prabhāvatī, father Cakradhvaja, the vast fortunes and the loving brothers, in the foreign land (101-102) For my sake you lived on simple food and deplorable costumes In spite of that o beautiful one, where have you gone, leaving me?"(103) Having been burnt with

grief and suffering from the fire of separation, he wandered in the forest, mountains, on earth with grief stricken heart for a long time Ultimately he started performing *tapas* but even in that condition the desire for his wife troumbled him (104)

Thereafter achieving the body of a god he started thinking as to whether his wife had been reborn in lower creations (105) Or being simple by nature has been born as a human being or has she achieved a divine position by devoting herself to the lord Jina at the end of her life?(106) Thus thinking and with a firm determination, he fixed his vision and then thought, "Where is the wicked enemy who abducted her?" After thinking for some time, he came to know that his enemy had also entered with her in the womb of Videhā the queen of Janaka (107) The queen Videhā gave birth to a twin a boy and a girl In order to take revenge for his enmity, he carried away the male child, but because of the rise of his *karmas* his jealousy was subsided As a result of which he, with the application of *Laghu Parnividyā*, blessing him for long life, left him in the sky (108) During the night filled with moon light, the child was caught by you, and was handed over by you to the queen Pusparvatī Do you not remember it?(109) By your grace, I achieved the position of a Vidyādhara, in reality Videhā is my mother and this Sītā is my sister "(110) At these words of Bhāmandala, the entire assembly of Vidyādharas was surprised Candragati then, getting frightened from the world, entrusting the entire royal riches to the care of Bhāmandala, I arrived here, telling him, "O son, your parents are living with grief without you Therefore you provide delight to them "(111-112) Then Candragati thought that the one who is born must die, and the one who dies has to be reborn in a womb Then he developed *Vairāgya* (113)

In the meantime Bhāmandala, enquired of the sage Sarvabhutahita, "O lord, why were Candragati and others, so lovable towards me?"(114) In reply to this the great sage said, "I shall narrate the story of your parents in the earlier birth You listen to me "(115) There was a Brāhmana living in a village Vimuci Anukeśā was the name of his wife The name of their son was Atibhūti Sarasā was the name of the wife of Atibuti (116) Once upon a time, a Brāhmana named Kayana, arrived at his house with his mother named Uri and decamped with all the riches and Sarasa (117) Anubhuti felt painful because of this and started wandering on earth in search of his wife On the other hand, with the departure of Anubhuti, no member in the house was left and the remaining wealth was stolen away by the thieves (118) The Brāhmana named Vimuci, had already left for some other place in the hope of getting some *dakṣinā* When he learnt

that his ancestral house has been destroyed then he returned home quite speedily (119) One his return he found that his wife Anukāśa was completely upset, clad in shattered garments Then he assured her and left the place in search of his son with Uri the mother of Kayana (120) While wandering he came to know that there lived an Ācārya in the city of Sarvanpura He had illumined the universe because of his *avodhiprana* Therefore he went to him in order to know about his son Vimuci felt immensely grieved and was feeling painful because of missing of his son and the daughter-in-law (121-122) Observing the glory of the *tapas* of the *Ācārya* and listening to the various types of the situations on earth, he developed *vairāgya* and receiving *dīksā* from him, he became an ascetic (123) All the three of them *viz*, Vimuci, Anukośa and Uri all the three Brāhmana women went to an Āryaka named Kamalakānta, received *dīkṣā* and performed *tapas* (124) The *jīvas* of Vimuci, Anukośā and Uri, meeting their end following the *dharma* free from achment, achieved the heaven named Brahmaloka, which was free from anxiety (125) Atibhuta and Kayāna, believed in violence and were envious of the sages Therefore meeting their end with evil intentions, achieved the degraded position (126) Sarasa, the wife of Atibhuti was reborn as a doe in the valley of the mountain Balahaha She getting terrified from a tiger, getting separated from the flock of the dear fell in the forest fire and died (127) After the removal of the sins, Manasvāmī became Cittotsavā (128) Kayāna, on the other, after his death was reborn as a horse and a camel respectively Thereafter he was reborn as Pingala, the son of Dhumrakeśa (129) Atibhuti, on the other hand after wandering on earth, became a swan over the bank of the Tārakṣalake Sometimes an eagle tore out its entire body and getting injured the swan fell near the Jina temple (130) The preceptor named Yasomitra was repeating the *stotra* of lord Arhant to his disciple, listening to which the swan died (131) As a result of this he was reborn as a Kinnara having the age of ten thousand years, over the mountain named Nagattara and falling from there, he was reborn as king of Vilagdha Nagara known as Kundlamandita (132) Because of the influence of his earlier faculty, Pingala kidnapped the girl Cittotsavā and from him, she was kidnapped by the king Kundalamandita Their earlier births have already been described (133) Out of these, Vimuci Brāhmana was reborn as the king Candragati His wife named Anukeśā was reborn as Puspavatī (134) Kayama became the god who abducted the girl While Sarasā was reborn as Cittotsavā. Uri became Videhā, while Anubhūti became Bhāmaṇḍala (135)

Then the king Daśaratha with his eyes wet with tears, embraced

Bhāmaṇḍala (136) At that point of time all the people present in the assembly were filled with surprise All of them were immensely thrilled and the eyes of all were wet with tears (137) The love for her brother was apparent over the face of Sītā, who like a doe, rushed towards her brother raising her arms She reaching him, said, "O brother, I am meeting you for the first time in my life." Thus speaking, she embraced him and after crying for a log time she regained patience (138-139) Rāma, Lakṣmana and other relatives too, got up suddenly and embraced Bhāmanḍala, exchanging sweet words with him (140) Thereafter, offering their salutation to the great sage, all the Vidyādharas and the earth dwellers, came out of the orchard, filled with ecstasy and were looking quite graceful (141) After consulting Bhāmandala, the king Daśaratha, sent a letter to the king Janaka through a Vidyādhara who could move through the sky (142) The best of the plane of Bhāmandala was flying though the sky way, which was being carried by the swans It was surrounded by several of the Vidyādhara warriors (143) Thereafter Bhāmandala accompanied with Daśaratha entered the city of Ayodhyā with great pomp and show (144) King Daśaratha, the owner of enormous fortunes, celebrated great festivities on the arrival of Bhāmanḍala (145) As per the command of the king Daśaratha, Bhāmandala was comfortably lodged in a charming vast and palace with step well, and orchards (146) On the occasion of the great festivities, Daśaratha distributed so much of riches in charities that all the paupers, receiving the wealth beyond their desires, were freed from poverty (147) On the other hand learning from the Vidyādharas carrying the letter about the discovery of his son, felt immensely delighted (148) The king Janaka then read out the letter and believing in its authenticity, was filled with happiness His entire body was filled with delight (149) Then he asked the Vidyādharas, "Is it a dream? Or is it the true knowledge during the awakening Come here, I shall embrace you now "(150) Thus speaking, the king Janaka, whose eyes had been filled with tears and the eyes balls were wavering, embraced the Vidyādharas who carried the letter, like his own son (151) Then, he, dancing in ecstasy, gave away all the costumes and the ornaments on his person to the Vidyādharas Only such of the clothes remained on his person which could cover his nudity (152) By the time the relatives of the king Janaka increased the delight of others, then the plane of Bhāmanḍala, the lustre of which was spread in the sky also reached there (153) The king Janaka, feeling dissatisfied, enquired from Bhāmanḍala about his welfare again and again Then all the Vidyādharas narrated the entire story of Bhāmandala to Janaka with all the details.(154)

Thereafter the king Janaka, boarding the plane, reached Ayodhyā in a moment The sound of trumpets was being heard in Ayodhyā (155) Descending from the plane, he tightly embraced his son, with the delight of the embrace, his eyes were closed and he lost consciousness for a moment (156) Regaining consciousness, he looked at his son with his eyes filled with tears, touching him with his hands (157) The mother Videhā, as well, after embracing her son, was fainted for a while because of the excess of her delight Regaining consciousness, she started lamenting in such a way that even the creatures of the lower creations felt merciful (158) She lamented, saying, "O son, why were you abducted by a horrible enemy at the time of birth?(159) My mind has been burning like the funeral pyre, getting anxious about you It has today become peaceful after a long time, having an audience with you (160) Puṣpavatī is quite fortunate a lady who fondled you in her lap during your childhood with your body covered with dust and kissed your face over which the sandal paste was applied She has enjoyed the sight of your childhood body (161-162) The tears kept on flowing from the eyes of the mother Videhā and the milk kept on oozing from her breasts for a longtime, achieving the company of the best son (163) As the attendant of Jina lives in the Airāvata-ksetra, similarly Videhā, casting her glance, over her son, was absorbed in the ocean of ecstasy (164) After staying in Ayodhyā for a month and getting pleased with his meeting with all the brothers and relatives, Bhāmandala said to Rāma,(165) "O lord, you are the only refuge of Sītā and you happen to be her best relative You reside in her heart in such a way that there is no separation at all (166) Bhāmandala, who had the best of heart and had the best of performance to his credit, embracing his sister affectionately, tendered her noble advice repeatedly (167) The mother Videhā too embracing Sītā said to her, "You are the beloved of your mother-in-law and father-in-law You should earn praise of all by serving them (168) Thereafter, Bhāmandala, with the permission of all the people, entrusting the care of the kingdom of Mithilā to Kanaka, accompanied with his parents, went to his place (169)

Gautama Svāmī then said to the king Śreinka, "O lord of Magadha, you observe the effect of the deeds performed in the earlier birth Rāma, with the influence of *dharma* alone achieved the relative Bhāmandala, who was the king of Vidyādharas, achieved the spouse like Sītā who was a paragon of beauty and possessed all the virtues Besides he achieved the divine weapons like *kavaca* plough, club, and the bow which was beyond the reach of even the gods. He also got the brother like Lakṣmaṇa who was the abode of fortunes (170-171) A person who listens to the story of

the union of Bhāmandala with his parents, with a spotless heart, such a person possessing an auspicious soul, enjoys the company of his relatives for a longtime, remaining quite healthy (172)

Here ends Parva 30, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the Bhāmandala's meeting with his parents (Verses 1-172, P T 7225)

Parva 31

Vairāgya of Daśaratha and exile of Rāma

Then the king Śrenika, asked Gautama Svāmī, "O lord of the great glory what did the king Daśaratha, the son of Anaranya, do, after achieving all the riches?(1) O glorious one, you are well aware of the ancient story of Rāma and Lakṣmana, therefore, you kindly narrate the same to me "(2) When so questioned by the king, the great sage said, I am going to tell you the story as has been revealed to me by Sarvajñadeva You better listen to me (3) He had said that once the king Daśaratha asked the omniscient sage Sarvabhūtahita, offering his salutation to him, about his doubt (4) He said, "O lord, I had taken many births, but I am not aware of anyone of those births, but you are aware of everything (5) O lord, I intend to know about them, therefore you please tell me I adore you and by your grace I would be relieved of my illusion "(6) Then the sage Sarvabhūtahita spoke to the king Daśaratha, who was anxious to know about his past birth (7)

He said, "O king, listen, you possess the noble wisdom I shall tell you all whatever has been asked by you You have achieved this noble wisdom after extensive travelling throughout the country I shall narrate the same (8) It is not you alone who has travelled in this painful world, but several other people who accumulated the *karmas*, because of the rise of these *karmas* have also travelled through the world (9) O king, the conditions of the people in the three worlds have been described to be of three types, i e the best, the medium and the poor (10) Out of these the condition of the deplorable people is the poorest, those of the *bhavyas* (or the beautiful ones) is of the medium type, while that of the *siddhas* is the best (11) This position of the *Siddhas* is spotless and pure, and provides the eternal comfort The people suffering with the sounds of organs of senses and who are blind with the illusion are unable to visualize the same There condition is always that of *Caturgati* which makes them moving Their violent behaviour is filled with *rajoguna* and *tamoguna*. The movement of the *abhavya jīvas* is extremely painful and is beyond

description The *bhavya jīvas* move to achieve *moksa* In order words the *abhavya-jīvas* are always on the move, while some of the *bhavya jīvas* achieve *nirvāna* as well The place where the *dravyas* like *dharma* and *adharma* are found is called the earth, or the *loka*, while the rest is known as the sky All the creatures of the world are innumerable, which never get destroyed The particles of sand, the rays of the sun and the moon or the sky could be compared with them In other words, as there is no end of the particles of the sand, there is no end of the sky, or there is no end to the rays of the sun and the moon, similarly the number of the *jīvas* is unlimited The three worlds having movable and immovable things are limitless and comprise of the self-performed deeds and the *jīvas* of several *yonis* reside here All the *siddhas* who have appeared on earth, so far, those who are found presently, or those who would appear in future, they would be the followers of the *dharma* propounded by the Jina and not otherwise Those who are infested with doubt because of their sinful ways, and have no inclination towards *dharma*, how could they achieve the *Samyagdarśana*? The one having no faith, how could he achieve *dharma* and the reward for the same? Those whose souls are deprived of the *Samyagdarśana*, those who have been surrounded with the bodies of the *karmas*, who are attracted towards the false religion, who are free from self interest, such people always get suffering in the form of ignorance (12-21)

There was a householder in the city of Hastinapur who had a wife named Dipini, who was infested with false pride, anger, jealousy and lacked devotion She was filled with evil thoughts and always denounced the ascetics She never gave food to anyone herself, nor did she allowed others to do so In case anyone indulged in giving away charities, the forcefully dissuaded his from doing so She had several such shortcomings She was filled with envious feelings Thus spending time, she started wandering in the vast ocean of the universe (22-25) On the other hand Upasti, practicing charities, with the influence of his noble deeds, was reborn as householder named Madraka, in the city of Andrakampura A son, was born to his wife Dhārinī He was quite fortunate and had other relatives too He had a wife named Nayana Sundarī (26-27) He offered food to the sages with a spotless mind, having collected it from several countries at several times As a result of which he achieved the end of his life while meditating He was reborn as an Ārya in the Videha-kṣetra of Dhatakikhand island to the north of the Meru mountain He enjoyed all the pleasure there for the duration of three *palyas* and was then reborn in the heaven (28-29) Falling from there,

he was reborn as Nandivardhana, the son of Nandighosa and Vasudhā (30) Once the king Nandighosa, listening to the discourse on the best of *dharma* achieved the divine wisdom and entrusting the care of his kingdom to Nandivardhana, went to the sage Yaśodhara and receiving *dīkṣā* from him started performing *tapas* After the end of his life appropriately, he was reborn in the heaven (31-32) Nandivardhana, on the other hand, while carrying on the duties of a householder, adoring the *Pañca-namaokāra-mantras* spent his time After enjoying all the pleasures in world for a period of a crore of years, he met with his end by accepting *sanyāsa* and reached the *Pañcama*-heaven Falling from there he was reborn in the Videha-*ksetra,* to the west of the Sumeru mountain, lodged over the Vijayārdha mountain, in the city of Śaśipura as a son to the king Ratnamālī and the queen Vidyutlatā His name was Suryajaya (33-35)

Once the immensely valorous king Ratnamālī proceeded towards the city of Simhapura for the purpose of waging a war, which was ruled by the king Vajralocana (36) He was accompanied with the beautifully dazzling chariots, foot soldiers, elephants, horses and the valorous warriors and courtiers well equipped with the weapons which created darkness (37) Finding Ratnamālī so equipped with the *kavaca* over his body, Vajralocana chewing his lips in anger, holding the bow in his hand, who intended to destroy the place of his enemy with his fire-arms, was mounted over the forepart of the chariot, who was quite forceful and had an awful form, a god suddenly said to him "(38-39) O Ratnamālī, what is all this which is being done by you? Shed away the anger I shall narrate to you the events of your earlier birth (40) In this Bharata-ksetra, there had been, king named Bhūti ruling the city of Gānadhāra Upamanyu was the name of his priest Both the king and the priest indulged in evil deeds (41) Once listening to the discourse of the sage Kamalagarbha, the king took a vow, that he would not commit the sins any further (42) With the influence of this vrata, he earned so much of merits that he could live in the heaven for five *palyas,* but because of the advice of his priest, his merits were reduced to ashes He then discarded the noble ways In the meantime the enemies attacked him and killed him with his priest (43-44) The priest after his death became an elephant which was wounded in battle and got the *pañcanamaskāra-mantra,* which was beyond the reach of the other creatures Then he was born as a son to the Gāndhāra king Bhūti and the queen Yogagandhā His name was Arisūdana (45-46) Having an audience with the great sage Kamalagarbha, he recollected the events of his earlier birth As a result of this, he became detached and received *dīksā* After his death, he reached the eleventh heaven known by

the name of Satārā as a god In this way, I am the same priest and you are the same king Bhūti's soul who after his death became a stag in the forest of Mandāranya, where it was burnt in the forest fire, while dying it desired for a body without the old age, as a result of which he was reborn as the degraded man known as Klinga In that birth you performed the horrible deeds, as a result of which you fell in the Serkaraprabha hell (47-49) Out of affection for you I went there and addressed you appropriately, as a result of which you became Vidyādhara Ratnamali (50) What type of miseries have not been faced by you?" At these words of the god, the mind of Ratnamālī became apprehensive of the evil consequences (of the war) Hearing this account, Sūryajaya—the son of Ratnamālī also developed detachment Therefore, he, alongwith the noble soul, entrusting the kingship to Kulanandana, the son of Sūryajaya reached to take refuge with the peaceful *ācārya* known by the name of Tilakasundara (51-53) Thereafter Sūryajaya, after performing hard *tapas*, reached the Mahāśukra heaven Falling from there, was born as Daśaratha to the royal sage Anaranya (54) Sarvabhūtahita sage said, "You achieved the auspicious promotion, by performing of little merits in your birth as Upasti and others, like the seed of the banyan tree (55) You have been the king Daśaratha the *jīva* of Upasti and as Nandighosa your father in Nandīvardhana He after performing *tapas*, went to Graivayaka and falling from there, I became the sage Sarvabhūtahita (56) The docile *jīvas* of the Bhūti and Upamanya, because of the result of their merits were born as the king Janaka and his brother Kanaka (57) In fact, in this world, there is no one as one's own nor is there anyone, a stranger The change in the *jīva* comes due to the *karmas* performed by him (58) In this way the king Daśaratha, the son of Anaranya, was enlightened, and leaving all the doubts, becoming humble, he got ready to embrace the discipline (59) He got ready to perform adoration at the feet of the preceptor, he offered his salutation to him and with a spotless mind, he entered the city (60) He thought that "Entrusting the duty of being a Mahāmandaleśvara to Rāma—the intelligent one, let me perform the *vrata* of a sage (61) Rāma who was quite a religious minded one, having a firm mind, can rule the country with his brothers upto the three oceans on the east, west and the south "(62) In this way, getting detached from the attraction of the kingship, devoting his mind for the achieving of salvation, Daśaratha kept on thinking At the same time, the damsel having the form of the winter season having the moonlight as its costumes, having moon as the face, the lotuses as the eyes, getting frightened from the snow disappeared somewhere (63-64)

Because of the contınuous snowfall, the lotuses were deprıved of theır lustre, and the wınter season, whıch upset the entıre world wıth the cold, arrıved there (65) The poor people devoıd of rıches, whose lıps and the corners of the feet had cracks, who were clad ın old and tattered clothes over his body, whose teeth were creatıng sound lıke the *veeṇā*, who had dıshevelled and dry haır over the head, whose bellıes and thighs had become dusty lıke the feathers of the guıneas fowl because of theır warmıng themselves wıth fıre, who were always worrıed about the fıllıng of theır bellıes, who had the black complexıon lıke the cucumber fruıt rıpened wıth the heat of theır own body, resemblıng the bark tree, those whose hearts had been wounded wıth the evıl words of theır wıcked wıves, who always engaged themselves ın carryıng the wood, who always bore the heat of the sun, who carrıed the axes as theır weapons, whose shoulders had been hardened wıth the carryıng of the load, and who fılled theır belly consumıng the vegetable growth, such pauper people, had to suffer ın theır tattered huts durıng the wınter season (66-70) On the other hand, they were contented because of theır havıng enormous wealth, lıved ın the best of the palaces, theır bodıes were covered wıth warm and fragrant clothes They took food ın the gold and sılver utensıls whıch was quıte delıcıous fragrant and fılled wıth fat *(ghee)* quıte playfully Theır bodıes carrıed the fragrance of the saffron, and ıncense of *kalagaru*, they stard at the wındows wıth theır eyes They enjoyed lıfe wıth dance and musıc and were adorned wıth ornaments and the garlands The style of theır speech ıs elegant They are humble, well versed ın arts and because of the rıse of theır noble deeds, they enjoyed company of the beautıful damsels (71-75) *Ācārya* saıd, "one gets comforts ın the world because of the earlıer merıt, and the mıserıes because of the sıns The people have to reap the harvest of theır own *karmas* "(76)

The kıng Daśaratha felt panıc-strıcken because of hıs lıvıng on earth Wıth the desıre to embrace the damsel of salvatıon, he felt detached from the worldly pleasures (77) The gate keepers who offered theır salutatıon to hım crawlıng on earth wıth hands and knees, were commanded by the kıng, "O noble persons call for the courtıers wıth Sāmantas (78) The gate keeper entrusted hıs duty to someone else lıke hım and obeyed the royal command All the courtıers and the mınısters arrıved and seated themselves approprıately, offerıng theır salutatıon to the kıng (79) They saıd to the kıng, "O lord, gıve us the command What ıs the task ahead?" Then the kıng ınformed the assembly whıch was fılled wıth humılıty," I have decıded to receıve *dīkṣā* "(80) At thıs the courtıers and other respectable people saıd to the kıng, "O lord, what ıs the reason for your

thinking in this way?"(81) Then the king said, "This entire world is burning like a straw with the fire of death This is quite apparent to you (82) Just now, I have heard the discourse from the great sage, on the *Śāstras* propounded by the Jina, which cannot be achieved by the *abhavya* people It is to be achieved by Bhavya *jīvas*, who is adored by the gods and the demons alike, who is disciplined, bestows *mokṣa*, is quite apparent in the three *lokas*, is subtle, is spotless, and is without comparision (83-84) Of all the feeling, the feeling of truthfulness is the best and the spotless one which leads to solution I have achieved it today, by the grace of preceptor's feet (85) Several types of whirlpools like the different births are appearing in it like the river It is filled with the mud of illusion, has the controversy in the form of crocodiles, it has the waves of miseries, has the waves like the death, is filled with the water of falsehood, is creating thundering sound of the cries, which is flowing with the force of the false religion towards the ocean of hell You just conceive of the river of the universe All my limbs are shaking with fear (86-88) Influenced with illusion, you should not dissuade me from doing so, because how can the darkness remain with the appearing of the sun?(89) All of you should crown my first son in my place, to unable me to enter the *tapovana* without any obstruction "(90) Visualising the firm decision of the king, all the ministers and courtiers felt grieved The heads of all of them were lowered down (91) They started scratching the earth with their toes Their eyes were filled with tears All of them became lustreless and kept quiet (92) Learning of the fact that the king was about to embrace the Nirgrantha *vrata*, all the damsels of the inner apartment, collected (93) Leaving aside all the enjoyments, the damsels started crying, with tears flowing from their eyes With their ornaments issuing dangling sound, with their eyes filled with tears, they started crying (94)

Finding that the father is feeling detached, Bharata also felt enlightened He thought, "The bondage of love is quite painful, and could be removed quite painfully (95) When the father had achieved the *Samyaga-jñāna*, then where lies the cause of worry? When he intends to receive *dīkṣā*, then why should he worry about the kingdom?(96) What is the need for my consulting anyone? I shall enter the *tapovana* rapidly, which could be the cause of getting relieved of the miseries of the world (97) The body which is the abode of all the ailments, is of no consequence for me The brothers and all other relatives are enjoying the reward of their own *karmas* and are also of no consequence for me (98) The *jīva*, having been blinded by the illusion, wanders alone in the painful forest with birth like the trees "(99)

When Kekayī who was well-versed in all the arts, came to know about the mind of Bharata, started grieving immensely.(100) She thought, "I am losing my husband as well as the virtuous son because both of them are receiving *dīkṣā* What should I do to stop them?(101) In this way, Kekayī, feeling worried and anxious, at once thought of encashing the two boons (102) She went to the king Daśaratha, who had been quite firm in his mind quite delightful and beaming with lustre She occupied half of the throne and said, "O lord, you having been pleased, had declared in the presence of your courtiers and other wives, that you would give me whatever I desired Therefore, o lord, now you give me the boons at the moment Your glory of being truthful is quite spotless, which is spreading in the entire universe because of your charities "(103-105) Then the king Daśaratha said, "O beloved, you speak out what do you mean? O dear, you have the best intention's, you can ask for whatever you desire I shall grant you just now "(106) At these words of the king, Kekayī who had observed the mind of her husband, spoke with the tears flowing from her eyes, "O lord, why have you become so stone hearted? You tell me what type of crime has been committed by us that you have resolved to leave us? O king, you are well aware that my life is controlled by you alone (107-108) The *dīksā* propounded by lord Jina is quite different Why have you thought of embracing it?(109) O the lord of my life, this boy of yours has been brought up with the pleasures like those enjoyed by Indra, then how would you be able to perform as an ascetic which is quite a difficult one?"(110)

At these words of Kekayī the king Dasaratha said, "O dear what is difficult for a competent person? You only tell me whatever you desire is? I shall certainly do whatever I intend to do "(111) At these words of the husband, scratching the earth with her toe named Pradesini, Kekayī said, "owering her head, "O lord, you give the kingship to my son "(112) Then Daśaratha said, "O dear, why do you feel shy about it? You had kept a promise as a trust with me Presently, it would be done as desired by you Shed away the grief You have today relieved me of my debt Have I ever done otherwise against your desire?(113-114) At the same time he called for Rāma and spoke to him with an agitated mind,(115) "O son, this Kekayi, who is well-versed in all the arts, had served me well earlier in a battle, as a charioteer (116) At that point of time, getting pleased, I had declared before my other wives and courtiers that I shall give her whatever she desired But at that time she left that promise with me as a trust (117) Now this illustrious woman is desirous of encashing the boon for a particular purpose of having the kingship for her son (118)

By promising earlier, in case I do not fulfil her desire, then Bharata would receive *dīkṣā* getting detached from the world (119) She would then end her life in the grief of her son Because of my false conduct, I shall earn defame in the world (120) At the same time, this is also not a tradition that the younger brother is crowned as a king in preference to the elder brother (121) Where will you possessing all the valor of a Ksatriya, go with Lakṣmana after the kingship is given over to Bharata? You are quite an intelligent and a clever person, therefore, you tell me, as to what should be done by me, since, I am grieved and worried about this situation "(122-123) Then Rāma with a delightful mind with clear intentions, and being quite humble, said to his father thus, "O father, you better protect the *vrata* of truthfulness and stop worrying about me In case of your earning disgrace, then even the fortunes of Indra would be of no consequence for me (124-125) The son who is born with a firm resolve, who desire welfare of the householder, should always act in a manner which pleases his parents and does not cause any grief to them (126) Only he is the true son, who purifies his parents or relieves them of the grief This is what is said by the people of wisdom (127)

In the meantime when the father and the son were so conversing attracting the assembly, Bharata descended from the palace with the intention of destroying the universe Finding this, the people started crying But the father, feeling grieved of the love for him stopped him He was quite obedient to his father Therefore, he intended to stand before him on the earth, but the father took him in his lap and embraced him and said, "O son, you better rule the country I am proceeding to *tapovana* " In reply to this Bharata said, I shall not rule the country, I am going to receive *dīksā* "(128-131) On hearing this the father said, "O son, you are just quite young and beautiful Therefore, you better enjoy the worldly pleasures and receive *dīksā* when you are pretty old "(132) At these words of the father Bharata said, "O father, why are you influencing me with illusion? The death does not wait for the child or the youth "(133) In reply to this, the father said, "O son, the earning of merits as a householder is also well known Though the degraded people cannot do so, but the best of the people can do so even after achieving the kingship "(134) At these words of the father, Bharata said, "O father, how can a householder, who is overpowered by the senses and is filled with the passions and anger, achieve salvation?"(135) In reply to this the father said, "O son, the salvation, in a single birth is seldom achieved Most of the people do not achieve salvation Therefore, you perform noble deeds while remaining a householder "(136) At these word of the father, Bharata

said, "O father, in case that be the case, then what is the use of being a householder? Because one does not get salvation by the same This is quite certain (137) Moreover, I shall not achieve salvation by succession. I shall achieve is during this birth itself Can Garuda be compared with other birds in speed?(138) The degraded people, because of the flames of passion, keep on suffering and perform deeds relating to their tongues and other organs, but they never get satisfied with the same (139) The more the *ghee* of pleasure is poured into the fire of passions, the more they get inflamed and creates suffering (140) First of all these pleasures are achieved with great difficulty Then it is difficult to protect them In full view of all they get destroyed in a moment Those who enjoy these pleasures, because of the sins, achieve the horrible position (141) O father, I am terribly afraid of the world Therefore, you permit me to leave it, to enable me to proceed to the forest, to perform *tapas* to achieve *moksa* (142) In case the comfort of the *mokṣa* could be achieved in the household, then why are you discarding the same? You are immensely intelligent (143) Only he is the true father, who redeems the son from the grief, supports the performing of *tapas* This is what has been stated by the people of wisdom (144) The *jīva* leaving aside the age, wife, friends, parents, riches, brothers and others departs alone (145) The unfortunate *jīva* which could not be satisfied with the enjoying of the divine pleasures of the gods, how could the same be satisfied with the ordinary pleasures in the human form in the world?"(146)

The father Daśaratha, felt overwhelmed with the words spoken by Bharata He felt thrilled with delight Then he said, "O son, you are quite graceful You have achieved enlightenment in reality You have the best of the human body (147) In spite of the same, o patient one, you have never disregarded my love for you You are the best of the humble people (148) Listen, once my life was in danger in the battlefield At that point of time your mother, conducting herself as the charioteer of my vehicle, saved my life Getting pleased with her performance, I had given a word in the presence of several kings that I shall fulfill her desire whatever it be (149) This is her ancient debt which I have to repay to her, which she has desired to encash today She has spoken quite gracefully that her son should be made the king (150) Therefore, O son, you rule this thornless country, so that I may not be defamed for the breaking of my words (151) Otherwise, your mother, who has been brought up with all the comforts, would surely die (152) Only he could be termed as the true son, who could redeem, the parents from the ocean of grief These are the words of the people of wisdom "(153)

Then Rāma also lovingly looking at him, holding his hand, said in sweet words, "O brother, who else can speak like the words spoken by the father And this is correct also because the gems which are produced in the ocean cannot be found in the lake (154-155) This is not the age for you to perform *tapas* There you rule the country as a result of which the glory of the father would spread in the world like the moon-rays (156) Your mother, whose body is suffering with grief, in case she meets with her end while having so virtuous a son like you, then it would not be proper (157) We can sacrifice our lives for the upholding the truthful words of our father Then you having been so filled with wisdom, why are you turning you face from the fortunes?"(158) I shall spend my time dwelling over a river bank, in a forest or over a mountain, where no one would come to know about me Therefore, you rule the country (159) O abode of virtues, leaving all my share, I am going to take refuge in a forest I shall not cause any pain to you on earth (160) Therefore don't take long and deep sighs Shed aside the fear of the universe Bowing to the command of the father, following the justice, you better rule the country (161) As the moon illumines the group of constellations, similarly you illumine the vast and spotless race of Iksvāku, possessing all the fortunes (162) He is actually the true brother, who illumines by upkeeping the words of his parents These are the words spoken by the people of wisdom "(163) Thus speaking, touching the ground, with his head, offering his salutation at the feet of his father, he left the place together with Laksmana (164)

In the meantime, though the king Daśaratha had fainted, but still no one knew about it, because the pillar against which he had taken shelter while sitting, he remained stuck up with it even in the unconscious condition (165) Lifting up his bow, Rāma at once rushed to his mother, and said to her, "I am leaving on travel to other country "(166) The mother was fainted, listening to the words spoken by Rāma It appeared as if she served as a handmaid by obstructing the knowledge of grief Then when she regained consciousness after a while, then the mother Aparājitā, with her eyes filled with tears, spoke, "O son, where are you going? O son, with best of performance, why are you leaving me after drowning me in the ocean of grief?(167-168) O son, you are beyond the reach of anyone, I have achieved you after making hundreds of efforts As the trunk is the only support of the branches, similarly the son is the only support of his mother "(169) Then Rāma who was too devoted to his mother offered his salutation to her who was lamenting, the words of which pierced through the heart Rāma said to the mother, "O mother,

don't get disgusted I am proceeding to the southern direction and after finding a suitable place, there, I shall also take you There is no doubt about it (170-171) The father, had given the land to Bharata because of the boon he had granted to the mother Kekayi This is a confirmed news and must have been heard by all (172) Therefore, O mother, I shall build my dwelling place beyond the limit of this kingdom, over the Vindhya mountain, thick forest, Malaya mountain, on the sea shore or in some other country (173) Upto the time I shall be present in the vicinity o this country like the sun, the command of Bharata, like the moon shall not hold good (174) Then the mother, who was filled with grief and whose eyes felt disgusted because of the motherly affection, while sobbing, said, while embracing Rāma, "O son, it would be quite proper for me to get alongwith you today itself, because, how could I remain alive in your absence?(175-176) The father, husband and the son are the only support of the chaste ladies of high races Out of these my father is no more, the husband is anxious to receive *dīksā* Therefore, you are the only support of my life presently In case you also leave me, then tell me, what would be my condition?"(177-178) Hearing this, Rāma said, "O mother, this earth is harder than the stones How would you be able to walk over the uneven land?(179) Therefore, presently, I go alone, then selecting a suitable spot, I shall carry you by means of a plane, from here Therefore, where is the question of leaving you?(180) O mother, I speak by touching your feet, that I shall surely return to take you from here O mother, you are well aware of the method of performing the tasks, you better permit me to go at present "(181) At these words of Rāma, the mother permitted Rāma to leave for the forest, and also assured him by speaking several welfare words By now the father Daśaratha had regained his consciousness Therefore Rāma went again to him and offered his salutation to him (182)

Except Aparājitā, Rāma offered his salutation to other mothers, assuring them all with sweet words, embracing all the brothers and the relatives and also speaking sweet words to them, he, whose mind was free from remorse, and was quite generous, besides being just to all, reached to palace of Sītā with his mind filled with love (183-184) Rāma said to her, "O dear, you stay here, I am going to another city " To this, the chaste Sītā, gave only one reply, "Wherever you stay, I shall stay with you "(185) Thereafter Rāma made enquiries from all the ministers, kings and other members of the family quite respectfully " He talked to all the people of wisdom in the city (186) Several of the friends of Rāma had collected there out of affection for him and started embracing him again and again All of them were filled with respect, and their eyes were wet

with tears Rāma made them go back requesting several times (187) But his mind remained unmoved like the Meru mountain Looking at the best of horses and elephants, he came out of the abode of his father (188) Though the courtiers brought the best of the horses and elephants, but Rāma did not accept them (189) Sītā also followed Rāma clad in beautiful garments, whose eyes resembled the blossomed lotus flowers, offering her salutation to her father-in-law and mother-in-law, getting permission from the friends, like Indrānī following Indra (190-191)

Then Lakṣmana, whose heart was filled with the love of his brother, finding Rāma so moving (out of Ayodhyā) with his eyes filled with tears, getting enraged, started thinking, "Why does the father intend to do injustice Disgrace to the temperament of a woman who pins her hope with selfish end and treats other of no consequence (192-193) Rāma, the elder brother is really great and is the bet of all the best people The noble heart possessed by him is hardly possessed by anyone of the sages even (194) Shall I create another universe devoid of noble people or shall I forcibly deprive Bharata of the kingship?(195) I shall destroy the powerful competence of the destiny and falling at the feet of the brother, incite him to get attracted towards Laksmī (196) Or otherwise, it would not be proper for me to think like this in anger, because even a sage having received *dīksā* becomes blind in anger (197) What is the use of my thus thinking inappropriately? The father and elder brother Rāma know, what is right and what is wrong (198) We should best contribute to the spread of the spotless glory of the father Therefore, I quietly accompany the elder brother who is the performer of the noble deeds "(199) In this way Laksmana himself, pacified himself, holding the bow, receiving permission from his father and others, started following Rāma At that point of time Laksmana was filled with humility, he was clad in the costumes quite fit for travel His chest was the abode of Lakṣmī (200-201) The scene of that time was quite pathetic Rāma was walking ahead with Sītā, while the parents, with other two sons, with tears flowing from their eyes like the rain showers, were following them (202) But both the brothers had firmly resolved and were well-versed in consoling others Therefore both of them with great difficulty, falling at the feet of both the parents, persuaded them to get back (203) They made the brothers and the relatives to get back, but they did not do so Ultimately as the gods emerge out of the heaven, similarly both the brothers came out of the palace (204) At that point of time the crowd of the people started making such comments, "O mother, what is this happening? Whose advise was this? This city is quite unfortunate Otherwise, why the city, even the

whole earth is unfortunate (205) Now we shall move on with him We shall be relieved of all our miseries by living with him. Both of them are competent enough to redeem us even from the mountain caves (206) Look here, how is Sītā walking? Her husband has permitted her to get alongwith him Her husband's brother would set everything right for her (207) Graceful is Jānakī who is following her husband, clad in the costumes of humility She is quite fortunate too (208) Let the other damsels also follow suit Her chastely is an example for our women folks (209) Laksmana, look here, is getting ready to accompany the elder brother, leaving behind his mother in tears (210) Graceful is the love of Lakṣmana towards his elder brother (211) What were the intentions of Bharata? What has the king Daśaratha done? What type of wisdom has developed in the minds of Rāma and Laksmana?(212) This is all being done by the destiny, under the influence of the *karmas*, who else can do it?(213) Whatever is being done is improper "Where have the gods of the place gone?" These were the words spoken by the crowd (214)

At that point of time all the people were anxious to accompany both Rāma and Lakṣmana As a result of this all the houses in the city became deserted All the festivities in the city were stopped (215) The entrance gats of all the houses which had been decorated with flowers became muddy with the tears flowing from the eyes of the people there (216) As the oceanic waves are disturbed with the wind storm, similarly the crowds of the people, which were being pushed back by the people, were feeling disturbed (217) Out of devotion, the people adored Rāma at every step and were anxious to talk to him But the simple minded Rāma took it to be an obstruction (218)

Then slowly, the sun, the rays of which had faded out, was set It appeared as if it was set being unable to view the improper act.(219) As the first Cakravartī-Bharata, who had disowned all the fortunes getting desirous of salvation, similarly the sun at the end of the day shed away all the rays (220) As the chaste Sītā clad in the appropriate garments, with her heart fully filled with the love of Rāma, was following Rāma, similarly with the appropriate costumes of redness, Sandhyā was following the sun (221) Thereafter the entire universe was filled with darkness covering all the things with it making them invisible It appeared as if the gloom was spread everywhere due to the departure of Rāma (222) Then in order to escape from the people who followed them both the princes reached the temples Aranātha (223) She image of Jinendra, who could destroy the universe was enshrined in that temple, which always remained decorated The people adored him regularly The

ground of that place remained soaked with sandal paste There were three gates in it The *torana* was quite high and remained decorated with mirrors and other auspicious material Then the intelligent Rāma, free from the expectations of others, together with Laksmana and Sītā circumambulated the temple, entered it appropriately (224-225) All the people went upto the two gates, but on the third gate, the gate keeper so stopped them as the illusory deeds prevent the seeker of *moksa* from achieving the same (226) Rāma and Laksmana, having the lotus like eyes, placed their bows and *kavaca*, on one side, felt satisfied after having a view of the lord (227)

The lord who was lodged over the gem studded pedestal, was quite serene in appearance Whose both the arms were falling down, whose chest was decorated with the *Śrīvatsa* mark, whose all the symptoms were clearly visible, whose face resembled the full moon, whose eyes were like the blossoming lotus flowers, the making of whose image could never be forgotten Such an eighteenth Jina Aranātha, adoring him by action, thought, and behaviour, both Rāma and Laksmana, filled with respect, feeling worried about their friends and others, spent the night in that temple itself (228-230) When the mothers devoted to their sons learnt of their sons having been lodged in the Jina temple for night, they at once rushed to that place At that point of time, their eyes were filled with tears They embraced their sons again and again, and talked to him again and again Their eyes never felt satisfied by looking at their sons Their minds were wavering with various types of thoughts Ultimately they again went back to the king Daśaratha (231-232) Ācārya says that of all the purities, the purity of the mind, is the most praise worthy The woman embraces the son as well as the husband, but the results are always different (233) Then all the queens possessing all the virtues and beauty, who had risen well in their strature and were sweet tongued, reached before the king and said, "O beloved, you better stop the boat' like the race from drowning in the ocean of sorrow and call back Rāma and Laksmana "(234-235) In reply to this, the king said, "The universe filled with all the diversities, is not under me In case everything can goes as I wish, then I wish the welfare of all the world, and the people should live comfortably (236) No one should die of birth, old age or with any ailments But the moves of the *karmas* are entirely different, then who with some wisdom would grieve for the same (237) No one feels satisfied for having audience with the relatives and others No one is satisfied with worldly pleasures, riches and the matters relating to the life (238) When the desire for the pleasure of the organs remains, unfulfilled and the age

comes to an end, then, the *jīva*, leaving one body enters another one, as a bird flies leaving one tree and is perched over another.(239) Since you have sons, then you get back your virtuous sons and patiently witness the rise of your son, feeling reassured (240) I have relinquished my right over the throne and have freed myself from the sinful ways I am extremely terrified from the world Therefore, I shall take to asceticism "(241) Since he had firmly resolved in his mind, the king Daśaratha, who possessed the lustre of the sun, and who was free from all the false ideas and was without any blemish, felt detached (242)

Here ends Parva 31, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the *vairāgya* of Daśaratha and exile of Rāma (Verses 1-242, P T 7467)

Parva 32

Receiving of *dīkṣā* by Daśaratha, proceeding of Rāma to Forest with Lakṣmaṇa and Sītā and crowing of Bharata as the king

Thereafter Rāma and Lakṣmana, having a sleep for a while in the night, got up at the dead of night, when the darkness had been spread everywhere and the noise of the people had subsided, and all the people had been peaceful, then offering his salutation at the feet of the Jina, wearing the *kavaca*, lifted up the bow and walked on He made Sītā to walk in the middle Both of them were clad in the best of the dress and held the lamp in their hands With this, they looked as if they were observing the passionate people in the places like *mandapas* and others (1-2) They observed that someone whose body was feeling fatigued having a union with his beloved, holding her in tight embrace, was observed in deep sleep (3) Someone who had committed a crime initially, but was trying to pacify her, by taking a false oath (4) Another person, pretending to be angry, was sitting apart and his wife getting infested with passion, was trying to appease him with sweet words (5) A woman, who had been feeling fatigued after the union, was so absorbed with the body of her husband, as if she had become the inseparable part of her husband (6) Another person with great differently was trying to bring round his newly wedded spouse, by talking with her quite happily (7) A damsel was narrating all the sins committed by her husband, against her, and he was trying to redeem the situation by bringing her around (8) A wicked person squeezing his body, entered the house of someone else, and was removing the cats seated in the window (9) A person had asked a wicked woman to arrive in a deserted place, but she delayed her arrival, therefore, he, getting anxious was looking for her again and again (10)

The groom of a damsel had arrived lets, therefore, she, binding him with her waist band, was beating him with her upper garment in anger (11) Another person, after having a union with his beloved, was feeling panicky even at the sound of the walking of a dog (12) In this way observing the passionate couples through the outer windows and the *mandapas*, the passionate couples, and listening to their conversation, both Rāma and Lakṣmana, walked on slowly (13) They were extremely simple, and coming out of the western gate of the city, moved towards the southern direction by another road (14)

When the courtiers, who intended to accompany both Rāma and Laksmana out of their devotion for them, learnt through the whispering campaign that both of them have left, cheating their relatives, then, they, early in the morning, before dawn, made the horses to gallop with great speed, and arrived before Rāma (15-16) As soon as they sighted Rāma walking on foot, they also got down from the horses and started walking on foot (17) The courtiers offering their salutation with emotion, started conversing with them, the huge army searching for them also arrived their (18) The simple minded courtiers started praying to Sītā, "we have achieved the princes because of you (19) Had she not walked slowly with them, then how could we find the princes having the speed of the wind?(20) The mother is quite caste, and is the one who could bestow immense of welfare to us There is no other woman on earth, as chaste as sheis (21) Both Rāma and Laksmana, who are the best of humans, cover the distance like the cow's hoof (*gavyuti*) quite comfortably (22) Several types of paddy, the tanks decorated with the lotus flowers,, and the trees, almost touching the sky were seen by them (23) As a large number of rivers joined into the Gangā and the Yamunā, in the rainy season, similarly Rāma and Laksmana too met several kings on the way, who were quite forceful (24) Both the best of warriors were welcomed by the people of Villages, towns, *matambas*, places of herdsmen and cities, offering food and other eatables to them (25) Both the brothers were marching on, while the courtiers felt painful because of the difficulties on the way When they realised that both Rāma and Laksmana are not going to return, then they went back even without informing them (26) Several of the courtiers, with devoted heart, accompanied them out of shyness, shame and even fear, quite humbly (27) Thereafter both Rāma and Lakṣmana reached in a forest named Pāriyātra, which appeared horrible because of the roaring of lions and the trumpeting of the elephants (28) Complete darkness had been spread because of the high and thick trees like the dark fortnight There was a river named Śabarī, over the bank of

which the aboriginals of Śabara clan resided there Both Rāma and Lakṣmana reached there (29) Rāma rested at the bank of the river, having enough of trees laden with sweet fruits He, with great difficulty persuaded several of the kings and the courtiers to get back to Ayodhyā (30) But several of the kings who had firmly resolved to accompany Rāma, did not return in spite of the best of the persuation (31)

The river which looked graceful like the great emerald gem, was flowing with force, with the waves appearing in the water in the middle of it High waves were created in it with the movement of the crocodiles in it With the striking of the water waves, the banks were falling in it getting broken A typical sound was being created, with the striking of the water waves in the mountain caves The sun rays were reflected over the bodies of the fish swimming in the water The water drops were spread at long distance with the breathing of the crocodiles there Looking at the awful river, from where the birds had taken the flight due to terror, all the courtiers felt panicky All of them spoke to Rāma and Laksmana, "O lord, you kindly make us cross the river O Padma, be pleased, o Laksmana, be pleased, you be pleased on the servants like us who are filled with devotion for you O goddess, Lakṣmana respects your command Therefore you please tell him" (32-37) Uttering such words, all the courtiers then jumped into river and were carried away in by the swift current of the water, through they made several types of efforts to escape (38) Then Rāma, who was quietly watching the scene said while standing at the river bank, "O noble people, all of you better go back The forest is quite awful (39) You had to accompany us only upto this stage Now this river has became the boundary between you and us, therefore you better free yourself of all the anxiety (40) The father has made Bharata as king for you Therefore you better take refuge with them "(41) Then all of them said, "O lord, you yourself are our shelter Therefore, of merciful lord, you tell us with whom should we take refuge, you don't leave us (42) Without you the people becoming baseless are becoming upset You tell us, with whom shall we take refuge? Who is the one comparable with you (43) We can stay with you in the awful forest infested with tigers, lions, elephants, and other wild animals, but without you, we cannot live even in the heaven (44) When our minds are not prepared, then how can we return This mind is the foremost of all the organs.(45) In case the gem of a person like you would disowns us, then for the sinful persons like us, the household would be of no consequence? To what use are the pleasures for us? The damsels are of no consequence for us and what is the use of our relatives?(46) O lord, you never deprived

us of the grace in past, then why are you becoming heartless at present?(47) O lover of the servants, we have risen because of the grace of the dust from your feet, you tell us, what is over fault?(48) Thus speaking to Rāma, they also addressed Lakṣmana and Sītā and said, "O Jānakī, O Laksmana, I pray to both of you with folded hands, you better convince the lord about me, because he is pleased with both of you and he listens to your words (49) When the people were so addressing Lakṣmana and Sītā, with quite a simple nature, all of them stood there fixing their eyes at the feet of Rāma and Lakṣmana who were unable to decide as to what reply should be given to them?(50) Thereafter Rāma said, "O noble people, this is the clear answer for you that all of you should return from this place and I proceed further, All of you should comfortably live in your abodes "(51) Thus speaking, both the brothers, who never neglected anyone, with great enthusiasm entered the immensely deep waters of the river (52) As a huge elephant swims in the water holding a lotus in its trunk, similarly Rāma holding the hand of the broad eyed Sītā crossed the river (53) Both of them were well-versed in swimming, therefore they enjoyed the water sport for long For them the river was only waist deep (54) At that point of time patient Sītā being carried in the hands of Rāma, appeared graceful as if the goddess Laksmī was lodged in the abode of lotuses (55) Then Rāma, Laksmana, and Sītā whose bodies were quite attractive, disappeared in the forest of trees, in a moment after crossing the river (56)

Thereafter several of the kings, whose eyes were filled with tears, went back to their abodes, while lamenting (57) Several of the people stood there like the clay figures, staring towards that direction, while others fell down on the ground, fainted (55) Several of them still felt enlightened and said, "Disgrace to the world, which is of no consequence Disgrace also to the worldly pleasures, which create fear like the snake (59) When the immensely valorous warriors have to face such situation, then we people are of no consequence (60) Disgrace to the ungrateful body like this, which is the abode of old age, death, and several ailments, and is of no importance like the water bubble (61) Such of the people with the best performance, discarding the unstable Lakṣmī like the eyebrows of the monkey, and received *dīksā* are quiet graceful, because they possess the great prowess and are like the lord "(62) Thus developing detachment, several of the best of the people, started wandering over the bank of the same river, with the intention of receiving the *dīksā* (63)

They spotted a vast and high temple surrounded by the tall trees (64) The place of that temple was decorated with several types of flowers and several of the groups of black wasps consuming the flower dust, issuing the humming sound were wandering there (65) The people found the sages seated in lonely places engaged in meditation (66) All the people offered their respective salutation to the lord, lowering their heads, with folded hands placed over this heads and then entered the illumining temple (67) At that point of time, the land was adorned with beautiful Jina temples over the mountain peaks, forest and river banks (68) Then they adoring the lord Jinendra, went to the great sage, who was as deep as the ocean (69) With their minds filled with detachment, all of them offered their salutation to him bending down Then they spoke to him, "O master, you kindly help us crossing the ocean of the universe "(70) In reply to this the, Ācārya, who of the head of the sages, known by the name of Satyaketu uttered the world, "Be is so, "then all of them spoke, "Now we have been redeemed " Thus speaking all of them felt satisfied (71) The kings named Vidagdha, Vijaya, Meru, Krūra, Samgrāmalolupa, Śrīnāgodamana, Dhir, Satha, Śatrudama, Dhara, Vinoda, Kantaka, Satya, Kathora, Prujavardhana and several other kings received Digambara *dīksā* (72-73) Their servants reverted towards the cities in order to entrust the care of the elephant, horses and the army At that point of time those servants were feeling quite miserable, and shameful (74) Several of the people, with true vision and true knowledge, received the *anuvrata-dīksā* and accepted the position of Nirgrantha (75) Besides, several of the people, listening to the spotless *dharma* of the lord Jinendra, who conquered the world, felt satisfied by following the path of the true-vision (*Samyagdarśana*) (76) Several of the courtiers returned to Bharata and conveyed the news to Bharata, who was comfortably sitting while meditating But he felt painful on hearing this news (77)

Thereafter, Daśaratha, who had attained the true enlightenment with a pleasant mind, crowning Bharata as the king Then disowning the ladies of the palace, who were feeling agitated in their minds because of the exile of Rāma, and consoling them at the same time because they were lamenting, he came out of the palace and then left the city (78-80) Coming out of the city, he reached before the preceptor, Sarvabhūtahita Then adoring him with immense devotion, he received *dīksā* with seventy-two other kings (81) Though Daśaratha, the great sage, wandered alone, and desired always of auspicious *dhyāna*, but in spite of that, his mind sometimes felt disturbed because of the exile of Rāma (82)

Once the king Daśaratha, while performing the *yoga*, thought,

"Disgrace to the affection, which is the cause of all the miseries in the world, which has put me in bondage (83) Where have my relatives of other births like the wives, father, brother and sons gone? In reality in this eternal world, there had been so many relatives, whose number is beyond counting (84) I have enjoyed in the heaven several types of pleasures and also faced the fire of the hell because of the worldly pleasures (85) During my birth in the lower creations I have mutually eaten up with others for a long time, facing several miseries In this way I have suffered variously in several *yonis* (births) (86) I have listened to the sweet-music including the playing of flute, *veenā*, and other musical instruments I have also heard the painful cries of the people which could tear out the hearts (87) I have played with my hands over the breasts of the *apsarās* and on several occasions have cut them to pieces with the sharp edge of the axe (88) I have consumed the delicious and fragrant food with six *rasas* which increased the energy immensely and have also consumed the melted metals in the hell, several times (89) I have witnessed the exquisite beauties which attracted the mind and have also witnessed the hateful form, which was the cause of awe shaking the heart, several times (90) I have smelt the pleasant fragrance which delights the black wasps which last long, and have also smelt the bad smell, observing which the great people at once move aside I have also smelt the dead bodies issuing stinking smell again and again (91) I have embraced the best of damsels adorned with ornaments quite playfully, who could steal the mind and have also embraced the thorny illusory trees again and again (92) Becoming slave of the *karmas*, what have I not done in the world? What have I not seen, smelt, heard or eaten again and again (93) There is no earth, no wind, no water, no fire, which has not affected my body while wandering extensively in the world (94) There is not a single *jīva* in the world, who did not happen to be my father (or other relatives) thousands of times There is not a single place, where I had not lived (95) The pleasures of the body last forever, no one is the refuge of others This world is the form of *caturgati* I suffer alone, the body is impure and I am quite separate from it The organs are the entrance gates for the *karmas* to get in The stoppage of *karma* in called *samvara* (collection), after which there comes *nirjara* (extinction) This world has an astonishing form, it is quite different to achieve the best of *Ratna-trayi* I have achieved the *dharma* propounded by the Jina, with great difficulty "(96-98) In this way, meditating like the great sages in a spotless manner, the sage Daśaratha, successively destroyed his attractions with great efforts (99) The sage Daśaratha, currently taking to the form of a *Nirgrantha* started wandering

in the kingdoms, in which he had earlier entered with the white umbrella held over his head, mounted over the elephants and had conquered several enemies in great wars (100-101)

Thereafter, Aparājitā, after her husband taking to the ascetic form and the departure of her son to the forest, felt extremely grieved with the Sumitrā (102) Finding both the step-mother's eyes filled with tears, Bharata Cakravartī considered his vast royal riches, considered as the horrible poison (103) Finding them so grieved, the heart of Kaikeyī felt disturbed and was filled with compassion as a result of which, she said to the Bharata, her son, "O son, though you have achieved the kingship in which all other kings are humbled down, but still it has lost its grace without Rāma and Lakṣmana (104-105) What is the use of this kingdom without these brothers, who are well disciplined? What is the grace of the country and what is your religious mindedness?(106) The boys who had been brought up in comfort, must have been wandering over the rocky terrain, and uneven land, barefooted, together with the princess Sītā (107) The mothers of both the boys who are the ocean of virtues, are feeling extremely painful, and keep on lamenting always I am afraid both of them might not die in the absence of the their sons (108) Therefore you at once get them back and rule the country comfortably for long, with them By doing this, all would earn grace (109) O noble son, mounting over a swift moving horse, you go at once and I shall follow you "(110) At these words of his mother, Bharata was extremely pleased and uttered, "This is pretty well" He than accompanied with a thousand horsemen, proceeded on to the path by which Rāma had gone (111) Placing the people who had returned from Rāma in the forefront, with great anxiety moved on with the steed moving at great speed (112) In a short while he reached the forest which was infested with the wild elephants, where the entry of the sunrays had been obstructed because of the thick trees, which was awe-inspiring because of the huge mountains and the ravines (113) The terrific river was in the front Making a bridge of boats, tying them with the tree trunks, Bharata crossed the river with his vehicles (114) He enquired the where about of Rāma, from the people whom he met on the way, "Have you ever found a damsel with two men?" He listened to their replies with apt attention and kept on moving (115) Bharata, then spotted both Rāma and Lakṣmana together with Sītā, whose bows had been placed besides them over the bank of a lake in the thick forest (116) The place where Rāma and Laksmana had reached in several days Bharata covered the distance just in six days (117) He got down from the horse and walked on foot over the place, where Rāma was seated Embracing

the feet of Rāma, Bharata got fainted (118) Bharatā, then expressing all humility, with folded hands, bowing his head, he spoke, "O master, you have created distress for me by giving me the kingship You are a man of wisdom and well aware of the justice (119-120) You make the best of efforts, and living away from you, what to speak of the kingdom, even the life is of no consequence for me (121) O lord, you please get up, let us move to our city Be pleased with me and rule the entire country and let me lead a comfortable life (122) I shall hold umbrella over your head, Śatrughna would move the fly whisk, while Lakṣmana would be the best of courtiers By doing this everything would be well done (123) My mother is suffering from the fever of repentance Besides both your mothers and the mother of Lakṣmana too are plunged in grief "(124) While Bharata was so speaking, Kaikeyī, accompanied with hundreds of courtiers, arrived there mounted over the chariot moving with great speed (125) At the sight of Rāma and Laksmana, her heart was filled with immense grief. Lamenting aloud, she embracing both of them, kept on lamenting for a long time (126)

Then Kaikeyī, who felt disgusted for herself, while lamenting and stream of tears flowing form her eyes, uninterruptedly, said to Rāma, "O son, you get up Let us move to the city You rule the country with your younger brothers This kingdom appears like a forest to me (127-128) You are immensely wise, Bharata is entitled to get educated from you Being a woman, my intelligence had been lost You better forgive me for this misdeed "(129) At this Rāma said, "O mother, are you not aware that the *Ksatriyas* do not behave otherwise from the task once accepted by them Once they take a particular responsibility, they fulfil the same (130) We should surely keep in mind that the father is not defamed in the world "(131) Thus speaking to Kaikeyī, then he addressed Bharata, thus," Don't plunge yourself in the state of indecision In case you are afraid of dishonesty, then this is not so, because I am myself permitting you to do so "(132) Thus speaking, Rāma performed the crowning ceremony again in the pleasant forest in the presence of all the kings (133) Thereafter, offering his salutation to Kaikeyī and assuring her, talking to her again and again, embracing his brothers, with great difficulty he made all of them to return (134) Thus both the mother Kaikeyī and the son Bharata, attending on Rāma, Laksmana and Sītā, returned to Ayodhyā as they had come there (135)

Thereafter Bharata started ruling the country like a father His kingdom was free from enemies and he provided all the comforts to the people (136) The illustrious Bharata, however, had felt a thorn in his heart

alwa s and because of this he never felt satisfied even in such a well established kingdom, even for a while (137) He adored the lord Aranātha thrice a day, remained unattracted towards the worldly pleasures, and visited the temples in order to listen to the discourse on appropriate form of *dharma* This was his daily routine (138) There lived an *ācārya* known by the name of Dyuti, who was beyond the difference of own and others, and was served by the Sangha of the ascetics (139) Bharata took a vow in his presence that, I shall take to the form of an ascetic after having an audience with Rāma (140) Then the Bhattaraka Dyuti, who made the peacocks to dance with his speech, spoke to Bharata, who had taken such a vow (141) "O noble one, by the time Rāma having lotus like eyes, returns, you better perform the duties of a householder (142) The performance of the Nirgrantha ascetics is quite difficult, but those who get matured with the constant practice, for them the practice becomes easy (143) Several of the people without wisdom even after taking the vow of performing *tapas* are unable to do so, but meet with their end (144) The *tapas* of Nirgranthas is like the precious gem This is also true, there could be no other comparison for the same (145) The Jinendra had termed the *dharma* of a householder as the younger brother of the ascetic-*dharma* Thereafter one should remain absorbed in the setting aside the arrogance, because it also bestow enlightenment (146) Whichever gem is picked up by a person on a visit to *Ratnadvīpa* (island of gems) is found to be quite precious for him, similarly in the rule of Jina, followers of *Dharma-cakra* who so ever follows any rule like the gem in the island of gems, the same becomes precious for him (147-148) The one, patronising the precious rule of *ahimsā* (non violence) and adores the Jina with devotion, he rises immensely in the heaven (149)

The one who taking to the *vrata* of truthfulness, adores the Jina with garlands, all the people listen to his words and his spotless fame is spread in the universe (150) The one who keeps himself away from theft, adores the lord Jina, he becomes the lord of treasures filled with gems (151) The one who adoring the Jina does not fall for the wives of others, he earns the fortunes, which delight all (152) The one who fixing the limits of the family, adores the lord Jina with devotion he achieves enormous profits and the people also adore him (153) He achieves all the pleasures throughout his life In case he travels to some other lands, he gets all the comforts there (154) The one who provides protection to others, he becomes fearless in the world and even while facing grave misfortunes, he remains undisturbed (155) One becomes entitled to earning of enormous comforts by giving education or knowledge to others and he

fills his mouth with the nectar emerging from the ocean of art (156) The one who discards taking food at night, he while initiating everything, achieves a comfortable positions (157) The one who adores the Jina thrice a day with the best of his intentions, always remain spotless and all his sins get destroyed (158) The one who adores lord Jina with flowers grown on earth or in water, he after achieving the Puṣpaka plane enjoys all the sports (159) The one who adores the Jina with immensely spotless intentions, he becomes adorable by the people and becomes quite beautiful (160) The one who adores the Jina with sandal paste and incense, he becomes a god with wisdom (161) The one who offers the lamp in the Jina temples, with the best of intentions, he achieves the illustrious body in the heaven (162) The one who offers *chatra*, fly whisk banner, light lamp at the Jina temple, decorating it, he becomes the lord of astonishing fortunes (163) The one who applies the fragrant paste over the body of the Jina, he becomes the beloved of the fragrant damsels, and delights them (164) The one who performs *abhiseka* of the Jina with fragrant water wherever such a person is born, he also is served with *abhiseka* (165) The one who performs the *abhiseka* of the Jina with the flow of milk, he achieves the best and spotless glory besides the white plane (166) The one who performs the *abhiseka* of Jina with the pitchers filled with curd, he is born in the heaven as a god with the curd like white floor (167) The one who perform the *abhiseka* of the Jina with *ghee*, he becomes the owner of the plane filled with lustre, radiance and great influence (168) It is heard in the Purānas that because of the influence of *abhiseka* Anantavīrya and several other people of wisdom, were honored with *abhiṣeka* even in the heaven (169) The one who offers with devotion *rangavali* (coloured decoration) in a Jina temple, he achieving the best of the heat, earns enormous fortunes and healthy life (170) The one who celebrates festivities in a Jina temples with songs dance and music, he also enjoys great festivities even in the heaven (171) The one who builds up a Jina temple, who could describe the pleasures of such a conscious person?(172) The person who makes the image of lord Jina, he in no time, enjoying all the pleasures of demons and gods, achieves the best position (173) The merit one earns in the three worlds, in all the three ages, by performing *vratas*, by wisdom, *tapas* and by giving away the chariots, all of them are achieved with the making of the single image of the lord Jina, these merits cannot be compared with the merit one earns by making an image of Jina (174-175) After enjoying the rewards of all the merits in the heaven, one is born as a human being on earth, where also he enjoys all the pleasures (176) A person who follows *dharma* in this way,

he, after crossing the ocean of the universe, is lodged over the peak of the three *lokas* (177) The one who has a look at the beauty of the Jina image, the same *Valaka* who is desirous of the enthusiasm, *Telaka*—who starts to go, *Calaka*—who is about to depart, he covers a distance by five fasts, he reaches in the middle, with fifteen fasts he has an audience with the lord in a temple,, with the fasting for a month, he enters the courtyard of the temple, with the fasting for six months, he enters the gate, with the fasting for a year he circumambulates, with the fasting for a hundred years, he has a look at the face of Jina, by performing the fast for a thousand years, he offers prayers mentally, he achieve the reward of an eternal devotee In fact there is no other better merit that the adoration of Jina "(178-182) The Ācārya Dyuti said, "O Bharata, with the devotion of the Jina the *karmas* keep on declining and the one whose *karmas* are finished, he achieves the best of position enjoying all the pleasant comforts "(183) At these words of the sage, Bharata, whose mind was filled with utmost devotion, offered his salutation at the feet of the preceptor, accepted the dharma of the householder, appropriately (184) Bharata, who was well-versed in several *śāstras* and the essence of *dharma*, was humble and whose mind was filled with devotion, started distribution of chariots to the sages appropriately (185) Bharata was anxious to perform the best of *dharma* enshrining the gem of true-vision in his heart, started ruling the vast empire (186) The glory of Bharata who was the ocean of virtues went on spreading on earth without any obstruction (187) He had hundred and fifty spouses having the lustre like the goddess but still he was never attracted towards them As the lotus even after growing in the water is never attracted towards it, similarly Bharata while living among those damsels was never attracted towards them (188)

Gautama Svāmī said, "O Śrenika, Bharata always felt worried in his mind, as to when shall he receive the *dīksā* of a Nirgrantha and becoming free from the bondage of household, will perform *tapas*, wandering on earth?(189) The patient and valorous people on earth are graceful, who disowning all the bondages, reduce to ashes all their *karmas* with the strength of their *tapas*, with the comfort of satisfaction achieve the stage of *moksa* (190) A sinful person like me, who observing that the world is short lived, am still involved in it In this world, a person who is seen in the forenoon is no more in the afternoon But it is surprising that I am still becoming a fool (191) A person with a miserable look on his face, is surrounded by his relatives, meets with his end with snake bites, water, poison, fire, *vajra*, the weapon shot by the enemy, or with the sharp spear (192) The creature facing thousands types of pains causing death, is

sitting unconcerned It appears that someone getting intoxicated becoming fearless of the ever expanding waves, is sleeping over the shore of the ocean of the salt water (193) Alas, I while ruling, getting involved in awful sins, shall fall in the hell filled with arrows, swords, cakras and other weapons, besides the silk-cotton and other trees, and the mountains filled with darkness or shall be born in lower creations?(194) My mind is still involved in the sinful ways even after owning the Jina *dharma* and I am not following the *dharma* of ascetics, getting detached and am unable embrace the *dharma* of the sages (195) The king Bharata, therefore, who was always worried about the destruction of his sins, who was always absorbed in the stories of the ancient sages, never looked at the sun or the moon (196)

Here ends Parva 32, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the Receiving of *dīksā* by Daśaratha, proceeding of Rāma to forest with Laksmana and Sītā and crowning of Bharata as the king (Verses 1-196, P T 7663)

Parva 33
Story of Vajrakarna

Then Rāma, leaving aside the dwelling places of the people, reached the beautiful *āśrama* of the ascetics Several ascetics wearing the locks of hair over the heads like the trees, clad in various types of bark garments, consuming the delicious fruit, lived there (1-2) They had their *mathas* in those *āśramas* covered with vast tree leaves There were platforms in the front for the purpose The small bundles of dry *palāśa* wood were lying here and there (3) The paddy crops, which had been growing by itself with sowing and ploughing the fields, were standing there The dear which were freely roaming about, decorated the place (4) The boys with matted locks of hair over their heads, kept on muttering the *mantras* aloud, the calves raising up their beautiful tails were roaming and jumping in the *āśrama's* courtyard (5) The *mathas* had the parrots, mynahs, and the owls, which having been perched in the beautiful creepers, which were reciting clearly (6) The small trees, which were supplied with sweet water by the girls of the *āśrama* taking them to be their brothers, were adding grace to the *āśrama* (7) These ascetics welcomed Rāma, offering various types of sweet and delicious fruits, fragrant flowers, sweet water, with great respect speaking sweet words They also offered *argha*, food, sweet words, a hermitage, beds of tender leaves, in order to relieve them of the fatigue and several other things (8-9) The ascetics by nature were

well versed ın welcomıng the strangers, but by meetıng wıth such beautıful persons, theır vırtue (of welcomıng the guests) was revealed further (10) After staying there, when Rāma and Lakṣmana were about the depart, then those ascetıcs, stood ın theır way Thıs ıs correct also, because hıs beauty could make even the stones to melt away then what to speak of others?(11) How could the ascetıcs lıvıng ın that *āśrama*, enjoy such a beauty? They spent theır lıves lıvıng on dry leaves and consumıng the aır Therefore at the sıght of Sītā'a beauty, theır hearts were stolen away and they lost all the patıence (12) The old ascetıcs, wıth theır peaceful voıce requested them agaın and agaın that, "In case you do not stay ın our *āśrama*, stıll you please lısten to our words (13) Though the forest ıs competent enough to welcome you ın all respects, but stıll do not belıeve ıt lıke the rıvers and the women You are yourself quıte ıntellıgent (14) The damsels of the ascetıcs, after lookıng at Rāma and Laksmana, wıth lotus lıke eyes, shed away all theır jobs Theır entıre bodıes became motıonless (15) Several of the anxıous women, gettıng upset, castıng theır glance towards that dırectıon, on the pretext of performıng some job, went after them, a long way (16) Some of the damsels saıd, "why don't you stay ın the *āśrama*? We shall perform all your jobs approprıately (17) At a dıstance of about three *kosas* from here, there ıs a thıck and huge forest, ınaccessıble for the human beıngs, havıng large trees and ınfested wıth lıons, tıgers and other wıld anımals (18) It ıs quıte terrıfıc and ıs fılled wıth the sharp *kuśā* - grass Even the ascetıcs do not go theır for brınıng fruıts or the fıre wood (19) Beyond that there ıs an extremely ınaccessıble mountaın known by the name of Cıtrakūta Are you not aware of ıt that you are gettıng annoyed "(20) In reply to thıs Rāma and Laksmana saıd, "O ascetıcs, we people have surely to go " At these words of Rāma, all of them returned wıth great dıffıculty and even after return, they kept on talkıng about then for a longtıme (21)

Thereafter all the three of them entered the great forest, whıch was quıte harsh lıke the forepart of the rocks and the earth It had a large number of huge trees whıch were surrounded wıth the groups of creepers (22) It was the forest, where the hungry tıgers, gettıng enraged because of the hunger were scratchıng the trees wıth theır paws, where the blood and pearls were found scattered here and there whıch had emerged out of the temple of the elephants, whıch were kılled by the lıons (23) Where the trunks of the trees had been rubbed off by the huge elephants wıth theır shoulders, where the deer were runnıng here and there, hearıng the lıon's roar (24) Where the caves were fılled wıth the breathıng of the pythons, where, wıth the strıkıng of the banks of the

river by the boars, with their nostrils, they had become uneven (25) Where the snake-hoods had been dug up by the buffaloes with the tips of their horns, which was quite terrific, because of the awful snakes which crawled lifting their hoods (26) Where the flies were humming over the blood of the deer killed by the wolves, and the herds of *camari*-cows (yaks) were upset because of their tails getting entangled in the bushes (27) The place which was filled with the thorns throws by the porcupines in anger and several creatures were wandering about, by smelling the flower dust of the poisonous flowers (28) Where rhinoceros and the elephants had injured the trees with their temples, from which the juice was oozing and where the deer while roaming about here and there, had broken the tree leaves (29) Where the harsh sound of the flocks of several birds was echoing in the sky, where the top branches of the trees were shaking because of the jumping of the monkeys over them (30) Where the earth had been torn out because of the forceful flow of the mountain springs and the tree tops were illumined by the sunrays (31) Several types of flowers and fruits pervaded the forest It was filled with astonishing type of fragrance and the wild paddy,(32) of blue, yellow, red, green and pink colour (33) All the three of them, sporting in the beautiful springs of Citrakūta, exhibiting the beautiful things to one another, consuming the beautiful and delicious fruits, singing at every step the songs, which put to shame the Kinnaris, was sweet and appealed with heart, decorating one another with the flowers grown over the land as well as in the water, and applying the fragrance emerging out of the trees, kept on wandering as if they had come to enjoy an orchard Their beautiful eyes were blossoming They decorated their bodies as they liked and attracted other eyes towards themselves (34-37) They repeatedly rested in the pleasent bowers which attracted the eyes They narrated several types of stories besides enjoying several types of sports (38) By nature, engaging themselves with the beautiful types of sports, they kept on wandering in the charming forest, like roaming like the roaming of the gods in Nandanavana,(39) a fortnight less than five months (four and a half months) passed, they crossed that forest and reached Avantī country inhibited by the human beings The bells hanging in the necks of the cows issued dangling sound which filled that country Several types of cereals were grown there It was quite a vast country having several villages and the cities (40-41)

Then all the three of them with beautiful physiques, traversing a long path, reached a vast stretch of land which had been deserted by the human beings (42) Resting under the shade of a thick banyan tree, they

thought, "Why is this place devoid of the human beings?(43) Several ripe crops of paddy are seen here The orchard also have the trees laden with fruits and flowers (44) The villages lodged over the high surface have enough of gardens of sugarcane and the red sugarcane The lakes are also filled with lotuses which have not been plucked by anyone, besides the birds of various species.(45) The path is littered with broken pitchers, carts, caskets, vases, mats around the *āśramas* (46) The rice, black gram, green gram, winnowing baskets and other things are there An old bull is lying dead here, with saddle bags hung over its back Such a vast country after having been deprived of the human beings does not look graceful in the same way as an ascetic, after receiving *dīksā*, gets himself involved into the worldly pleasures (48)

Then Rāma discussing about the destruction of the country, seated himself over a soft blanket of gems, placing his bow besides himself (49) Sītā with praiseworthy intentions was the stepwell of love, with her hands as soft as the inner petals of the lotus flowers, got ready to massage the feet of Rāma (50) Then Laksmana who was well-versed of the etiquette, with the permission of the elder brother, removing Sītā from the place of Rāma, himself started massaging the feet of Rāma (51) Rāma then said to Lakṣmana, "O brother, your sister-in-law has been extremely tired, therefore you search out for a village, a city or the dwelling place of the milk-men "(52) Laksmana then climbed a tall tree Rāma then asked him, "Do you see anything there?(53) Laksmana said, "I find the white Jina temple, the peaks of which are as high as the clouds of the winter season, over the tops of which the Jina images are found installed, having the best of orchards with the fluttering white flags (54-55) I also find the villages surrounded by vast step wells and the green paddy fields, besides the cities which could be compared with the cities of Gandharavas In this way huge human habitations are seen But not a single human is found therein (56-57) Have the entire people of this place been destroyed with their families? Or have the cruel and wicked Mlecchas made them captive?(58) At a considerable distance a human figure like image can be seen It is not the trunk of a dry tree but seems to be a living man because he is moving (59) But whether, he is coming or going, I am unable to make out anything " After carefully looking at him for a longtime Lakṣmana said, "He is coming to this side, it is evident Well I shall be able to know something special about him, on his arrival here "(60) Lakṣmana again looked towards that direction and said, "This person is getting frightened like a deer and is rushing to this side The hair of his head is dry and dishevelled He is miserable, and his body carries a thick

coat of dust He is perspiring and is displaying the sins earned by him in earlier birth (61-62)

Rāma then said to Lakṣmana, "You at once call him here " Laksmana then got down from the tree and went to him with a surprise (63) That man finding Laksmana there felt-thrilled He was filled with surprise and lowering his speed, he started thinking "(64) Is the one who shook the tree is Indra, having come down from the tree? Or is he Varuna? Or is he a Daitya, or a *Nāga*, or a Kinnara, or a human being, or Yama, or Agni, or Kubera, or the sun having descended on earth? Otherwise who is he possessing the best of body "(65-66) Thus thinking both his eyes were closed in terror, his body became like lifeless one he fainted and fall on the ground (67) Observing this Laksmana said to him, "O noble person get up Don't be afraid When he regained consciousness after a while, Laksmana took him to Rāma (68)

Having an audience with Rāma, who had a serene face, was beautiful in all respects like the ocean of lustre, was accompanied with the docile Sītā, seated besides him, that man was freed from the fatigue of hunger (69-70) With folded hands, placed over his head, he offered his salutation to Rāma and took his seat, when Rāma asked him to rest for a while in the shade of the tree (71) Then Rāma, pouring nectar from his tongue, said to him, "O noble person, where from are you coming and what is your name?"(72) He said, "I am coming from a long distance and my name is Siragupti " When Rāma asked him as to why the country was devoid of human beings, he again said,(73) There is a well known king of Ujjaini, who appears like the gods and he humbled the pride of great *Sāmantas* with his glory, known by the name of Simhodara (74) Vajrakarna, the ruler of Daśāranapura, who has performed astonishing feats, is his dear servants (75) He does not offer his salutation to anyone else, except Jinendra the lord of the three worlds, and Nirgranthas (76) Have you not heard that by the grace of an ascetic, he has achieved *Samyagdarśana* and the fame on earth?(77) In the meantime, Laksmana, who understood the mind of Rāma, asked him, "O brother, how did the ascetic shower his grace on him? You tell us (78) In reply to this, the traveller said, "I shall tell you briefly as to how the ascetic graced him (79) Once Vajrakarna for the purpose of hunting, entered the forest, close to Daśāranyapura, which was filled with wild animals (80) Vajrakarna, was well known to be a cruel person since his birth He was foolish and was slave of the organ of senses He was awase to noble ways, was extremely greedy, he had no knowledge of the subtle *tattvas* and he was arrogant getting absorbed in the worldly pleasures (81-82) While wandering in the

forest, he came across a peaceful ascetic, engaged in meditation (83) There was no shade over the ascetic and he was completing his meditation, seated in the sunshine, free like the bird and fearless like a lion (84) As a noble person suffers from the sharp and harsh words of the evil people, similarly the sage was suffering from the heat of the sun from above, and the heat of the rocks from below (85) Vajrakarna who looked like Yama, while mounting over the horse, said to the ascetic who was as deep as the ocean, well-versed in doing good to others, destroyer of the sins, who was compassionate on all the creatures, decorated with fortunes of devotion, holding a spear in his hand (86-87), "O ascetic, what is all this being done by you?" The ascetic replied, "I am engaged in the welfare of the soul which could not be done by me during hundreds of last births "(88) The king Vajrakarna laughed and said, "When you have yourself no comfort in this condition, presently, they how could you do good to your soul?(89) You have been deprived of both and the ornaments and live on the food given by others, then how can the person do good to self?"(90) Having been deprived of the bath and ornaments, deprived of the clothes on your body, having no food, what type of good for self can you accomplish (91) Looking at the king Vajrakarna who was infested with passion, the compassionate great sage said to him, what type of welfare are you enquiring from a person like me, who has broken the bonds of hope? Such of the people who have been cheated by the organs of senses, are far away from the means of welfare and are wandering in the universe with the increase of illusion (92-93) You are the destroyer of the thousands of creatures, are bent upon causing immense harm to the soul since your are unaware of truth or the falsehood You are therefore surely fall in the hell (94) You are attracted towards the sinful ways enthusiastically, it appears, that you are not aware of the lands of hell (95) There are seven lands of the hell under this earth, which are filled with extremely bad smell and are stinking It is difficult to have a look at them Their touch is extremely painful and it is quite painful to cross them (96) The sharp thorns of iron pervade in each one of them Several types of instruments are found fixed there and the mountains there have the sharp edge like of the blades There base is more painful then the melted iron (97) They have the terrific revines and are filled with complete darkness They create terrific fear, and are filled with the forests having the tree leaves like the edge of the sword (98) Those who indulge in sinful ways, and who wander freely like the elephants, such degraded people face thousands of miseries on these lands (of hell) (99) I ask you, how can a person like you who is infested with the worldly pleasures and

involved in the sinful ways do good to his own soul?(100) Like the fruit of a *kimpāka* tree, these pleasures of the organs are short lived and enjoying them daily, you are aspiring to do good to your soul (101) In fact only a person who is compassionate on others can do good to the soul, or the one who is a man of wisdom, has spotless intentions, irrespective of his being a householder or a sage, can do good to the soul (102) Only such of the persons, who are engaged in performing the *mahāvratas* or those who follow *anuvratas*, can do good to the soul, the rest of the people are entitled to miseries alone (103) You have arrived by doing good in the other world and indulging in sinful ways here you will go to receive a precarious position (104) The innocent petty creatures of the forest, are helpless, have unstable eyes, are always disturbed, and have the bodies which have been fed with the forest grass and the water, they have to face many painful situation and are enjoying the rewards of their earlier births, because of the terror, they can have hardly any sleep during the night They are therefore not fit to be killed by the people of high character, belonging to noble race (105-107) Therefore, O king, I tell you that in case you are interested in your own welfare, then discard violence by your action thought and behavior and should follow non-violence making great efforts "(108) Thus listening to the words of welfare, the king, who was so addressed by the sage then became humble, like the tree laden with fruit (109) He got down from the horse and started walking on foot Kneeling on the ground with folded hands, bowing his head, he offered his salutation to the great sage (110) Looking at him with a compassionate eye he felicitated him

He said, "I have had an audience with great sage, who is free from arrogance, and is fully praise worthy (111) The birds and the wild animals living in the forest are quite graceful, who have an audience with sage lodged over a rock (112) I had been fortunate enough to have an audience with an ascetic like him, who is adorable the world over and has become graceful and has been relived of the sins (113) He, with the nails of knowledge, tearing off the bondage of brothers and other relatives, like a lion, has come out of the cage (114) Look here, how is this ascetic subjugating the enemy like the mind, with the favors of nudity, how has he protected the moral conduct?(115) But soul still remains dissatisfied Therefore, I, still remaining a householder, shall follow the charming *anuvrata* and get satisfied with it "(116) Thus speaking he accepted the position of a householder from the great sage and overwhelmed with emotions, he took a vow, "I, except lord Jinendra who is the lord of lords, and ascetics like Nirgranthas having the generous mind, shall never offer

my salutation to anyone else "(117-118) Then he adored the great sage with utmost devotion and with a firm mind, he performed a fast on that day (119) Then the great sage, delivered discourse to Vajrakarna, who was seated close to him, which was quite beneficial to him, by adoring the people of the universe, are freed from the worldly bondages (120) He said, "There are two divisions of the best of character One is *Sagara* and the other is *agara* Out of these, the first one is connected with the outer things and is meant for the householders The other one is unconcerned with the outer-elements and is patronised by the sages having the sky as their costumes "(121) He also told him, that with the combination of *tapas* and the knowledge, the vision becomes spotless At the same time he also mentioned about the *prathamanuyoga* in the Jaina faith (122) Listening to all this, the king keeping in view that the performance of Nirgrantha was quite difficult to be followed by him, he thought again and again of patronising the *anuvrata* (123) Realising this the king was extremely satisfied that he had achieved the knowledge of the best of *dharma* and he felt in the same way as a pauper feels delighted after getting enormous riches (124) The king who had been indulging in cruel ways became peaceful, observing which the sage felt delighted (125) Thereafter the sage, the performer of *yajña* of merits, went to some other place which was quite suitable for his *tapas* and the king after earning all the grace stayed on to that place He achieved the best of benefit, and as such, he was comfortably satisfied (126) On the next day, welcoming the guests, he broke his fast and then offering his salutation at the feet of the sage, he returned to his city (127)

Then the king Vajrakarna, who always devoted his mind to his preceptor and who was relieved of all the doubts, then felt worried (128) He thought, "I have been devoid of the merits and being the servant of the king Simhodara, if I do not offer my salutation to him, then he would suppress me, punish me, and in these circumstances, how could I enjoy all the pleasures?(129) Thus feeling worried and inspired by the destiny the king Vajrakarna's spotless mind developed an idea,(130) "that I should wear a finger ring embossed with the figure of lord Munisuvrata and wear it over the right hand thumb, then my salutation would be meant for him alone "(131) Thus thinking, the king well versed in polity, got a ring made and wore it over his hand (132) Now the intelligent king standing before the king Simhodara, and placing the ring in the front, kept on adoring it over the thumb (133) Once a faults finding enemy, conveyed this news to Simhodara, as a result of which the sinful king was immensely emerged (134) Then intoxicated with the strength of his

prowess, Sımhodara got ready for the kıllıng of Vajrakarna Then he deceıtfully summoned the kıng Vajrakarna from Dasangapura (135) Then Vajrakarna, the son of Brhadgatı, was sımple mınded, therefore accompanıed wıth a hundred horsemen got ready to go to hım At that poınt of tıme a person wıth a long and thıck staff ın hıs hand and hıs head who was graced wıth *tılakam* of saffron over hıs forehead, arrıved there and told hım (136-137) "O kıng, ın case you have become unconcerned wıth your body and the pleasures, then you go to Ujjaını otherwıse not It would not be proper for you to go there (138) O kıng, you do not offer your salutatıon to the kıng Sımhodara and because of thıs crıme, he has become ready to kıll you Therefore you do whatever you lıke "(139) At these words of that person, Vajrakarna thought that, "some jealous person had trıed to dıvıde both of us " Thus thınkıng Vajrakarna asked the messenger who was feelıng delıghted but was feelıng sorry at the same tıme, "Who are you? Where from have you arrıved? (140-141)How could you know of thıs secret conspıracy? O noble person, I would lıke to know all thıs (142)

The messenger saıd, "A trader named Samudra Sangama ıs engaged ın collectıng money, he has a wıfe named Yamunā I happen to be hıs son Sınce my mother gave bırth to me at the tıme when the sky was fılled wıth lıghtnıngs, therefore, I was gıven the name of Vıdyudanga by my relatıves (143-144) In due cause of tıme I became youthful and achıevıng profıcıency ın trade I reached the cıty of Ujjaını (145) At the sıght of a whore named Kamalatā, I was ınfested wıth passıon I became upset, I could neıther remaın peaceful durıng the day or the nıght (146) I was so much entangled wıth her to have a unıon wıth her one nıght, so tıghtly a net captures the deer (147) The rıches whıch my father had collected for years, a son lıke me destroyed them ın sıx months (148) As the black wasp remaıns attracted towards the lotus, sımılarly my mıned fılled wıth passıon, remaıned attracted towards the whore Thıs ıs correct also, because what type of efforts are not made by a man for the sake of woman (149) Once I heard that the whore was denouncıng her *kundalas* whıle speakıng to her hand maıd, sayıng,, "What ıs the use of these *kundalas*, whıch are so heavy for the ears? Graceful ıs the queen Śrīdharā, whose ears are decorated wıth the gem studded *kundalas* "(150-151) I thought, "In case I do not fulfıl her wısh by stealıng the best of the *kundalas*, then my lıfe would be of no consequence (152) Therefore ın order to steal away the *kundalas*, dısregardıng my dear lıfe, I entered the royal palace ın darkness (153)

In the palace, I heard the queen Śrīdharā askıng from the kıng

Simhodara, "O lord, why are you upset today and not going to sleep You also seem to be anxious?(154) He replied, "O goddess, till such time, I do not kill my enemy Vajrakarna, who is averse to offering his salutation to me, I shall remain upset Then how can I sleep?(155) The one who is burning with humiliation, or is worried about the debt, the one who is unable to conquer the enemy, the one whose wife is attracted towards an evil person, the one who is a pauper, the one who is afraid of the miseries of the world, the sleep becoming merciful, runs away from such persons (156-157) In case, I do not kill Vajrakarna who does not offer salutation to me, then what is the use of this lustreless life?"(158)

Hearing this, I felt as if having been struck, with *vajra*, and preserving this gem like secret in my heart leaving aside the desire of the *kundalas*, have arrived before you, because your mind always remains devoted to *dharma* and you always serve the ascetics, learning all this, O lord, don't proceed to Ujjaini and return to your place (159-160) At the command of Simhodara, the entire path of the city is surrounded with the huge elephants looking like Añjanāgiri, the horses moving with great speed, the warriors adored with the *kavacas*, besides the arrogant and cruel courtiers (161-162) Therefore, o beloved of *dharma*, be pleased, you at once get back speedily I fall at your feet You better accept my words (163) O King, in case you do not still behave in me, then look at the dust storm, covering the sky, besides the army of the enemy is fast approaching creating huge noise, which is just arriving "(164) In the mean time the king Vajrakarna together with Vidyujanga, mounting over steed with great speed returned to his capital (165) He entered his inaccessible city and patiently made preparations for the forth coming war (166)

Simhodara, then finding that Vajrakarna had entered his city back, burning with rage, arrived there with the army (167) The city of Vajrakarna was inaccessible therefore Simhodara did not like to attack it at once (168) Commanding the army to camp nearby, he sent a messenger to Varjrakarna The messenger, reaching before Vajrakarna arrogantly spoke,(169) "You, whose mind has became arrogant because of the Jaina *Dharma*, and have been devoid of propriety, and as such you have become the thorn of my fortunes (170) You are past master in breaking of the families, influenced with wicked deeds, encouraged by the sages, you have reached such a situation But you yourself are devoid of polity (171) You enjoy the pleasures from the country given over to you by me, but you offer your salutation to Arhanta This is the great illusion of the evil minded person like you (172) Having a noble mind, you come here and offer your salutation to me, otherwise be careful, you are going to meet you death quite soon "(173)

Then receiving the reply from Vajrakarna, the messenger went back and spoke to Simhodara thus, "O lord, Vajrakarna, with a firm mind has stated, "O lord, you can take back your city, army, the treasure and the country, but lead me with my wife towards the gate of *dharma*, or do not obstruct the performance of *dharma* by me (174-175) I have taken a vow that except the lord of Arhanta or Nirgranthas, I would never bow in reverence to anyone else Therefore I would not break this now even at the point of death You are the lord of my riches and not my body "(176) In spite of all this, the anger of Simhodara did not come down Then he surrounded the city and put it to flames, destroying the country altogether (177) Thus O lord, I have narrated to you the cause of the destruction of this country Now I move to my village which has also been destroyed (178) In the village the palaces resembling the *vimānas* and my wood hut has also been burnt out (179) I had concealed in the hut a vase and a pitcher, which I am going to collect at the instance of my wife who speaks with foul tongue (180)" In a deserted village there are many articles of household use, therefore you also go and get them " This is what had been desired by my wife (181) Even otherwise she has done immense good to me, that I could have an audience with you with the rise of my noble deeds "(182) Thus finding the traveller in miserable condition, Rāma also himself felt painful because of him and gave away to him, the golden *hāra*, studded with gems (183) The traveller receiving it gracefully and offering his salutation to Rāma with confidence, returned home and become rich like a king (184)

Then Rāma said, "You get up, by the time, the sun of the summer season eaches its peak, becoming unbearable, let us move to a nearby place Jānakī is feeling thirsty, therefore arrange for some food for her as well "(185-186) At these words of Rāma, all the three of them reached the temple of lord Candraprabha, near Dasanganagara (187) Offering his salutation to the lord, Rāma with Sītā stayed in the temple itself, while Laksmana holding the bow, moved on in search of food (188) When he entered the cantonment of Simhodara, then the guards there, challenged him with loud voice Then they stopped him as the wind is stopped by the mountain (189) Laksmana, "What is the use of developing some controversy with these degraded coolies " Thus thinking Laksmana went towards the city (190) When he reached the *gopura* gate guarded by several guards over which Vajrakarna was seated making all the efforts (191) Then his servants asked him, "Who are you? Where from have you arrived? What for have you arrived?" In reply to this Lakṣmana said, "I have come from a far away place in search of food "(192) Then

finding beautiful boy, Vajrakarna, getting surprised said, "come on you enter the city quickly "(193) Feeling satisfied, the humble Laksmana went to Vajrakarna All the people there met him with great respect (194)

Vajrakarna then said to trust worthy person, "Whatever food has been prepared for me should be served to him gracefully "(195) On hearing this, Laksmana said, "I shall not take my food here My elder brother is lodged nearby I shall serve him food first and as such I am carrying it there "(196) The king said, "Be it so" and then he gave him enough of food and drinks (197) Laksmaṇa, then carried the same to Rāma, with double the speed All of them took the food appropriately and felt satisfied (198)

Feeling satisfied Rāma said, "Have you observed the nobility of Bhadrakarna, he has behaved without knowing about your identity (199) Such delicious food is not served even to the son-in-law The coolness of drinks, and the delicious nature of the dishes, is simply astonishing (200) With the consuming of the nectar like food, the fatigue of the journey and the heat have disappeared (201) The rice of paddy, which is quite soft, every particle of which is quite separated from one another, and is purely white, it appears as if the solar disc has been powdered to make the rice (202) The beverage of mango juice, appears to have been prepared with milking of the moon rays is quite clean and is attracting the black wasps because of its fragrance (203) The *ghee* and the milk appears to have been milked out of the udder of the Kāmadhenu cow, otherwise it is difficult to have such a delicious taste in all the dishes (204) The traveller had correctly said, that the noble person is the follower of *anuvrata* otherwise who else could accord such a welcome to a guest?(205) The one who offers his adoration to lord Jina who removes the pain of the universe, does not bow in reverence to anyone else except him, such a person of wisdom, it is said, possesses the spotless soul (206) In spite of possessing all the virtues and the humility, in case he is surrounded by the enemies, while we are present here, then our life is of no consequence (207) He is free from sins, and always engages himself for the welfare of the saints All the courtiers of this king are quite favorable to their lord (208) Even Bharata is not fit enough to protect Vajrakarna, who has been terrorised by Simhodara, because he is a new king (209) Therefore, we must protect the king Vajrakarna, who is devoid of other protection O Lakṣmana, you go and tell Simhodara (210) What should you tell as to what should be spoken to Simhodara? Because as a great person is born with the lustre of the great gem, similarly you have been born with enough of wisdom "(211)

Then Lakṣmana who was feelıng shy because of the praıse showered on hım by Rāma, submıttıng to hıs command, sayıng, "As you desıre", offerıng hıs salutatıon to Rāma, delıghtfully proceeded on to Sımhodara He was lookıng quıte humble at that tıme and dıd not carry hıs bow wıth hım He was quıte forceful and was shakıng the earth wıth hıs movement (212-213) Comıng across wıth the guards he was asked by them, "who ıs your master?" In reply to thıs Laksmana saıd, "The kıng Bharata ıs my master, and have arrıved here as a messenger (214) Crossıng several of the cantonments successıvely, he reached at the abode of the kıng and sendıng the ınformatıon through the gatekeeper, he entered the court of Sımhodara (215) Reachıng there, treatıng the kıng as of no consequence lıke a blade of grass, he spoke to hım quıte clearly thee words, "O Sımhodara, you treat me as the messenger of my elder brother (216) The kıng Bharata, who possesses the best of vırtues, has ıssued the command as to what the use of thıs enmıty wıthout any reason? What ıs the benefıt you are goıng to get out of ıt?(217)

Thereafter Sımhodara, wıth a stone lıke heart saıd, "O messenger, you go and tell the kıng Bharata of Ayodhyā that the masters make efforts to brıng round the stubborn servants Therefore where ıs the questıon of opposıtıon ın ıt?(218-219) Vajrakarna ıs quıte a wıcked person, ıs arrogant, ıs ıllusory, ıs quıte a degraded one, ıs fılled wıth rage, ıs of petty nature, and ıs engaged ın denouncıng hıs own frıend He ıs quıte lazy, ıs foolısh, some *pıśāca* or the wınd has deprıved hım of hıs wısdom He ıs devoıd of humılıty and ıs ındulgıng ın evıl ways All these shortcomıng ın hım could be removed eıther by oppressıon or by kıllıng hım I am therefore takıng approprıate actıon ın the matter You better keep quıet "(220-222) To thıs Laksmana saıd, "What ıs the use of further dıscussıon ın thıs regard? Because he ıs engaged ın the welfare of all therefore he should be pardoned for hıs crımes "(223) At these words of Laksmana, Sımhodara started boılıng ın rage He was aware to compromıse, then lookıng at the courtıers, he observed ın thunderıng tone, "Not only ıs the wıcked Vajravāhana quıte arrogant (224-225) O messenger, ıt appears, you have a body of stone, thıs wıcked servant of the lord of Ayodhyā does not possess even the semblance of humılıty, because he dıd not care to offer hıs salutatıon to me (226) In realıty all the people of that country are lıke you As by pıckıng up a couple of rıce graıns from the cookıng vase, one comes to know about the cookıng of the rıce, sımılarly I am gettıng an ıdea about the people of that place "(227)

At these words of Sımhodara Laksmana, who was enraged a lıttle

said, "I have arrive here to establish parity with you and not for offering my salutation to you (228) O Simhodara, what is the use of extensive discussion in this regard? You better listen in brief Either you be ready for a compromise, or get ready for your death today itself "(229) At these words of Lakṣmana the entire court of abused making various types of efforts (230) Several of the warriors, whose bodies were shaking, drawing the daggers, and several of them drawing out the swords, became ready to kill Lakṣmana (231) The warriors, who were uttering *humkāras* with force, who were mutually quite anxious, surrounded Lakṣmana like the mosquitoes surrounding a huge mountain (232) Lakṣmana, who was quite quick in action, was quite patient and clever, kicked the warriors who had not yet reached closer to him, throwing them far away (233) Then Lakṣmana moving swiftly struck several of the people with the knees, elbows, and with fists, reducing each one of them to a hundred pieces (234) Several of the warriors were dragged pulling by hair, and he threw them on the ground, and then pounded them with his feet He filled several of the warriors by striking with his shoulders (235) Many of the people were killed by striking with one another, while others were killed by striking the head of one with the other turning them to pieces Many of the people were fainted with the striking of his thighs (236) In this way the valorous Lakṣmana, destroyed the court of Simhodara, terrorising the courtiers (237)

Thus shattering the royal court, Laksmana came out of the palace in the courtyard Then hundreds of the warriors surrounded him (238) Then the courtiers, who were ready for waging the war and standing there, entered into a mutual scuffle with the horses and the chariots getting extremely anxious (239) The courtiers were holding several types of weapons in their hands, but Laksmana tried to act as a lion behaves with the jackals (240) Then Simhodara mounted over an elephant like the cloud of the rainy season, tried to prevent the forward movement of Lakṣmana (241) The courtiers who had fled away earlier, returned with the arrival of Simhodara (242) As the clouds surround the moon, similarly the courtier surrounded Laksmana, but as the heaps of cotton are carried away by the forceful wind, similarly, Laksmana driving them away threw them at a long distance (243) The damsels of the best of the warriors with their cheeks held by them in both the hands started talking among themselves, "O handmaids, look at the extremely terrific person, who has been surrounded by the cruel courtiers who are indulging in impropriety by doing so "(244-245) Some of them said, "Though he is alone, but who can defeat him? Look here he was attacked several warriors completely upsetting them "(246)

Then finding the army assembling there, Laksmana uprooted a pillar used for the binding of the elephant (247) As the forest gets in flames immensely, similarly Laksmana facing the deep *humkāras* of the warriors, pounced upon the army (248) Vajrakarna, the king of Dasangapura, observing all this sitting over the *gopura* got surprised His eyes blossomed with delight and the courtiers standing in the vicinity spoke to the king, "O master, look here, some extremely valorous person is destroying the army of Simhodara, destroying his flags, chariots, *chatras* etc (249-250) Simhodara who was standing under the protection of the swords and the bows, was wandering here and there like a person caught in the whirlwind (251) As the flock of deer runs away here and there, getting terrified from the lion, similarly the army of Simhodara, getting terrified, fled away in all the directions (252) The courtiers standing away from him were saying, "Remove the *kavacas*, drop the swords, throw away the bows, leave the horses, get down from the elephant, throw away the club in the pit, don't create loud noise, lest the horrible person, with enormous weapons might not rush towards us with force Remove yourself from this place O warrior, clear the way, remove the elephant from here, why are you standing keeping quiet? O wicked charioteer, look here, he is coming, he is coming, leave the chariot alone, drive the horses quickly, we are finished, there is no doubt about it " Several of the warriors were thus talking amongst themselves, while several of them were in danger shedding away the uniform of the warriors, were standing aside like the eunuches (253-258) Someone said, "Is some god sporting in the battle or is he a Vidyādharas known by the name of Vāyu? Could he be the same? He is quite sharp and swift like the lighting (259-260) What shall he do by so destroying the army? O master, in this way my mind is getting doubtful (261) Look here in a thrilling fight, he has, jumping up, he has dragged the elephant of Simhodara, he has bound with his own costumes and subjugating him like a bull, feeling surprised he is coming "(262-263) At these words of the courtiers Vajrakarna said, "O human being, be pleasant, the god would bestow peace What is the use of thinking much about this matter?"(264) The damsels of city of Dasanganagara, fell fully surprised started talking like this,(265) "O companion, look at the astonishing activities of this warrior, who has bound the king with the cloth alone single handedly (266) Graceful is his glory, graceful is his immense lustre and graceful is his strength Who could be the best of the person?(267) Of which virtuous and fortunate woman, he could be the husband? Or would he be in future? He happens to be the lord of the entire earth (268)

Then the queens of Sımhodara, accompanıed wıth old and young getting extremely upset, fell at the feet of Lakṣmana (269) They said, "O lord, you better free hım You better gıve us our husband ın charıty From today onwards, he happens to be your most obedıent servant "(270) Lakṣmana saıd, there ıs a vast tree grove ın the front I shall carry thıs wıcked person there and bınd hım "(271) Then all of them cryıng aloud, foldıng theır hands agaın and agaın, they saıd, "O lord, ın case you are annoyed, then leave hım and kıll us (272) Be pleased and do not allow us to see the paın of our husband The best of the people are always compassıonate of the women "(273) Then Laksmana saıd, "very well I shall free hım ın future All of you should be pleased " Thus speakıng, Lakṣmana, drove the kıng to the temple where Rāma and Sītā had been lodged (274) Reachıng there Laksmana saıd to Rāma,, "He happens to be the enemy of Vajrakarna Therefore, o lôrd, tell me, what ıs to be done now "(275) Then Sımhodara, whose body was shakıng, placıng both hıs hands over the head, fell at the feet of Rāma wıth devotıon (276) He saıd, "O lord, who are you? I do not know You are ıllustrıous, possessıng the best of lustre, and are stable lıke the Sumeru mountaın (277) O deep and the best of humans, whether you are a god or a human, what could more be saıd, about thıs? I am your obedıent servant (278) In case you are kıng to Vajrakarna, then let hım enjoy thıs kıngdom I shall always serve at your feet "(279) The damsels of Sımhodara, whıle lamentıng pathetıcally, bowıng at the feet of Rāma, spoke, "Gıve us our husband ın charıty "(280) Then they saıd to Sītā, "O goddess, you are a woman, therefore, be mercıful on us " Thus speakıng, they fell over the feet of Sītā (281) Then Rāma, creatıng the thunderıng sound lıke the clouds, whıch frıghten the swans ın the step wells, saıd to Sımhodara who was sıttıng there lowerıng hıs head (282) "O ıntellıgent one, you act as per the command of Vajrakarna You can remaın alıve only by that way There ıs no other alternatıve "(283) Thereafter Vajrakarna whose fortunes were on the ıncrease, was summoned through the noble people, who arrıved there wıth hıs famıly (284) He, wıth folded hands placed over the head, cırcumambulated the Jına temple thrıce Then feelıng thrılled wıth devotıon, offered hıs salutatıon to the lord Candraprabha (285) Thereafter Vajrakarna after due consultatıon of the tradıtıons and procedures, went to both the brothers Rāma and Laksmana and praısed them ımmensely and enquıred about the welfare of Sītā (286) Then Rāma ın extremely sweet words spoke to hım, "O noble person, today we are well because of your welfare "(287) In thıs way when dıalogue was goıng on between Rāma, who always ındulged ın auspıcıous sports, and Vajrakarna, the

Vidyudanga clad in the best of the costumes and accompanied with huge army arrived there (288) The immensely wise Vidyudanga, offering his salutation to Rāma and Laksmana, took his seat besides Vajrakarna (289) Suddenly an idea flashed in the court that Vidyudanga is an intimate friend of Vajrakarna (290) Then Rāma, with his face beaming with a serene smile, said to Vajrakarna, "O Vajrakarna, your view is indeed the best (291) As the people of the Meru mountain remain unshaken with storm of the time of dissolution, similarly your wisdom remained unshaken with the false arguments (292) You did not bow your head even after meeting me, your performance therefore is quite pleasant and peaceful (293) But what is difficult to achieve and particularly to those of the people with true vision and who are devoted to *dharma* (294) The head which offers salutation to the illusions lord Jinendra who bestow welfare for all, how could one offer salutation with the same head to others?(295) Does the blackwasp which is intoxicated with the consuming of the flower dust, makes its abode over the tail of a donkey?(296) You are a person of wisdom are graceful, and possess nobility Your glory is brighter than the moon, which is spreading everywhere (297) I am aware of the fact that this Vidyudanga happens to be your friend Therefore he too is quite noble always anxious to serve you (298)

Then Vajrakarna, who was feeling shy because of the words of praise spoken by Rāma, lowering his head said, "O lord, though you have been facing odds by living here, but still you are my brother (299-300) Presently, remaining alive, I could fulfil my vow, by your grace and it is because of my great fortunes that you have arrived here, being the best of the humans "(301) Thus speaking Laksmana then spoke to the intelligent Vajrakarna, "You speak out your desire to me, which I shall fulfil "(302) On hearing this, Vajrakarna said, "Nothing is inaccessible for me now after getting a unique friend like you Therefore I would pray that being the follower of Jina, I would not do anything to cause pain even to a straw Therefore Simhodara, my lord should be set free (303-304) At these words of Vajrakarna, the people present there started shouting, "You are graceful Look here, this noble person is displaying kindness even over his enemy (305) The one who is kind one's enemy, he is indeed a noble person, but the one who is a mediator, or the protector is loved by all (306)

Then Laksmana said, "Be it so", and making them shake their hands and after taking a vow never to develop enemity again, they were made to be friends (307) Then Simhodara with the spotless wisdom, gave away half of the kingdom of Ujjaini to Vajrakarna together with the

compensation for the destruction caused to him earlier (308) He also distributed his four fold army, the country, the whores and riches, equally half way (309) Because of his devotion in Jina, Vidyadanga also achieved, immense fame, the desired whore, the gem studded *kundalas* and the position of the chief commander (310) Vajrakarna then adored Rāma and Lakṣmana and called at once eight of his daughters (311) Since the elder brother Rāma was accompanied with his wife, therefore, Vajrakarna gave away in marriage his eight daughters adorned with ornaments to Lakṣmana (312) Besides that, Simhodara and other kings offered their best of daughters to Laksmana In this way Laksmana in all got three hundred girls (313) Making them to stand there, Vajrakarna spoke to Simhodara and other kings, spoke to Laksmana, "All of them are your wives "(314) In reply to that, Laksmana said, "Till such time I do not get my desired place with the strength of my arms, I shall have no union with the woman "(315) Rāma also spoke to them suddenly, we do not have any fixed dwelling place at the moment We shall build up our country beyond the heaven like country of Bharata over Malayagiri, or near the southern ocean We shall once come back again quiet enthusiastically to bring our mothers, from Ayodhyā O kings, we shall take your daughters with us at that time You yourself tell us, the one who has no living place, how can he collect the wives?"(316-319) At these words of Rāma, the group of girls became upset and faded out, as the icy winds strike the forest of lotus flowers (320) The girls then started thinking, "In case we meet our end, then how could we enjoy the taste of the union (with our husband?) (321) In case we remain alive, then the people would think it to be a trick and the mind burns with the flames of separation (322) Alas, on one side is the sleep and slippery rock and on the other hand is the cruel tiger, therefore, filled with grief, where shall we find support?(323) Otherwise we shall maintain our body, by preserving the hope of the union, subjugating the tiger of separation "(324) Thereafter, all the kings felicitating Rāma appropriately went back as had they arrived, with the girls engrossed in the their thoughts (325) The girls on the other hand, having the best of intentions, who were always honoured by the parents, who were engaged in various type of sports, remained there with their minds attracted towards Lakṣmana (326) Thereafter Vidyadanga called for all his brothers and relatives with great pomp and show in his country and on their arrival he celebrated great festivities there (327)

Thereafter the intelligent Rāma and Laksmana, in the pitch-dark dead of night, offering his salutation to the lord, quietly came out of the temple and started walking on foot willingly (328) In the morning finding

the temple deserted all the people, forgetting all their engagements, and duties, became non-plussed and mindless (329) Simhodara had developed the best of the attachment with Vajrakarna, besides the mutual respect, went on increasing with their mutual visit to each other (330) Gautama Svāmī said, "Both Rāma and Lakṣmana, making Sītā to walk slowly, as per her desire, they went on resting in the forest with vast lakes, consuming the juice of the delicious fruits and sporting with sweet words and the best of efforts, reached a country named Kubara, which looked beautiful with various types of high palaces with high peaks, the land of which appeared decorated with several gardens, which had been purified with the groups of temples, had the lustre like the heaven The people of the city were excellent because of the festivities carried out there It was filled with graceful words and issued lustre like the sun and was quite famous (331-332)

Here ends Parva 33, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the story of Vajrakarna (Verses 1-332, P T 7995)

Parva 34

Release of Bālakhilya

Rāma was then comfortably lodged in a forest in which the trees laden with fruits, were bending down, where the black-wasp were issuing the humming sound, where the intoxicated cuckoos were issuing sweet notes, and which was extremely beautiful Lakṣmana at that point of time went to the nearly lake for getting water (1-2) At that point of time, Kalyānamālā, the lord of the city, who was quite beautiful to look at, whose physique attracted the eyes, who in spite of being one resided in the hearts of the people, was illumining like the mountain of lustre, and was mounted over the elephant, surrounded by the pleasant looking foot soldiers His mind was absorbed in the sports His name was Kalyānamala and was the lord of the city and he arrived at the lake for enjoying the water sport (3-5) Laksmana was standing over the bank of the great lake, having blue complexion like the blue lotus flowers, sighting whom, he was infested with passion, as a result of which he sent a servant to got Laksmana there (6-7) The clever person went to Laksmana and with folded hand spoke to him, "Come here, the prince desires to meet you delightfully "(8) Laksmana thought, "What is the harm?" Thus thinking feeling jovial in his heart, Laksmana went to him quite sportingly (9) The prince then got down from the elephant holding Lakṣmana, with his soft hand went to his tent made of cloth (10) Getting

confident, he took his seat with Laksmana over one *āsana*, quite comfortably After some time he asked Laksmana, "O friend, who are you and where from have you come?(11) Laksmana said, "In separation from me, my brother would be getting anxious, therefore, I shall first go to him and carry him the food and then I shall have talk with you (12) Thereafter the prince summoned the food articles like cooked rice, pulses, fresh ghee, sweet cakes made of flour and sugar, *ghevara*, several types of dishes, milk, curd, several types of beverages, the sweet balls, *purīs* (round cakes fried in *ghee*) *kacaurī* (stuffed *purīs*), ordinary *purīs, purīs* mixed with *guḍa* (sugarcane balls), costumes, ornaments, garlands, pastes and other materials, besides several types of vases and the things for washing the hands All these things were brought through a swift moving person from a nearby place (13-16) Then at his command the inner guard arrived at the place, where both Rāma and Sītā were lodged Offering his salutation to them, he said,(17) "O lord, your brother is lodged in that tent, in which the ruler of the city is also lodged He therefore respectfully has prayed that" Since the shade of this tent is quite cool, and appeals to the mind, therefore, you be pleased and walking the distance, reach here "(18-19) At these words of the messenger, Rāma, together with Sītā, moving like the intoxicated elephant, walked towards the tent At that point of time he appeared like the moon with moonlight (20) Finding Rāma walking towards them, the prince together with Laksmana stood up and welcomed them both (21) Rāma together with Sītā was lodged over the best of *āsana* and accepted the *argha* and other welcome offered by the prince (22) Thereafter finishing his food and other jobs, the prince asked other people to move away Only four of them *viz*, Rāma, Laksmana, Sītā and the prince were left there (23) The prince said, "A messenger has arrived from my father " Thus speaking, the prince went to another decorated room Reaching there, he commanded to the armed warriors, "Whosoever would enter the room would be killed by me "(24-25)

Then removing the shyness, in expressing his true intentions, he removed the curtain in the presence of Rāma, Laksmana and Sītā (26) With the removal of the curtain, it appeared as if some divine girl had descended from heaven or had emerged from the nether world The face of the girl was lowering down out of shyness (27) With lustre issuing from her body, it appeared as if the tent was set on fire She was filled with shyness, with her face becoming pleasent with serene smile It appeared as if moonlight had spread everywhere (28) Observing that the clever swans closed their eyes getting terrified, the girl appeared as if Lakṣmī herself had arrived there leaving aside the lotus flowers (29) With

the lustre of her body, it appeared as if she had started swimming in the ocean of beauty, or had been covered with the dust of gold and the gems (30) It appeared as if the beams of lustre were emerging out of her breasts The pelvic region was decorated with the three lines which appeared like the emerging of waves (31) As the moon shine burns out of the thin sheet of clouds, similarly the beauty of her thick buttock was becoming out of the lower garment or voluminous skirt (32) The room appeared like a cloud and the girl seated there appeared like the lightening It appeared that the blemish which had been earned for a longtime because of the unstability of lighting, has been completely washed out (33) She was decorated with the line of hair of golden colour appearing over the buttocks which was of dark like the emerald and was extremely slippery and thin (34) Then the one who had suddenly discarded the male form, whose eyes were extremely beautiful, came and sat besides Sītā As a result, she appeared graceful as Rati looks graceful with shyness (35) Laksmana was also seated close to her and infested with passion, he reached a stage which is inexplicable At that point of time his unstable eyes were wavering (36) Then Rāma who possessed the spotless wisdom, said, "O girl, who are you changing your forms so soon? Why are you sporting like this?(37) In reply to this the sweet spoken girl covering her body with a cloth said, "O lord, you listen to my story which creates the noble feelings "(38)

The lord of this city is known by the name of Bālakhilya, who is extremely intelligent, always follows the noble conduct like the sages and loves his people (39) Prthivī is the name of his beloved When Prthivī became pregnant, at the same time the king Bālakhilya had a war with the Mlecchas He was captured by the Mleecha king in the war (40) The king Simhodara happens to be the lord of the Mlecchas Therefore he declared that in case a son is born then he would rule the kingdom (41) But unfortunately, instead of a son, I was born as an unfortunate daughter, but the courtier Vasubuddhi spread the news of the birth of the son instead of the daughter keeping an eye on the kingdom (42) The mother gave me the useless name of Kalyānamālā This is correct also, because the people are interested in the things of welfare (43) Upto now, this secret is known to the courtier and my mother alone that I am a girl and not otherwise Because of the rise of my noble deeds I have a chance of meeting you (44) My father who is in prison, is suffering the painful situation Even Simhodara is unable to get him freed (45) Whatever wealth is earned in the country the same is sent to the Mleecha king who guards the fort (46) My mother, who is burning with the flames of

separation has grown quite lean and thin becoming lustreless "(47) Thus speaking, the girl whose body was suffering because of the pressure of grief, was soon deprived of all the lustre and started crying aloud.(48)

Rāma then assured her in sweet words Sītā took her in her lap and washed her face Lakṣmana said, "O beautiful one, shed away the grief and rule the country in this form, because you are doing well (49-50) O auspicious one, O form of welfare, you wait patiently for sometime for me to capture the Mleecha king is not at all a big thing You will shortly find your father free "(51) At these words of Lakṣmana, she was so pleased as if her father had been set free All the limbs of the girl were getting thrilled and she was filled with lustre (52) All the three of them spent three days in that pleasant forest talking variously, freely like the gods (53) Then at the dead of night, when all the people went to sleep, then availing an opportunity both Rāma and Laksmana came out of the tent (54) When the girl did not find them on waking up, then she felt immensely upset Crying aloud, she felt immensely grieved (55) The intelligent girl kept on thinking in her mind, "O great person, stealing away my mind and leaving me crying, is not proper for you You are extremely cruel (56) Ultimately overcoming her grief, and mounting over the best of the elephant, she entered the city of Kubara She kept on living there as before with a miserable heart (57)

Rāma, Sītā and Lakṣmana, whose hearts had been stolen by Kalyānamālā, reached the bank of the river Narmadā (58) Sporting, they crossed the river, and passing through the beautiful cities, they reached the terrible forest of the Vindhyas (59) They were travelling by the path raised with the passing of the huge army Therefore the cowherds and the farmers stopped them and asked them not to proceed by that road But they did not stop and kept on walking (60) The forest was filled with immense fragrance, at places they found the teak wood trees surrounded by the creepers which appeared like the Nandanavana At places the area had been burnt out with the forest fire like the blemish came with the birth of an evil son and looked deserted Thus talking they kept on moving ahead (61-62) Thereafter, covering a short distance, Sītā said, "Look here, to the left of the forest of *oleander* trees, the crow perching over the top of the thorny tree is cawing cruelly Therefore, you have to face the scuffle soon This is the indication giveby it On the other hand the crow perched over the milky tree is indicating that we shall be victorious (63-64) Therefore you should wait for a while, because the delay in the scuffle, leads to victory but I would not like it "(65) Then waiting for a while, they moved forward then at some distance the same

omens were repeated (66) Though Sītā was thus speakıng but, wıthout caring for her words, Rāma and Laksmana kept on advancıng After coverıng some dıstance, they come across the Mleecha army At the mere look of Rāma and Lakṣmana, holdıng the best of bows and appearıng fearless, the Mlecchas army gettıng terrıfied, fled away ın a moment (67-68) Learnıng the news from the fleeıng army, other Mlecchas got ready and came forward But Lakṣmana, who had the complexıon of the clouds of the raıny season, defeated them smılıngly (69) Then the Mlecchas who had thrown away theır bows, and were cryıng aloud rushed to theır lord and appeared hım of the factual posıtıon (70) Then the Mleecha chıef burnıng ın anger and carryıng an awful bow, marched on, accompanıed wıth a huge army wıth other weapons carrıed by the soldıers, creatıng darkness (71) These Mlecchas were known on earth as Kakonada They were awful and consumed the flesh of all the creatures They were ınvıncıble even by the kıngs (72) When Lakṣmana found that the Mlecchas had appeared ın the front, havıng the dark complexıon lıke the cloud, then gettıng enraged, he strung the bow (73) Then he shot the arrows ın such a way that the entıre force was shaken All the wıld anımals were tremblıng wıth panıc and felt feverısh (74) Wıth the placıng of the arrow over the bow, all the terrıfied Mlecchas started movıng ın a cırcular way gettıng frıghtened (75) Then the lord of the Mlecchas was filled wıth terror, arrıved before Laksmana wıth folded hands and saıd, "There ıs a well known cıty of Kauśāmbī and a Brāhmana named Vıśvanala, who ıs always engaged ın performıng *homa*, ıs ıts lord He ıs quıte auspıcıous Pratısandhyā ıs the name of the wıfe of Vıśvanala I happen to be the son of both of them and am known by the name of Raudrabhutı I am well versed ın the use of weapons and gamblıng (76-78) Sınce my chıldhood I was attracted towards the evıl ways Sometıme I was caught stealıng and I was ordered to be hanged (79) Hearıng the punıshment of hangıng, I was frıghtened and shaken Then a noble wealthy person, havıng faıth ın me, got me released Then leavıng the country, I arrıved here (80) Wıth the ınfluence of the earlıer deeds, I became the chıef of these Mlecchas Gettıng detracted from the noble path, I now lıve lıke Mlecchas or anımals (81) All the tıme, the land over whıch even the great kıngs could not reach you have made me mıserable wıth a mere look I am quıte graceful that I could have an audıence wıth the great people lıke you (82-83) O lord, gıve me the command, what I can do for you? Should I carry your sandals over my head to get me purıfied?(84) Thıs Vındhyacala ıs full of varıous treasures and the best of damsels Therefore, o lord, place before me the desıre for some great

fortune "(85) Thus speaking, bowing in reverence, he again felt painful Getting upset he fell down on earth like a fallen tree (86)

Then Rāma who like the *kalpavrksa* was surrounded with the creeper of mercy, spoke to Mleecha who was feeling so painful, "O person with noble wisdom, get up Don't be afraid and bring Bālakhilya here removing all his bondages and extending all the honours, quite quickly (87-88) Becoming his intimate courtier, keeping the company of the noble people, do away with the company of the Mlecchas, become an asset for the country (89) In case you behave correctly hereafter, you will achieve peace, otherwise you are sure to meet with your end today itself "(90) He replied, "O lord, I shall act accordingly " Thus speaking he offered his salutation to Rāma with great respect, and with all humility he brought before Rāma, Bālakhilya, the son of Mahāratha (91)

Then Bālakhilya, after application of the fragrant paste over his body, making him to take a nice bath, serving him with delicious food and decorating him with ornaments, he was then made to mount the chariot and the Mleecha chief got ready to take him to Rāma (92) When Bālakhilya was being so carried over the chariot, he felt immensely surprised and was thinking in his mind, that his condition might be still worse (93)" On the one hand there is the cruel and merciless, wicked enemy the Mleecha and on the other is the great honour?(94) Evidently, the life is coming to an end today itself " In this way Bālakhilya was moving on with a shattered mind, when he after suddenly spotting Rāma and Laksmana felt extremely satisfied He got down from the chariot and offering his salutation to him, said, "Both of you are the great personalities, who have arrived here, having beautiful bodies That is why I have been released from the person "(95-96) Both Rāma and Lakṣmana said to him, "You go back to your home at once and meet at once your brothers and relatives Reaching there, you would be able to know abut your people " At these words of Rāma and Lakṣmana, the intelligent Bālakhilya, went back to his home (97)

Thereafter, meeting Raudrabhūti, the son of Viśvanala the intimate friend of Bālakhilya, all the Rāma, Sītā and Lakṣmana, proceeded on to their desired destination (98) Bālakhilya on the other hand learning about the efforts of his relatives, when reached near the city accompanied with Raudrabhūti, then his daughter Kalyānamālinī, showering grace on her father, getting satisfied, came forward to welcome him, out of the city (99-100) Recognising his daughter who was offering her salutation to the father, the king Bālakhilya smelt her head She was then made to mount

his chariot and then entered the city (101) Pṛthuvī, the queen of Bālakhilya felt thrilled on the arrival of her husband She, in a moment, got back the entire glory of her body (102) Simhodara and all other kings were immensely impressed with the virtues of Kalyānamālā and felt surprised (103) Whatever riches were collected by Raudrabhūti from various countries, were given over by him to Bālakhilya (104) Thereafter Raudrabhūti, who had conquered the land of Mlecchas, became obedient to Bālakhilya Thereafter Simhodara feeling doubtful, started extending affection to Bālakhilya, with great respect (105) In this way the great warrior Bālakhilya by the grace of Rāma and Laksmana, achieving back all the fortunes looked graceful with his beloved as the sun looks graceful in the winter season (106)

Here ends Parva 34, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the release of Bālakhilya (Verses 1-106, P T 8101)

Parva 35

The story of Kapila

All the three of them possessing the glory of gods, wandering comfortably in the beautiful forest resembling the Nandanavana, reached a beautiful country in the centre of which flowed a well known river, over the banks of which various birds of different species were issuing sweet notes (1-2) In the waterless forest, Sītā felt immensely tired and she said to Rāma, "O lord, my throat has completely dried up (3) As the *jīva* after taking several births feeling miserable becomes desirous of having an audience with the lord Arhanta, similarly because of the acute thirst, becoming upset, I am desirous of the water "(4) Thus speaking, she sat down under a tree even when she was asked not to do so Rāma said, "O goddess, O auspicious one, don't feel disgusted (5) A huge village with high palaces is visible closely Let us move there and get the cool water "(6) At these words of Rāma, Sītā, walking slowly with him, reached the village named Aruna, where a wealthy family lived (7) There lived a Brāhmana there, who performed *homa* daily Both of them therefore reached his house (8) They rested in the *yajñaśālā* for a while and then Sītā took water supplied by the wife of the Brāhmana (9) While they were intending to say there, in the meantime the Brāhmana, carrying the leaves of wood apple and pipal tree reached there from the forest (10) The Brāhmana who was always filled with anger, and his words were like poison, and the face was resembling the owl (11) He was holding a *kamandalu* in his hand, having a tuft over his head, had grown long beard

over the face and had a *yajñopavīta* placed over his shoulder With all these things he had a cruel appearance He made his living by ***uncha vrtti***?(12) Finding them there he was eraged and his eyebrows were curved and wicked Then the Brāhmana said, using harsh words, as if scrapping or chiselling with the words (13) He said, "O sinful woman, why did you allow them to get in? O wicked woman I shall today, treat you worse than the animal even (14) Look here, the persons whose bodies have been covered with dust, such shameless, sinful and arrogant people have polluted my *yajñaśālā* "(15)

At these words of the Brāhmana, Sītā said to Rāma, "Let us leave the place of this degraded Brāhmana (16) It is better to live in the forest surrounded with beautiful trees laden with flowers and fruits, in the company of the spotless deer sporting over the lakes of clean water, where we do not have to listen to such harsh words (17-18) O Rāghava, in the immensely beautiful country resembling the heaven, all the people are harsh and particularly the villagers are extremely harsh "(19) Listening to the harsh words of the Brāhmana, the people of the entire village assembled there, looking at the divine figures (20) The people of the village said, "O Brāhmana, in case these travellers stay in the corner of your house for a while, what harm would they bring to you? All of them seem to be quite humble "(21) Getting enraged at the words of the villagers, the Brāhmana, denouncing them said, to Rāma and Laksmana, "You people are impure, therefore you get out of my house " The Brāhmana's display of anger towards Rāma and Laksmana was like a dog barking at the two elephants Thereafter Laksmana felt enraged at these words of the Brāhmana He held the Brāhmana upside down and as he was going to throw him over the ground holding him in the air, who spoke harsh and wicked words, Rāma, who wished well of all, stopped him saying (22-25) "O Laksmana, what are you going to do with this helpless and miserable Brāhmana He is indeed dead while living What is the use of killing him?(26) Before he dies, you better leave this Brāhmana " At his death, we shall only face disgrace (27) The valorous warriors do not kill the sages, the Brāhmanas, the cow, animals, woman, and the old This has been ordained "(28) Thus speaking Rāma, got the Brāhmana free and making Lakṣmana to lead, he came out of the cottage of the Brāhmana, with Sītā (29) Disgraceful is the company of the degraded people, who make the mind painful with their evil words, and those who are discarded by the noble people (30) It is better to sit under a tree in the inaccessible forest in the winter season, it is better to wander in the world shedding away all the responsibilities, and it is better to die,

leaving the food, but it is not good to stay in a house in which one is humiliated (31-32) Rāma then observed, "We shall live over the river banks, stay in the extremely pleasant mountain caves, but henceforth we shall not enter the abodes of the wicked people " Thus denouncing the evil people, the immensely arrogant Rāma, moved on to the forest again (33-34)

Then the rainy season arrived turning blue the entire sky with clouds thundering aloud, the sound of which echoed in the mountain caves (35) At that point of time the thundering lightening covering the planets and constellations appeared in the sky as if smiling (36) Removing the expansion of the summer season, the clouds were thundering and with the lightning, it appeared as if the person living in other country, was scolding with the finger raised (37) The black cloud, making all the sides dark with the flow of the rain showers appeared like getting ready for the performing *abhiseka* of Sītā as the elephant performs *abhiseka* of Laksmī (38) Getting drenched, they reached under a thick banyan tree, the trunk of which was secure like a horse besides being quite high (39)

Then a Yaksa Ibhakarna, who had been influenced with their glory, went to his lord dwelling in the Vindhya mountains and offering his salutation to him said to him, "O lord, three great personalities descending from the heaven have started living in my house, who influencing me with their lustre have driven me out of my house "(40-41) On hearing the words of Ibhakarna the king of yaksa smilingly accompanied with his damsels, playfully got ready to reach the banyan tree (42) The lord of yaksas possessed enormous riches, enjoyed himself in the beautiful forest and was known by the name of Putana (43) The king of yakṣas looked at beautiful Rāma and Laksmana from a distance, realised with his divine sight that they were Balabhadra and Nārāyana (44) Therefore because of his influence and affection for them, he created a beautiful city for them (45) Thereafter they slept there comfortably They woke up in the morning listening to the sweet music (46) They found themselves sleeping over the gem studded beds in a gem-studded vast and resplendent palace They also found a number of servants serving them They also found the city surrounded with huge boundary wall and *gopuras* (47-48) With the sudden finding of the city, they were not at all surprised

This is correct also, because this miracle was nothing else then a little attempt (49) Rāma whose performance had been beautiful together with Sītā and Lakṣmana, enjoying all the pleasures like the gods kept on living in that city comfortably (50) Since the city had been created by the yakṣa

king for the sake of Rāma, therefore it came to be known by the name of Rāmapuri (51) The people, the gate keepers, the valorous warriors, the courtiers, the horses and the elephants in Rāmapuri resembled those of the city of Ayodhyā (52) Then the king Śrenika asked Gautama Svāmī, "O lord, what happened to the Brāhmana who misbehaved with Rāma? You tell me "(53) Then Gautama Svāmī said, "O Śrenika, you listen, that Brāhmana, getting up early in the morning, holding the sickle in his hand went to the forest (54) He kept on wandering here and there for collecting the firewood Then suddenly he found a vast city there which surprised him (55) The city was decorated with flags of white and other colours and had high mansions which were white like the clouds of the winter season (56) There was an exceedingly high mansion in the centre of the city which appeared to be the replica of Kailāsa (57) Observing the city Brāhmana started thinking, "Is it heaven? Or is it a forest surrounded by the deer? I had been wandering in it for collecting the firewood and the *kuśa* grass (58) The city has been decorated with the garlands and the high peaks It looks like the mountain of gems and suddenly looks elegant (59) The pleasant lakes are found filled with lotus flowers, which had never been seen by me earlier (60) I find lovely garlands served by the human beings and there are temples with large six banners (61) The land in the vicinity of this city is infested with the deer, elephant, horses, cows and the buffalos The sound of bells emerge from the same (62)

"Has this city descended here from the heaven? Or has it been created with the influence of a noble soul (63) Am I witnessing a dream? Or is it some illusion? Or is it the tower of Gandharva? I have myself been suffering from gall-bladder (64) Or am I to meet the end of my life soon the symptoms of which have started appearing?" Thus thinking the Brāhmana was caught up in great controversy (65) At the same time he spotted a beautiful damsel adorned with ornaments He went to her and asked her, "O gentle lady, to whom does this city belong?(66) She said, "This is our city Have you not heard about Rāma, whose brother is Laksmana and Sītā is his beloved (67) O Brāhmana, you find a huge palace in the middle of the city having the lustre of the cloud of the winter season The lord lives there being the best of humans (68) It is quite difficult to have an audience with him The lord who is the best of the humans, distributing the desired riches to the people has made them wealthy and all the poor have become graceful like kings "(69) The Brāhmana said, "O beautiful one, how can I have an audience with Rāma? I am asking you with the noble intentions Therefore you please tell me "(70) Thus speaking, the Brāhmana placed the bundle of the wood

over the earth and with folded hands he fell at the feet of the lady This is correct also because a damsel steals the minds of everyone (71)

Then the yakṣī with the name of Sumayā having been filled with compassion, said to the Brāhmana, "You have displayed great courage (72) How could you arrive in the vicinity of this city Had the terrific guards spotted you, they would have surely killed you (73) Even the gods cannot enter the city through the three gates, which are guarded by the warriors with the faces of lions, elephants and Śārdūlas, who are quite cruel and illustrious The humans who are frightened by these guards surely meet their death (74-75) Besides these gates, at the gate to the east, there is a house as white as the wings of the skylark which is the temples of Jina made in gems, and is decorated with several of the banners In these temples, there are the images of Jina, which are adored even by Indras The one who reciting the name of the Jina, and filled with emotions, recites prayers before those images, and listening to the discourse of the Nirgrantha preceptor there, receives the *Samyagdarśana*, only he can enter through the eastern gate To the contrary, the one who does not adore the images, he gets killed (76-79) A person, who is the follower of *anuvrata* and possesses the humility and virtues, Rāma bestows on him the desired boon "(80)

Then listening to her nectar like words, then knowing about the means to achieve wealth, the Brāhmana, felt immensely delighted (81) His entire body was thrilled and his heart was filled with the astonishing type of feelings Then he, offering his salutation to the damsel, praising her again and again, went to the great sage who was well-disciplined and possessed great prowess He offered his salutation to him placing the folded hands over his head and enquired of him of the method for performing *anuvrata* (82-83) Then the clever and intelligent Brāhmana accepted the *dharma* of the householder from the sage and also listened to the form of Anuyoga (84) Initially, the Brāhmana desired to listen to *Dharma* with greedy intentions, but then he developed the desire of the learning of the true Dharma (85) Learning about the form of *dharma* from the great sage, the heart of the Brāhmana was purified and he said to him, "O lord, with your discourse, my eyes have been opened (86) As a person suffering with thirst, gets the best of water, or a person desirous of refuge, gets the shade, or a person suffering with hunger gets sweets, or an ailing person gets the suitable medicine, or a person following an evil path, comes across the path which leads him to his desired place, or a person drowning in the ocean, comes across a ship, similarly, by your grace, I have achieved the Jaina discipline, which destroys all the miseries

Indeed the Jaina disciples is totally beyond the reach of the degraded people (87-89) Because, you have shown me the path propounded by the Jina, therefore there is no one in the world who is more benevolent on me than you "(90) Thus speaking, offering his salutation at the feet of the great sage with his folded hands placed over his head, circumambulating him, the Brāhmana went back home (91)

Then the Brāhmana, whose eyes were blossoming like the lotus flowers, who was filled with ecstasy, reaching home, said to his wife, "O dear, I have heard about a surprise from the preceptor (92) It is such a strange surprise which could not have been heard by your father, father's father, or no one in your race might have heard about it (93) O Brāhmana damsel, the astonishing scene which had been witnessed by me in the forest, is no more surprising because of the discourse of the preceptor " (94) The Brāhmana damsel said, "O Brāhmana, what did you see and what did you hear? You tell me At these words of his wife, the Brāhmana said, "Because of the delight, I am unable to repeat the same (95) Then the wife of the Brāhmana, playfully asked him with great respect again and again, then the Brāhmana said, "Listen to the astonishing thing I have heard "(96)

"I had gone to the forest for collecting the wood Close to the thick forest, I found a beautiful city (97) I found a beautiful woman adorned with ornament near the city It appeared as if she was a goddess with sweet tongue (98) On my asking her she told me that it was the city named Rāmapuri, where lord Rāma gave enough of riches for the Śrāvakas (99) Then I went to the great sage and listened from him the worlds of the lord Jina, as a result of which, my soul which had been influenced with the false doctrine, was completely satisfied (100) The great sage who had been desirous of salvation, taking refuge in *Dharma*, shedding away all the attachments performs *tapas* I received the same *dharma* of Arhanta This *dharma* is the great treasure of the three lokas The followers of the other faiths uselessly suffer with pain "(101-102) Thereafter the religious soul, repeated the true *dharma* as had been heard by him from the great sage, with the spotless heard to his wife (103) On hearing this the wife of the Brāhmana named Suśarmā, said to the Brāhmana, "I have also received the Jina *dharma* by your grace (104) Look at the chance of my fortunes, that those, who because of illusion, were desirous of the poisonous fruit, for which they had the least attraction, you have received the *rasāyana* of the name of Arhanta (105) As a foolish persons receives the gem, and he out of ignorance, he throws it away, the great ascetics arrived in my courtyard and humiliating them, I drew them

out (106) A Digambara saint at the time of meals arrived in my house, driving him out, I adored the astrological gods and the gods of the sky, offering my salutation to them with lowered head again and again (107-108) The *Dharma-rasāyana* of Arhanta is purified by non-violence and the essence of everything Leaving that, out of ignorance, I have consumed the terrific poison (109) It is pity that I getting the human island, leaving aside the gem of the Dharma as propounded by the sages, accepted the *Beleric myrobalan* tree fruit (110) Whatever has been given by me to the ascetics who are engaged in enjoying the pleasures of the organs of senses, who eat during the day and night as they like, are without *vratas* and devoid of humility, has been wasted (111) Such of the evil minded person, does not respect a person, who arrives at the time of food and does not serve him with food, he is not at all a religious one (112) Only an ascetic, who has discarded the day of festivities, who is free from all the attachments having no home at all, such an ascetic is called a guest (113) Those who have no food in their hand and those who have no attachment, who take their food in the vases of hands, such Nirghantha ascetic alone cross the ocean of the universe (114) The one who is carefree of his body, who does not involve himself in the outward pleasures, and patronises nudity the symbol of salvation, they are called Nirgranthas (115) In this way, the wife of Brāhmana, named Suśarmā, on whom the *Samyagdarśana* had dawned, who was free from the filth of false faith, appeared like Bharanī constellation with the planet Buddha (116)

Thereafter the Brāhmana delightfully took his wife at the feet of the preceptor, and took her after her salutations to the preceptor, who accepted *anuvrata* form him (117) All the Brāhmanas of the family of the Kapila who were as filled with the rage as the terrific poison, getting devoted to the Jaina descripline, became peaceful (118) Those of them becoming Śrāvakas, said, "We people had become heavy with the weight of the *karmas*, our heads had been raised because of naughtiness, we were always filled with arrogance but now by the grace of Jaina *dharma* shall escape the horrible bell (119-120) We remained unaware of the Jaina descipline for several births, nor did we accept the same But today we have achieved the immensely spotless Jina descipline like Brahman, with great difficulty (121) Now we shall follow with the preceptor like the mind using the sentiments as *ghee* and the wooden sticks of *karmas* perform the *homa* in the fire of meditation (122) Thus making their minds stable, several of the Brāhmanas filled with force, preeing from all the attachments, became the best of the sages (123) But Kapila remained

devoted the *dharma* of Śrāvaka, performed noble deeds Once he spoke to the spouse havıng noble ıntentıons (124) O dear, why should we not go to Rāmapurı, ın order to have an audıence wıth the valorous Rāma engaged ın performıng noble deeds and havıng lotus lıke eyes?(125) He ıs the one who shows hıs grace over the noble people " Those who had always been hopeful, whose mınd were always engaged ın earnıng of wealth, who had been completely overpowered wıth poverty, for whome ıt was dıffıcult to manage two tıme deals, such poor people are redeemed by hım Hıs spot less fame ıs spreadıng anywhere (126-127) O dear, get up, you better carry the flower casket, whıle I carry thıs tender chıld over my shoulders "(128) Thus speakıng, and actıng sımılarly, the couple fılled wıth delıght, got ready to go They were clad ın spotless costumes accordıng to theır means (129) Whıle they were so movıng, the poısonous serpents spreadıng theır hoods, stood ın the way Besıdes the *betālas* wıth terrıfıc faces and protrudıng fangs laughıng aloud, obstructed the path (130) But ın spıte of facıng the terrıble sıtuatıon, they remaıned unmoved wıth theır fırm mınd they were readıng the prayer (131) "The one who ıs adorable by the three worlds, who has crossed the mıre of the world, we bow ın reverence to such a lord Jına by actıon thought and behavıour (132) Realızıng about theır devotıon, who were offerıng prayer to Jına, the yaksas became peaceful and they reached the temple of Jına ın Rāmapurı (133) Then the paıd, "Salutatıon to the abode of the lord," thus speakıng, foldıng both the hands, cırcumambulatıng the lord, kept on offerıng the prayer (134) They saıd, "O lord, leavıng asıde the path of the world whıch ıs quıte paınful, we have arrıved here after a longtıme to take refuge wıth your (135) We offer over salutatıon to the twenty four Tīrthankaras of the *Utasarpınī* and *Avasarpınī* ages, besıdes those who had been of earth and those who world appear ın future The Tīrthankaras of the fıve Bharata kestra and those ın the Aırāvata regıon, besıde who have already appeared or those who would appear ın future, we offer our salutatıon to them by actıon thought, and behavıor (136-137) Those who have crossed the ocean of the unıverse, and have also made thus to cross ıt, we offer our three tımes salutatıon to such Tīrthankaras (138) Salutatıon to lore Munısuvrata, whose spotless dıscıplıne ıs ıllumınıng the three worlds"(139) Thus offerıng prayers, touchıng the earth wıth heads and knees, they adored the lord Jına Because of the ıncrease ın devotıon, theır bodıes were thrılled (140)

After completıng the adoratıon, the peaceful and sweet spoken couple who had been permıtted by gate keeper, proceeded on ın order to have an audıence wıth Rāma (141) He was showıng, the hıgh places

which were illumining like the high mountains and were filled with the divine damsels to his wife (142) He said to his wife, "O noble lady, this city looks charming with high mansions which are dazzling white like the lily flowers, and fulfills all the desires, looks like the heaven The palace of the charming Rāma surrounded by the other palaces in the vicinity, looks quits beautiful"(143-144) Thus speaking the immensely delighted Brahman entered the abode of Rāma Spotting Laksmana from a distance he becomes extremely narrow (145) His body started shaking He thought, "Lakṣmana has the complexion of the blue lotus flowers, is the same person who was about to kill a foolish person like me causing pain "(146) He became dumb In his mind he addressed his tongue, "O sinful one, at that time you had spoken extremely harsh words, but why are you silent now? Come out"(147) He thought in his mind as to what should be done? Where shall I go? In which hole should I entre? Who will give me my shelter for a shelterless person like me?(148) Had I known that he had stayed here, then I would have left the country crossing over to the northern direction" (149) Thus feeling disturbed in his mind, the Brāhmana got ready to flee leaving his wife alone, but Laksmana spotted him (150) Smilingly Laksmana said, where from has the Brāhmana arrived? It appears that he has been brought up in the forest itself Why did he become so upset today?(151) You just go and get the Brāhmana back assuring him I shall know about his activities and also listen to his desire"(152) When the people told him not to be afraid and asked him to return, assuring him at the same time At this, he returned with staggering face (153)

Then the Brāhmana clad in white garments, reaching close to Rāma and Laksmana, fearlessly stood before them with flowers held in his the hands He started reciting the word *svasti* (154) Then the Brahman who was seated over the *āsana* provided to him, and started adoring Rāma with *rcas* (155) After the prayer, Rāma said, "By humiliating us at that time, why have go started praising us now? You tell me"(156) The Brāhmana said, "At that time I had not known that you are Maheśvara secretly, therefore I humiliated you like the face covered with ashes (157) O lord of the universe, this is the way of the world that the wealthy person is adored like the sun of the winter season (158) Though, presently, I am aware, that you are the same, and no one else, but I am still adoring you Therefore, O Padma, it is only the wealth which is being adored, and not yourself (159) O lord, the people always respect only the wealthy people The poor person with whom they feel having no means of friendship is left out (160) Only the wealthy person has friends, and

relatives The wealthy person is the only person and only wise (161) The one who is deprived of the wealth, he has no brother nor the friends But the same person when passes riches, all the people become his friends and relatives (162) Only that wealth is the tree wealth, which is accompanied with *dharma*, only that is the true *Dharma* which comprises of compassion and the spotless compassion is the one when no meat is eaten (163) Those who keep themselves away from consuming meat, earn praise, because this is the basic need for the saving of the creations (164) O king, the world of humans is quite astonishing, in which people like me are quite unknown (165) Leaving aside you, even those who are adored by you, get defeated at the hands of the foolish people (166) Are you not aware of the fact that in earlier times, there had been a Cakravartī Sanatkumāra, to witness the beauty of whom, the great gods possessing grate fortunes, had arrived, but he also got defeated after becoming an ascetic The sage well versed in discipline kept on wandering for long but could not get alms (167-168) Ultimately, in the city of Vijaynagara, a woman, who lived by selling vegetables, gave him the food, pleasing him and in turn received the virtue of fine surprises (169) Cakravartī king Subhīma, extended his arm decorated with armlet, to get a jujube fruit, but thinking him to be pauper, he was denied even a piece of jujube fruit And this is correct also, because a person having no special position cannot achieve any thing special (170-171) These people as well as all other people, are helpers in enjoying the fruits of this own *karmas* A person who is not known at particulars please, he is not adored there (172) Why did an unfortunate person like me, not welcome you at that time? Thus thinking my mind even today become restless (173) A person who has a glance at your beautiful face, does not feel surprised so much, but the one who expresses extreme anger against you, feels surprised There is no doubt about it"(174) Thus speaking the Brāhmana Kapila, started crying with grief Then Rāma consoled him speaking auspicious works, while Sītā consoled his wife Suśarmā (175) Thereafter, at the command of Rāma, the servants bathed him with his wife pouring water from the golden pitchers (176) Servant then served the best of food and adorned this bodies with the ornaments Then carrying enormous riches with him, he returned to his abode (177) Though the Brāhmana achieved all the pleasures with abund over which surprised all, but because he had been immeusly honored and had been bitten by the serpents like vices and his soul had been over burdened with the service rendered to him, therefore he never felt satisfied In other words, Rāma in reply to his humiliation had welcomed him, had attracted his mind because of his

own virtues and had made him comfortable with bath, ford, betel and other services, therefore, he felt uneasy throughout the day and night, because he thought, "A wicked person like me did not allow them even to stay in my hut for a night, while the noble person like Rāma had done so good to me "(178-179) He thought, "The village in which I had been living in such a miserable condition that I had to carry the drywood, remaining hungry and thirsty over my shoulders, wandering here and there But today, in the same village, by the grace of Rāma, I have become like the yaksa getting free from all the worries and pains (180-181) I had a shattered and thin body earlier, with several wounds in it, the house which was impure because of the pecking of the crows and others birds, where even the plaster of cowdung could hardly be seen, the same house, by the grace of Rāma, has several cows in it It has several palaces and is covered with the boundary wall (182-183) It is a matter of great pity that I humiliated both the brothers, without any cause, who had arrived, in my house (184) The bodies of both the brothers and Sītā had been suffering from heat and they went out of my house (getting humiliated) that incident pains in my heart like the piercing of spear Thinking all this I feel restless (185) Surely the grief of my heart cannot come it an end, unless, I discarding the household responsibilities, do not receive *dīksā* (186) Then the relatives of Kapila, learning about the developing of *Vairāgya* in his mind, were upset and started crying with his wife Suśarmā (187) Kapila was then anxious to achieve *moksa* finding that his relations had been plunged in grief spoke to them with indifferent wisdom, said to them, "A human being, or a person keeps on burning with the loss of the relatives Are you not aware of it?(188-189) Thus influenced with such an inner voice, the Brahman Kapila, leaving aside the wife fainted with grief and the other grieving relations, entrusting the case of eighteen thousand white cows, the palace filled with male and female servants, his sons and the entire riches to his wife Susamā, became a Digamabara saint, which is without beginning (190-192) He received *dīksā* from the great sage Mahāsāgara who had been the disciple of Sahyanandamati (193) Then following the spotless conduct, devoting his mind for the welfare of others, who had taken the *vrata* of being Nirgrantha, such a great ascetic Kapila kept on wandering one the earth (194) Gautama Svāmi says, "A person divoid of arrogance, reads or listens to this story of Kapila he, illumining like the sun, earns the merit of a thousand fasts (195)

Here ends Parva 35 of the *Padma Purāna* composed by *Ravisenācārya*, relating to the story of Kapila (Verses 1-195 P T 8296)

Parva 36

Story of Vanamālā

Then the rainy season, which created darkness everywhere, was terrific because the lustre of lightning, was spent up like the evil days, and the spotless winter season arrived, then Rāma thought of departing from that place At that very moment, the lord of the yakṣas arrived and said to Rāma, "O lord, you kindly forgive us for my deficiency for not serving you, because who is competent enough to serve the great people like you?"(1-3) At those words of the lord of the yaksas, Rāma said, "Let me be excused for keeping you in attendance for so long and you had to move as per my desire "(4) At these words of Rāma, the lord of yakṣas felt extremely pleased He talked with Rāma for long and then offered his salutation to him Then he offered garland of gems called Svayamprabhā, which was of surprising nature For Laksmana he gave two *kundalas* of gems which were shining like the gems For Sītā he gave the shining *cūdāmani* which issued lustre and showered welfare Besides that he also gave to her a *veenā* which created sound as per one's desire (5-7) Then when they left the place as per their own desire, then the lord of yaksas, feeling sad, wound up the illusion with which the city was created (8) Rāma on the other hand felt as if he had achieved *moksa* by performing the task as form of his duty (9) Thereafter, wandering at will like the gods, all the three of them crossed the great forests infested with elephants and lions, reached the plain of Vaijantapura in the vicinity of the forest inhabited by the human beings (10-11) When the sun was set, and all the directions were covered with darkness and the sky like the courtyard was filled with constellations, then they stayed in the north-west direction of the city, close to it, at a place of their liking (12-13) The king of the city was known by the name of Prthivīdhara and the name of his queen was Indrānī who possessed all the virtues required in a noble lady (14) Both of them had a beautiful girl named Vanamālā, who listening to the virtues of Lakṣmana since her childhood felt attracted towards him (15) Her parents came to know that both Rāma and Laksmana in order to honour the words of Daśaratha, their father, at the time of receiving *dīksā* had left for an unknown place Then the parents decided to give away their daughter to a quite competent and beautiful son named Bālamitra, son of the king of the of the city of Indra (16-17) But when Vanamālā, in whose heart Laksmana had been enshrined, came to know of the decision of her parents, she, getting terrified from the separation felt worried (18) She thought, "I shall end my life by coiling

the cloth around my neck, but I shall never have a union with any other person (19) On some pretext, I shall surely face death without any obstruction (20) O lord sun, you go and send the night at once I fall at your feet feeling immensely miserable You go and tell the night that Vanamālā waiting for you considers the day like a year Therefore you go quickly "(21-22) Thus thinking, the girl who had been fasting, after the sun set, seeking permission from the parents, mounting over the best of chariot, accompanied with her handmaids, started with great pomp and show for the adoration of the forest goddess (23-24)

As luck would have it, Rāma, Lakṣmana and Sītā had already stayed in the same forest for the night, in the same night, at the same place, Vanamālā also arrived there (25) She adored the forest god there Thereafter, performing their respective jobs, all the people went to sleep Then Vanamālā whose walking on foot did not create any sound, like the forest doe, got out of the camp and moved forward fearlessly (26-27) Thereafter Lakṣmana smelt the fragrance emerging from the body of Vanamālā and he started thinking (28) There appears to be an image like the line of flame It could be that she might be a best virgin of some high family (29) Just possible her mind could have been immensely grief stricken and is upset having no way to get rid of her grief (30) Surely she intends to end her life, being unable to have her desire fulfilled Let me secretly observe her activities "(31) Thus thinking in his mind, Lakṣmana, playfully stood under a banyan tree in the same way as a god stands before the *kalpavrksa* (32) Then Vasantamālā who walked like the female swan, who had a thin belly, who was bent because of the heavy breasts, and had a moon like face, reached under the same tree (33) Finding her in that condition Lakṣmana thought," speaking what type of words should I address her to know, what ails her?"(34) Then she making a noose of the spotless white cloth, the girl spoke the words, by which she could attract even the *yogis* minds and said, "O gods dwelling over this three, listen, I offer my salutation to you Be pleased with me (35-36) The prince Laksmana must be wandering in this forest Making all the efforts, you better search him out and tell him on my behalf (37) In separation from you, the princess Vasantamālā, feeling painful, devoting her mind in you, has met with her end (38) Hanging the cloth over the banyan tree, ending her life for your sake, has been seen by us (39) She has also said, "O lord, though I could not have a union with you during this birth, then I should have it in the other births "(40)

Thus speaking, as soon as she tied the noose over the branches, then Laksmana embraced her with his extended hands and said, "O foolish

gırl thıs neck ıs meant to be embraced by me O damsel wıth beautıful face, why are you makıng the noose wıth the cloth?(41-42) I am the same Lakṣmana, therefore, O most beautıful one leave asıde thıs noose O gırl, ın case you have no belıef ın my words, then you look at me and fınd as has been heard by you "(43) Thus assurıng her, Laksmana, as some one removes the foam wıth the lotus flower, sımılarly he took away the noose from her hand (44) Then she looked at Laksmana wıth serene eyes, who could steal away the heart of other, the gırl was fılled wıth shyness (45) Shakıng because of the fresh encounter, Vanamālā was fılled wıth surprıse and she started thınkıng (46) Has the forest goddess, lısterıng to my message, become compassıonate on me?(47) The lord of my lıfe has arrıved here ın order to save my lıfe "(48) Thus thınkıng, sweatıng a lıttle havıng been embraced by Laksmana, she looked extremely graceful (49)

On the other hand Rāma, lyıng over the soft bed of fragrant flowers, suddenly woke up and cast hıs glance towards Laksmana, and found hım mıssing Fındıng Lakṣmana absent, he asked from Sītā, "We don't fınd Laksmana here "(50-51) He slept over the bed of flowers and the tender leaves ın the evenıng But we no more fınd hım here (52) Sītā replıed, "O lord, you call hım " Then Rāma spoke ın loud voıce, these words, "O Laksmana, where have you gone? Come on here O brother, O boy, O my younger brother, where are you? Come here quıckly "(53-54) Hearıng the voıce of Rāma, Laksmana replıed gettıng confused, "O lord, I come here " Thus replyıng, accompanıed wıth Vasantamālā, he appeared before hıs elder brother (55) At that poınt of tıme ıt was clearly mıd nıght The moon had rısen and the cool wınd carryıng the fragrance from the lıly flowers was blowıng (56) Then Vanamālā, holdıng her lotus lıke hand ın *añjalī* pasture wıth the body covered wıth a cloth, whose face was lowered due to shyness, who was well aware of her duty, and had been fılled wıth humılıty arrıved before Rāma and offered her salutatıon at both hıs feet (57-58) Fındıng Laksmana, accompanıed wıth a woman, Sītā saıd, "O prınce, you have made frıends wıth the moon "(59) Rāma then saıd to Sītā, "O goddess, how do you know?" At thıs Sītā replıed, "I am aware of the female tendency you please lısten (60) When the moon arrıved wıth the moonlıght, Lakṣmana also arrıved wıth thıs gırl Thıs makes ıt clear that he has the frıendshıp wıth moon (61) Then Lakṣmana saıd, "The posıtıon ıs exactly lıke that as you have understood " Thus speakıng, lowerıng hıs head wıth shyness, he sat there closeby (62) Then all of them, whose eyes had been blossomıng (lıke the lotus flowers), who were filled wıth delıght, whose moon lıke faces were very much pleased, who were quıte humble, were fılled wıth surprıse, had the lustre lıke the god, who

had been freed from sleep, finding a congenial atmosphere, narrating the stories smilingly, stayed there (63-64) On the other hand, when the handmaids of Vanamālā woke up at due times then finding the bed of Vanamālā empty, were frightened (65) The handmaids, whose eyes were filled with tears, who were moving in search of Vanamālā, crying at the same time (66) And leaning about the news, some of them, got ready and mounted the horses, while some of them got ready holding the spears and the bows, on foot (67) In this way, those, who were feeling upset in their minds, who were frightened for their devotion for the princess, who because of their immense speed looked like the children of the wind, such warriors were spread in all the directions (68)

Then several of the warriors found Vanamālā seated with them (Rāma, Laksmana and Sītā) and mounting of the horses which moved with great speed, informed others about it (69) Then learning about the entire news, correctly, feeling immensely delighted, some of the warriors conveyed the news of the increase of his fortunes to the king Prthivīdhara.(70) They said, "O lord, though without begging, the treasure of gems has appeared in your city today (71) Today it has been raining without the clouds in the sky, the paddy has been grown in the field, without ploughing, sowing or other such activities (72) Your son-in-law Laksmana is lodged quite close to your city, who has met with her, when she was desirous of ending her life (73) Even, Rāma, who is also quite dear to you, looks graceful like Indra with Indrānī "(74) The king Prthivīdhara, listening to the pleasing words of his servants, felt comfortable at heart Because of the increase of his delight, he was fainted for a moment (75) On regaining his consciousness, the king, who was feeling immensely delighted whose face was becaming with delight, showered enormous riches over his servants (76) He thought, "My daughter is quite fortunate, that her unsure desire has been automatically been fulfilled (77) All the people, achieve the riches and meeting with beloved is the cause of self pleasure with great merit (78) A virtuous person achieves a desired thing in a moment, even though it might be at a distance of a hundred *yojanas* (79) On the other hand, the one who is devoid of virtues always feels miserable, and even the thing in his hand rushes out in no time (80) The people achieve their near and dear ones in the forest, mountain tops, uneven paths and in the mid ocean "(81) Thus thinking, he woke up his wife and communicated the news to her, with the words emerging out of his mouth with great difficulty, because of his getting overjoyed (82) The beautiful faced one thought again and again,

"Am I not witnessing a dream?" Thereafter getting satisfied, she was immensely delighted (83)

When the sun rose having the red complexion like the lips of a damsel, then the king Prthivīdhara, with his heart filled with love, accompanied with all his relatives, possessing immense lustre, in order to witness the loving union mounted over the best elephant (84-85) The mother of Vanamālā, together with all the eight sons, mounted over a palanquin, followed the path of her husband (86) At the command of the king the costumes, fragrance, garlands and all such material were carried by the servants, following the king (87) Finding Rāma with the eyes blossoming like the lotus flowers, from a distance, he reached before him, getting down from his elephant, with great respect (88) Then the king, who was well versed with all the formalities, with a clear mind, embraced Rāma and Laksmana, and also enquired about the welfare of Sītā (89) The queen, from whose eyes the love was beaming, enquired about the welfare of Rāma, Laksmana and embraced Sītā (90) All of them welcomed the king and the queen appropriately That is correct also because both of them were well versed in this respect (91) Then the musical instruments including *veenā*, flute, cymbals etc started playing upon, like the disturbance of the ocean, coupled with the sound of the singing of the dynastic glory by the bards (92) All the friends who arrived there were being welcomed, the earth was shaking with falling of the feet of the dancers over the ground, such a great ceremony was performed (93) The sound of the trumpets was echoing in the sky and was spreading in all the directions It appeared of as if they were talking among themselves (94) Slowly the festivities came to a halt Then they took their bath and the food besides finishing all the activities relating to their bodies (95) Thereafter both Rāma and Laksmana, who were surrounded by several of the courtiers mounted over the elephant and horses, were accompanied by the deer like foot soldiers, who were being led by the king Prthivīdhara mounted over the elephant, quite enthusiastically, whose glory was being recited by the clever bards, whose chests were decorated with garlands, who were clad in the valuable costumes, whose bodies had been plastered with sandal paste, who were mounting over the best chariot, because of the lustre of whose gems, several rainbows were being created, who resembled the sun and the moon, the glory of whose virtues was to be recited, whose lustre resembled that of lord Śiva, or the gods, who were immensely surprising all, whose necks were adorned with *varamālās*, around whom the black wasps were hovering due to fragrance, whose faces resembled the moon, who looked quite humble entered the

city (96-101) As both of them had been roaming about in the city built by yakṣa, as per their liking, similarly in the city of the king Prthivīdhara they kept on roaming about enjoying all the pleasures (102) Gautama Svāmī said, "Those whose minds are well civilised because of the merits, and who possess the lustre of the sun, such people even when reaching the forest, because of their high merits, achieve the best of things (103)

Here ends Parva 36, of the *Padma Purāna* composed by *Raviṣenācārya*, relating to the story of Vanamālā (Verses 1-103, P T 8399)

Parva 37

Receiving of *dīkṣā* by the king Ativīrya

Once the king Prthivīdhara was comfortably seated in his court Rāma was also decorating the court with his presence and story relating to him was being narrated In the meantime a letter carrier whose body was getting shattered arrived there from a distance He offered his salutation to the king, took his seat, presenting a letter to the king (1-2) The addressee's name was written over the envelop Receiving the letter, the king handed it over to an interpreter, who was well versed in making compromise or dispute (3) Having been so honoured by the king, he opened the letter He went through the letter himself once, then he read it aloud (4) It was written therein, "that the king Ativīrya, is quite generous, is a man of wisdom, quite rich, and provides comfort to the kings who offer their salutation to him He is also the form of welfare (5) He is generous like the Sumeru mountain, has immense glory to his credit, is well versed in the use of arms, possesses the title of king of kings He has subjugated the enemies with his glory, who has delighted the entire earth, who possesses the lustre of the rising sun, who is immensely valorous, he has the knowledge of enormous polity, whose numerous virtues are becoming apparent, such a respected king Ativīrya, lodged in the city of Nandyāvarta enquires of the welfare of the king Prthivīdhara of Vijayanagara and also commands that all my courtiers on earth are with me together with their armies and treasure (6-10) Several of the Mleecha kings holding different types of weapons in their hands, have arrived here (11) The king Vijyaśārdūla, who is attached to me because of my virtues, has also arrived here, together with eight hundred elephants resembling the mountain collection, and three thousand horses moving at the speed of the wind (12-13) The enthusiastic,, king Mrgadhvaja possessing immense intelligence in polity, Ranomi, Vallabha and Kesarī have also arrived each having six hundred elephants and five

thousand horses (14-15) The kıng of the Pāñcāla country, who ıs well versed ın the deceıtful ways of war possessıng enormous knowledge of polıty, who could establısh hıs task well, havıng full knowledge of the movements of the battle ground beıng encouraged by the glorıous kıng of Pāñcāla country, has also arrıved wıth two thousand elephants and seven thousand horses (16-17) As several rıvers joın the flow of the Rewā rıver, sımılarly the country of Magadha ın whıch several of the kıngs have arrıved to joın together wıth the lord of Pāñcāla country has also joıned wıth huge army (18) The kıng Sukeśa, the holder of vajra, accompanıed wıth eıght thousand elephants resemblıng the colour of the clouds, the end of whom world be dıffıcult to get, together wıth hıs cavalry men has also arrıved (19) The kıngs of the places of Subhadra, Munıbhadra, Sudhubhadra and Nandana, have also arrıved (20) The kıng Sımhavīrya, and Sımharatha of Vanga country, have both arrıved, who happen to be my maternal uncles, together wıth huge armıes (21) Marıdatta, the kıng of Vatsa country accompanıed wıth the huge army of foot soldıers, charıots, elephants and cavalry men has arrıved (22) The kıng of Ambastha country named Presthıl and Dhırmandıra, the kıng of the Suvıra country, have also arrıved wıth ınnumerable army (23) Besıdes, these, there are several other kıngs, who are ımmensely valorous and are comparable wıth the gods All of them have arrıved at my command, here (24) Accompanıed wıth all these kıngs, I have started movıng towards Bharata, the kıng of Ayodhyā Actually I am waıtıng for you, therefore, you, after the receıpt of thıs letter, should at once arrıve here You are so ıntımately attached to me that you would never care for anythıng else As the farmer, waıt for the raıns, wıth great respect, sımılarly we are waıtıng for you wıth great respect (25-26) By the tıme, Prthıvīdhara could make up hıs mınd, on hearıng the letter, Laksmana saıd, "O noble person, O messenger possessıng the enormous wısdom, are you aware of the reason for the conflıct between Atıvīrya and Bharata?"(27-28) At these words of Laksmana, the messenger named Vāyugatı saıd, "Sınce I happen to be quıte ıntımate wıth the kıng, therefore I am aware of everythıng "(29) Then Laksmana, saıd, ın reply to thıs, "Then I would lıke to lısten to ıt " At these words of Laksmana, the messenger Vāyugatı saıd, "In case you are so anxıous, then lısten to me patıently I am goıng to tell you "(30) He saıd, "Once our kıng Atıvīrya, sent a messenger named Śrutabudhı to Bharata, who went there and spoke to Bharata, who was as valorous as Indra, who ıs adored by all the kıngs, who ıs quıte ıntellıgent ın makıng new experıments I happen to be the messenger of the same kıng Atıvīrya (31-32) He ıs lıke

the lion among the humans, getting frightened from whom the other kings like the deer cannot sleep comfortably in their abodes (33) The earth surrounded with four oceans like the waist-bands, obeys his command, the one who is engaged in the best of activities, whose soul is all powerful from all the sides, such a king Ativīrya commands to you by the words spoken by me, that O Bharata, you come here at once and accept my slavery, or leaving Ayodhyā, you live beyond the ocean, running away from Ayodhyā "(34-36)

Then Śatrughna, who was immensely enraged like the burning fire flames who could hardly be faced, replied with harsh words," O messenger, can Bharata accept his slavery to obey his command? What to speak of leaving Ayodhyā, the king Bharata can just now cross the ocean, leaving Ayodhyā in order to subjugate the degraded people, leaving the kingdom to the care of his courtiers (37-39) But I am telling you, that the thundering of an ass would not be proper against the intoxicated elephant, similarly the thundering of your master against Bharata would not be proper (40) Or otherwise these word of your master are sure indication for his death It appears that he has been overpowered with the goblin of terror (41) Or otherwise, your master, after the accepting of *vairāgya* by the king Daśaratha, and his proceeding to *tapovana*, your king who has been surrounded by the wicked people, has been overpowered by some cruel planet (42) Though the fire of the father has subsided with his desire to achieve *moksa*, but still I happen to be a spark having emerged out of that fire Therefore I can reduce your king to ashes in no time (43) It is a fact that even after the lion, having the manes soaked in the elephant blood, becoming peaceful, its cub can tear out the elephant "(44) Thus speaking the harsh words like the burning of the bamboo forest, which were terrific, overshadowing the court with his lustre, laughed aloud (45) and said, "O Alpavīrya dwarf messenger should at once be disgraced "(46) At these words of the enemy, the warriors filled with rage, started dragging him holding by his feet, who started barking like the beaten dog (47) They dragged him to the middle of the city and then left him Thereafter burning with the evil words spoken to him and feeling hurt, and body covered with the dust, the messenger left the place (48)

Thereafter, Bharata, who was as deep as ocean, and was well aware of the welfare of others, who had become a bit angry bearing the unprecedented words of the messenger, accompanied with the courtiers and his brother Śatrughna, set out of the city of Ayodhyā in order to have an encounter with the enemy (49-50) On hearing this, Kanaka, together

with his vast army, also came forward and joined Bharata Besides Simhodara, who was also devoted to Bharata also joined him (51) In this way, Bharata, who protected the people like the father, was well versed in polity and justice, accompanied with the vast army, moved on towards the city of Nandyavarta (52)

On the other hand, the king Ativīrya, also who had been wicked because of his humiliation, who felt disgusted, was ternfic like the ocean, was illumining like the fire, was surrounded by great courtiers who had performed astonishing deeds, also decided to wage a war against Bharata (53-54) Then Rāma, having the face resembling the lustre of the moon made indication to Prthividhara, the father of Vanamālā, who spoke to the messenger, "Ativīrya has humiliated my father like elder brother, which is correct (55-56) I shall came just now " Thus speaking the king Prthivīdhara, disposed off the messenger Then he seated himself with Rāma and made constellation "It would not be easy to defeat the king Ativīrya, therefore I move stealthily " At these words of Prthivī-dhara, Rāma spoke with confidence," We have to perform this task stealthily and quietly Therefore, O king, it would not be necessary to show arrogance (57-59) You better stay on here performing your duties regularly I shall go with your son and the son-in-law to face the enemy "(60) Thus speaking, mounting the chariot with Rāma, Laksmana and Sītā, accompanied with the best of army, and the sons of the king Prthivīdhara, they marched on to the city of Nandyāvarta and lodged themselves close to the city (61-62) Taking their bath and other routines of the body, Rāma, Laksmana and Sītā, together with the son of the king Prthivīdhara, made consultations (63) While making the consultation, Sītā said to Rāma, "O lord, though I have no right to speak in your presence, because the star does not look graceful in the presence of the sun?(64) Still, O lord, influenced with the feeling of welfare, I say, and that is correct as well, because the gem grown over the family creeper is also acceptable "(65) Sītā then said, "This Ativīrya is exceedingly valorous and possess enormous army and indulges in cruelty Can he be conquered by Bharat?(66) Therefore you think of defeating him Because success of the task started in a haste, becomes doubtful (67) Though there is no task on earth, which could not be performed by you or Laksmana, still the task which is started without neglecting the original aim, becomes praise worthy "(68) Then Lakṣmana said, "O goddess, why do you speak so, you will fined Ativīrya having been killed in the battle ground tomorrow (69) My head has been purified with dust of the feet of Rāma, therefore even the gods have no strength to face me, then what to speak of Ativirga (70)

Even otherwise, if the playful sun does not set early you will find him dead even today (71) Having been influenced with words of young Lakṣmana, the arrogant son of the king Prthivīdhara, repeated the same words as uttered by Laksmana (72)

Then the great Rāma, who treated the ocean as the rinsing water of the mouth frowning at the son of Prthivīdhara, said to Lakṣmana, "O brother, whatever has been spoken by Sītā is correct She has not revealed the details, lest the secrets are out (73-74) What she means is this, "she means that since Ativīrya is quite a powerful king, therefore he could hardly be subjugated by Bharata in the battle ground (75) Bharata does not possess one tenth of Ativīrya's strength He is like the forest fire, therefore what harm this huge elephant can cause to him?(76) Though Bharata has enough of cavalrymen, but Ativīrya has enough of elephants Therefore, as the lion is unable to do anything in the Vindhya mountain, similarly Bharata, can cause no harm to Ativīrya,(77) Bharata would surely defeat him, there is no doubt about it Or otherwise either of the two might win but there would be enormous loss of life (78) When two people are inimical without any cause, then people of both the sides get killed (79) In case Ativīrya defeats Bharata, then the race of Raghu would earn blemish (80) In this connection, there is no possibility of a compromise as well, because the arrogant Śatrughna, because of his childishness, has immensely sinned against the enemy You better listen, together with Rudrabhūti, Śatrughna raided during the dark night, killed several of the sleeping warriors, who could not be faced otherwise in the battle, besides the elephants, from the temples of which the fluid was emerging, were also killed The sixty four thousand horses, with the wind like speed, besides seven hundred elephants, which looked like the mountain of collyrium were stolen by them, which were standing outside the city All of them were taken to Bharata Have you not heard about this from the talk of the people (81-85)

When Ativīrya, the lord of Kalinga found that many of the kings had been grievously wounded, while several of them had been killed, and huge army had been taken captive, then he was immensely enraged Now he is alert from all the sides and is thinking of taking revenge from the enemy, waiting for the battle (86-87) Bharata is the foremost of all the proud people, besides being immensely intelligent, therefore, he does not intend to use any other method than war, in order to conquer him (88) Though, you can set it right and who is not aware of it? Otherwise, O brother, leave aside this thing You had the strength even to pull down the sun, but Bharata is present in the region and is quite near to us

Therefore, it would not be proper for us to appear after coming from Ayodhyā (89-90) Such of the people, who remaining invisible, do good to the humans, which surprises the people, are praiseworthy like the clouds, which after raining quietly in the night, disappear in the morning "(91) Thus making consultation, an idea flashed in the mind of Rāma for the subjugation of Atīvīrya Therefore the consultation was over (92)

Then Rāma, with his close associates, freeing himself from pride, narrating the best of the stories, spent the night comfortably (93) On the next day, they started from the camp, Rāma spotted a Jina temple with Āryakas He entered it folding his hands in devotion and offered his salutation to the lord Jina as well as the Āryakas (94) There was a dancer of the Āryakas known by the name of Varadharama Sītā was made to stay with her, where they left their weapons as well Thereafter the immensely clever Rama took to the form of a dancer, making a beautiful face Laksmana and others also took to the form of female dancers (95-96) Thereafter adoring lord Jina, Rāma alongwith others proceeded towards the royal palace gate (97) The dancers who resembled the dancers of Indra, attracted the people there, who started following them (98) Then the female dancers, adorned with the best of ornaments, displaying the best of their performance, stealing the minds of all the people, reached the gate of the royal palace (99)

Then the dancers, who were well versed in stretching the deep tune of Sarasvatī, filled with devotion recited the song, "we getting fully devoted to the twenty four Tīrthankaras, offer out salutation to them " With this passage they started the united tuning and then they started singing as ordained in the *Purānas* (100-101) The voice of those dancers, which was unheard of earlier, the king Atīvīrya came to them in such a way as the logwood stretched with the rope comes closer (102) Then taking a round, the best of the dancers, twisting her limbs arrived before the king (103) She looked at him with a serene smile, shaking his eyebrows, which could be understood by the intelligent people shaking of the beautiful breasts, moving beautifully but slowly, making flirtatious movements with the buttocks, moving of the arms like creepers, shaking of hand like the tender shoots, placing the feet shortly after touching the earth, changing of the poses of dancers quite quickly, moving of the locks of hair, shaking of the hips and the display of the navel and other limbs of the body, were completely observed by the people infested with passion (104-107) The female dancer who appropriately used, mixing all the tunes of others into her own, was singing quiet beautifully (108)

Wherever the dancing girl, went, the eyes of the entire court were attracted towards that place (109) The eyes of the entire court were attracted towards her beauty, the ears towards her sweet voice, besides the minds were strongly linked with her beauty and voice (110) The courtiers with the blossoming faces, were devoid of all the ornaments by gifting them to her Only the clothes worn by them were left on their persons (111) Gautama Svāmī said, "O Śrenika, the dance and the song of the dancing girl could easily be overpowered with passion (112) In this way singing of the life stories of Rsabhadeva and others, in brief, when the dancing girl completely made the audience spell bound, then reaching the height of the musical feat, got ready to complain to the king which could be unbearable (113-114) She said, "O Aitvīrya this is your extremely wicked attempt This action of yours is devoid of polity Who has led you to perform this task?(115) As a jackal enrages the lion, similarly why have you incited the otherwise peaceful Bharata for the sake of your own destruction?(116) In spite of all this in case your life is dear to you, then at once, with all humility rush to Bharata and please him (117) O noble person, you are born in a spotless race, and let your wives do not became widows, who have enjoyed all the pleasures (118) In separation from you, your wives, having been devoid of all the ornaments would not look graceful as the stars lose their grace without the moon (119) Therefore you divert your mind from the evil thoughts, and shedding away the arrogance, you offer your salutation to Bharata You are quite a man of wisdom (120) Therefore you act accordingly O degraded person, in case you do not do this, then you will get destroyed today itself There is no doubt about it (121) You are desirous of kingship even when Bharata, the grandson of Anaranya is alive, can the moon look graceful in the presence of the sun?(122) When the end of locust greedy of light, having weak wings, comes nearer, similarly attracted by our beauty and having the company of the evil associates, the death of the fool like you has arrived (123) You having been of no consequence like the water snake, are becoming jealous of Bharata - the noble soul, who is like Garuda "(124)

Thereafter listening to his own denouncement and the praise of Bharata from the mount of the slave girl, the eyes of the king Ativīrya became red in anger (125) The entire court, whose mind had dried up and the love had come to an end, which started frowning, felt disturbed like the ocean (126) As soon as the enraged Atīvirya, took out his sword, then the dancing girl, displaying her blandishments, took a jump and matched the king's sword Then in the full view of all the kings, the king Atīvirya was captured alive and was bound tightly (127-128) The dancing girl then raising up the sword addressing the kings, said, "Who so ever shall

display indiscipline, he will surely be killed by me (129) In case your lives are dear to you, then leaving the side of Atıvīrya, you at once go and offer your salutation at the feet of Bharata, who is filled with all humility (130) Thus Bharata, of the race of Daśaratha, who possesses all the fortunes, and the virtues, delights all the people, whose fortunes like the lily flowers, have been freed from enemy like the sun is now developing leaps and bounds and is performing astonishing deeds, has become victorious "(131-132)

Then the people started speaking like this This is quite astonishing This like the great magic (133) The one, whose dancing girl can perform like this, then how could the strength of Bharata be measured? He would possibly defeat even Indra (134) We are not sure, what treatment would be extended to us by the enraged Bharata? Or would he be graceful on those who would offer their salutation to him?(135) Then Rāma capturing Atıvīrya, mounting over the elephant, together with his associates, proceeded on to the Jina temple (136) Reaching there, he got down from the elephant, and delightfully entered the temple and adored the Jina reciting the welfare prayers (137) There was a Ganinī (female ascetic) named Varadharmā staying in the temple and Rāma feeling pleased adored her as well (138) In the temple, Rāma entrusted the care of Atıvīrya to Laksmana, who was about to kill him But Sītā said, O valorous Laksmana, don't cut off his neck becoming so cruel Do not drag him holding by the locks of his hair, O prince, be decent (139-140) What is the fault of this poor person Though the people face miseries because of the moves of their *karmas*, but still the noble people, protect such persons (141) The noble people should not trouble even the ordinary person But he has been adored by thousands of kings Then what could be spoken about him?(142) O noble person, since you have already overpowered him, therefore leave him Knowing about his competence, where shall he go?(143) After capturing the powerful enemies, they are freed after making a compromise This is the ancient tradition "(144) At these words of Sītā, Laksmana folded both his lotus like hands and placed them over the head and said, "O goddess, what ever has been said by you, things would be done accordingly (145) O mistress, at your command, what to speak of releasing him, I can move in such a way, that he would be adorable even by the gods "(146) In this way after Laksmana's becoming peaceful, Atıvīrya was enlightened who started praising Rāma,(147) "Whatever astonishing efforts has been made by you, is quite well The wisdom, which had never been achieved by me has been achieved today "(148) Thus speaking, he removed the crown and the garland and set them aside Observing this, the compassionate Rāma,

with a noble heart, said to him assuring him, "O noble person, don't develop the inferiority complex in you Be patient as before The great people earn fortunes facing miseries (149-150) Now I have no objection You rule the country as you wish, becoming obedient to Bharata "(151)

Then Atıvīrya said, "I am no more desirous of the kingship The kingdom has given me the reward Now I intend to devote myself to the other side (152) With maximum pride, I had desired to rule the earth from Himālaya to the ocean With the uprooting of my pride, I have become of no consequence Now enjoying all the strength, how could I bow in reverence to others?(153-154) Such of the great people who had protected the six *khandas*, then how could I feel satisfied with five villages alone?(155) Look at the strength of the *karma* performed by me in earlier birth As Rāhu deprives the moon of its lustre, similarly, I have been made lustreless (156) Even the gods aspire to be born as humans, and what to speak of others, I have uselessly lost the human birth (157) I am now afraid of having the second birth, therefore having been enlightened by you, I shall try to get salvation "(158) Thus speaking, begging forgiveness, with his relatives from Rāma, looking valorous like a lion, Atıvīrya went to the sage Śrutidhara Offering his salutation to him with folded hands, he said, "O lord, I intend to receive Digambara-*dīksā* "(159-160) The Ācārya said, "Be it so " At these words of the Ācārya, Atıvīrya discarded all his clothes, and pulling up him hair, he achieved *mahāvrata* (161) The patient warrior, absorbed in the development of the soul, freeing himself from all the attachments, started wandering on earth While thus roaming about, he stayed, wherever there was the sun set (162) He fearlessly lived in the thick forest infested with lions and other wild animals and the mountain caves (163) Offer your salutation to the great sage Atıvīrya, who had left all the attachments, hopes, who had taking the vow of good conduct, who was filled with all the humility, who had dried up his body by performing various types of *tapas* and who himself was quite auspicious (164) He was adorned with the ornaments of *Samyagdarśana*, *Samyagjñāna* and *Samyak-caritra*, to whom the directions served as garments, the twenty eight virtues of the sages were his ornaments, who had taken a vow to destroy all the enemies in the form of *karmas*, who was the best groom for embracing, salvation Better offer your salutation to such a sage (165) Gautama Svāmī said, "O Śrenika, such of an intelligent person who listens to the story of Atıvīrya, which is the best in all respects, or reads it, he achieves wisdom in the court and possessing the lustre of the sun, never gets destroyed (166)

Here ends Parva 37, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the receiving of *dīksā* by the king Atıvīrya (Verses 1-166, P T 8565)

Parva 38
The story of Jitapadma

The Rāma who was well versed in justice crowned the son of Atīvīrya over his throne (1) He displayed his entire riches to Rāma and he intended to give away the daughter of his mother Arvinda and his sister Ratnamālā to Laksmana The proposal was accepted by Rāma By getting Ratnamālā, it appeared as if Laksmī herself had come in the lap of Lakṣmana, which delighted him the most (2-3) Then Rāma accompanied with Laksmana, adoring the lord Jinendra astonishingly, returned to Vijyapura, the place of the king Prthivīdhara (4) When Śatrughna learnt about the capture of Atīvīrya by a dancing girl, and his subsequent receiving of *dīksā*, he started laughing at him, but Bharata prevented him from doing so saying,(5) "O noble one, Atīvīrya, who has achieved the peaceful stage, discarding the turbulent affairs, is immensely graceful Then why are you laughing at him?(6) You witness the glory of *tapas*, which is difficult for the gods even The one who had been our enemy, has now become adorable for us, after becoming an ascetic, like a preceptor "(7) Thus praising Atīvīrya, by the time Bharata took his seat, Vijayaratha arrived there with several of his courtiers (8) Offering his salutation to Bharata, sat there for a while discussing the best of things Then he offered Vijaya Sundarī the elder sister of Ratimālā who was adorned with several ornaments, to Bharata At the same time be also presented to him huge treasures and best of Army (9-10) Bharata, after getting the unprecendent girl felt extremely happy He accepted all the proposal as brought out by Vijayaratha This is correct also because this is way of the noble people (11)

Thereafter Bharata because of his anxiety and curiosity, mounted over a fast moving horse and went to have an audience with the great sage Atīvīrya (12) He had the best of intentions and kept on enquiring about the great sage The servants told him that he was lodged ahead (13) At the guidance of the attendants, he climbed over the mountain, which was inaccessible because of the steep and high rocks, had several types of trees grown over it, was filled with the fragrance of flowers and was infested with the wild animals He got down from the horse and with all the humility at his command, moved on to have an audience with Atīvīrya, the great sage (14-15) The great sage was free from the pleasure or the pain All his organs were peaceful, was illustrious, seated over a rock, was fearless like a lion, was engaged in immense *tapas*, and meditation and was illumining with the wealth of the sages (16-17) At the

sight of the great sage, the eyes of all of them started beaming and bodies of all of them felt thrilled All of them were immensely surprised They offered their salutation to him with folded hands (18) Bharata, to whom the sages were quite dear, adored the great sage immensely He offered his salutation at his feet Then with his mind filled with devotion and lowing his head, he said, "O lord, you are really valorous, having received *dīksā* as propounded by lord Jinendra (19-20) For those who are born in high race they are similarly aware of the essence of the world (21) Achieving the human body, whatever is desired by a person has been achieved by you, but you were in painful state (22) O lord, whatever sinful activities had been started by us against you, kindly forgive us for the same You have been a success in your life and have attained an extremely adorable position, we offer our salutation to you "(23) Thus speaking to the great sage Ativīrya, Bharata, circumambulated him folding his hands narrating the stories related to him, Bharata climbed down from the mountain (24) Thereafter Bharata, accompanied by thousands of courtiers, and was almost floating over the ocean of fortunes, mounted over the back of the cow elephant, proceeded towards Ayodhyā (25) Surrounded by the vast army and a large number of courtiers, Bharata appeared like the Jambūdvīpa surrounded by other islands (26) Bharata, with a delightful mind, kept on thinking that "the one who had done good to us discarding the love for his life, where had the dancing girls gone?"(27) Those salve girls by praising me before the king Ativīrya, did an astonishing job (28) Otherwise where the women have so much of strength in the world? Surely, this is the job of the goddesses of the Jaina discipline " Then Bharata who was observing the land over which the various types of paddy crops were grown, who had achieved the height of his glory, entered Ayodhyā together with Śatrughna (29-31) In Ayodhyā, he kept on living, getting devoted to Vijayasundarī and Sulocanā, kept on living comfortably like a victorious princesses (32)

On the other hand, both Rāma and Laksmana, delighting all the people, stayed on in the city of Prthivīdhara for sometime, then in consultation with Jānakī, chalking out the future programme got ready to move on to the desired place (33-34) Then Vanamālā, who possessed all the auspicious symbols, and lotus like eyes, said to Laksmana, "O dear, in case you had to so leave an unfortunate person like me, then why did you save my life You tell me?"(35-36) Then Laksmana said, O noble lady, O dear, O beautiful one, don't feel disgusted I shall shortly return (37) O loving dear, in case I do not return to you shortly, then I should achieve

the position of a person, who is devoid of the true vision (*Samyagdarśana*) (38) In case I do not return to you shortly, then I should earn the sin of the arrogant and sinful person denouncing the ascetics (39) O love of my life, we have to uphold the words of our father and have to move to the southern ocean without thinking of anything (40) I shall build a house in the low lands of the Malayācala and then, I shall surely take you there O dear, with beautiful thighs, you should keep patience till then (41) In this way assuring Vanamālā variously with sweet words and taking oaths, and pacifying her, Lakṣmana reached before Rāma (42)

When all the people went to sleep, then without the knowledge of anyone, Rāma, together with Laksmana and Sītā, started from the city (43) At dawn, finding all the three of them missing, the people of the city, felt grieved They could contain their grief with great difficulty (44) With the absence of Laksmana from the house, Vanamālā too felt immensely sad but remained alive because of the oaths of Laksmana (45) Then keeping immense patience, Rāma and Laksmana, while roaming on earth, felt very much pleased The people felt surprised by looking at them (46) They roamed about in the forest quite slowly, observing the creepers like the young damsels and burning the tender shoots like eyes with the passion of the snowfall (47) The damsels on the way, looking at them, started talking, "O handmaid, which one of the race has been adorned by them? Who is the fortunate mother, who gave birth to both of them?(48) The damsel who is wandering with them on earth is surely graceful In case the gods possess such beauty, then they re surely the gods (49) Where from have these beautiful persons arrived? Where are they going? What do they want to do? How have they been turned into this form?(50) Two persons having the lotus like eyes and the moon like faces, together with a damsel are travelling by this path O handmaids, have you seen them?(51) O charming girl, irrespective of the feet, whether these persons or humans or the gods, but why are you feeling painful for them becoming shameless?(52) O foolish one, the beauty of such people can be seen because of great merit after a long time (53) Therefore, you better return, be healthy, take care of the lower costumes which are slipping and don't feel painful with the beaming eyes (54) O girl, what is the use of looking at the stone hearted persons, who are so harsh? Be patient "(55) Thus when the damsels were so conversing among themselves, both of them, having the spotless minds, were roaming about (56) In this way all of them travelling through the land of several countries, reached the city of Ksemañjalī, which was quite charming (57) They stayed in a beautiful orchard close to the city in the same way as the gods stay in the

Saumanas *vana* (58) They took the best of food prepared by Lakṣmana, there, Rāma consumed with Sītā, the beverage of grapes (59)

Thereafter Laksmana, who felt attracted with the mountain like palaces, with the permission of Rāma went for a walk in the city of Kṣemañjalī At that point of time, he was clad in yellow garments and wore the best of garlands He looked quite charming with the same (60-61) While so walking, he observed several of the gardens with trees surrounded by the beautiful creepers, the rivers filled with clean water, having the banks which were spotless white like the white clouds, the hills decorated with various types of metals of different colours, high Jina temples, wells, step-wells, assemblies, drinking places and several types of humans Besides the above, he also passed though many of the commercial places The people were looking at him with surprise (62-64) When he reached the main road of the city, he heard the words spoken by a citizen with confidence (65) He was talking to someone, "Listen, who is the valorous person on earth, who could win Jitapadmā, by facing the *śakti* shot by the king?(66) Even if the king says that he would give the kingship of the heaven, even then what is the use of the story related to this *śakti*? In case someone comes forward to face the *śakti* and is deprived of his life, then what shall he do with the girl and the heaven?(64-68) Of all the things in the world the life is the dear most All other efforts are for the sake of the same Who is not aware of it?"(69)

Hearing such words, Laksmana, playfully asked someone, "O noble person, who is this Jitapadmā about whom the people are talking like this?"(70) In reply to Laksmana's words, the said person replied, "The girl whose glory is spread in the universe, who considers herself to be too intelligent, is that girl not known to you?(71) She is the virtuous princess born of the king Śatrudamana, from the queen Kanakābhā (72) Since the lustre of her face and her body she have conquered even Laksmī, because of that she is known by the name of Jitapadmā (73) She is quite youthful, she is well-versed in all the arts like the ornaments, she feels envious of the gods, what to speak of the humans?(74) She does not speak the word with is masculine in gender All his performance is against the men (75) There is a huge palace in front, which looks like Kailāsa, she lives therein, enjoying all the comforts there (76) Any man, who would face the *śakti* shot by his father, with his hands, she would accept him as her groom This is difficult vow taken by her "(77)

Hearing all this, Laksmana was filled with surprise, anger and arrogance and thought "What type of girl would she be, who behaves like this?(78) She has evil intentions and is filled with arrogance Let me have

a look t this girl It is astonishing, she has taken a difficult vow "(79) Thus thinking, Lakṣmana, like a great bull, walking gracefully, proceeded over the kings way On the way he found the palaces, which resembled with planes, and white like the moon and were the best, besides the elephants resembling the clouds, the horses decorated with beautiful flywhisks and the huts and the dancing halls He cast a casual look at all of them (80-81) Thus walking he reached the palace of the king Śatrudamana, in which various instruments had been fitted, decorated with the flags of different colours and resembled the white clouds (82) The gates of the palace were decorated with various types of illumining creepers and shrubs, was surrounded by a high wall, and had the *toranas* resembling the rainbow of different colours (83) Then Lakṣmana tried to enter the gate, which was guarded by the armed guards, was filled with various types of present, where there was the crowd of the incoming and outgoing courtiers, but the gatekeepers, spoke to him with a humble tone, "O noble one, who are you, entering the royal palace without permission?"(84-85) Then Laksmana said, "I intend to have an audience with the king Therefore you inform him " On hearing this, the gatekeeper entrusting his duty to another guard and he himself went to the king and said,(86) "O lord, a person, having the lustre of the blue lotus, eyes like the lotus flowers, looks quite charming and graceful is standing at the gate "(87) Looking at the face of the courtier, the king said, "Let him enter " At the instance of the gatekeeper, Laksmana then entered the palace (88) Though the assembly was quite serious, still as the ocean feels disturbed with the appearing of the moon, similarly the entire court, observing the beautiful Laksmana, felt disturbed (89) At the sight of Laksmana, who having the broad shoulders, with issuing immense lustre from his body, the king who was feeling somewhat uneasy and asked Laksmana, "Wherefrom have you arrived? Who are you? What is the purpose of your visit here?" In reply to this, Laksmana spoke with a deep voice, resembling the clouds of the rainy season (90-91) Laksmana said, "I am the servant of the king Bharata and am fond of travelling on earth I am well-versed in all the subjects and have arrived here to shatter the pride of your daughter (92) The wicked girl like the cow crocodile has been brought up by you, whose horns like the pride are beyond destruction and she causes pain to all the people "(93) At this the king Śatrudamana said, "Who is the person on earth to shatter the pride of Jitapadmā, by facing the *śakti* shot by me "(94) Laksmana said, "What to speak of a single *śakti* you better shoot five *śakti* collectively at me "(95) While both the arrogant persons were so talking between themselves,

then from the thick ventilators of the royal palaces, the faces of the ladies wore the anxious look (96) Jitapadmā too, after having a look at Lakṣmana, was infested with love and shedding away the jealousy for the men arrived at the terrace and took her seat With the indicating of her hand, he tried to dissuade Lakṣmana (from facing the *śakti*) (97) Then Lakṣmana having been filled with delight, looked at Jitapadmā, who was sitting with folded hands, getting frightened, and assured her not to worry or be afraid (98) Then Laksmana said, "O coward, what for are you waiting now? You call yourself as the slayer of the enemies You better display your prowess by shooting the *śakti* "(99) At these words of Laksmana, the king was enraged He tightened his girdles, and picked up the *śakti*, which was like the burning flames (100) The king said, "Face it in case you desire to be killed Thus speaking, the king who was well-versed in polity and rules, stood in *ālīdhāsana* and shot the club (101) Without much effort, Laksmana, caught hold of the *śakti* in his right hand, and this is correct also, because it is not a big thing for Garuda to capture a quail?(102) He held the second *śakti* in the left hand, the third and the fourth *śakti* under his arms At that point of time, Laksmana, feeling thrilled appeared like an elephant with four tusks (103) Then the fifth *śakti* which was shot like the serpent hood, was held by Laksmana, in his mouth as the lion carried the piece of flesh in its mouth (104) At that point of time the gods appearing in the sky started showering flowers, besides dancing and singing, playing on the large drums and other musical instruments (105)

Then Laksmana said, "O Śatrudamana, now you face the *śakti* which is going to be shot by me " All the people were then terrorised (106) The king Śatrudamana finding the body of Laksmana, without any injury, felt surprised and he cast his head down in shame (107) In the meantime Jitapadmā, lowering her head, wearing a serene smile over her face, impressed with the conduct of Laksmana, came to him (108) Besides Laksmana, the slender waisted Jitapadmā appeared like Indrānī, standing lowering her head, besides Indra (109) The heart of Lakṣmana had never been shaken even in the great wars, but he was shaken with the fresh union with Jitapadmā (110) Thereafter, Jitapadmā, whose eyes had been cast downwards due to shyness, discarding the shyness, in presence of the king and others, selected Laksmana as her husband (111) Then Lakṣmana, whose body was bent with humility, said to the king, "O lord, you kindly forgive me for my child like performance (112) The deep people like you do not mind the evil word spoken by the youngesters (113)

Thereafter the king Śatrudamana, embraced Lakṣmana, with his arms resembling the trunk of the elephant (114) and said, "O noble person, I had subjugated the intoxicated elephants with the fluid issuing from their temples, in war, but today I have been overpowered by you (115) I had subjugated huge wild elephant, having the lustre of black round rocks, but I have become otherwise today (116) Your humility is graceful besides the simplicity O graceful one, your virtues suit you well "(117) Thus speaking in the court, the king Śatrudamana, was praising the virtues of Laksmana, then he for a moment felt as if he had gone somewhere else (118)

Then at the command of the king, the bugles started sounding like thundering of the clouds and the couches were blown which gave the impression of the trumpeting of the elephants (119) Charities started to be distributed as per desire and the entire city was filled with ecstasy (120) Then the king said to Laksmana, "O best of the person, I intend to marry my daughter with you "(121) In reply to this, Laksmana said, "My brother is lodged in a place near to this place You better ask him, he knows better "(122) Then taking Laksmana and Jitapadmā over the chariot with the queens, brothers and other relatives, Śatrudamana went to Rāma with great respect (123) Then hearing the sound like the thundering of the ocean, and looking at the clouds of dust, Sītā placing her hands over the knees again and again, got up with great difficulty and getting upset spoke to Rāma in faltering voice, "O Rāghava, it appears, that Laksmana has created some disturbance That direction seems extremely disturbed Therefore, be careful and act appropriately (124-126) Then embracing Sītā, Rāma said, "O goddess, don't be afraid " Thus speaking Rāma at once got up looking at the bow (127) In the meantime he spotted a group of ladies singing the welfare songs (128) When the crowd of damsels reached nearer them their performances of the body became visible (129) Then Rāma found the ladies, whose armlets were issuing dangling sound, and feeling reassured, he sat down again (130)

Then the damsels who had been carrying the welfare material, and were adorned with all the ornaments, looking quite charming, and whose eyes were lustful, reached before Rāma (131) Lakṣmana having the lotus like face got down form the chariot with Jitapadmā, at once arrived at the feet of Rāma (132) Then offering his salutation to Rāma and Sītā, Lakṣmana, feeling shy, sat at a distance from his brother (133) Śatrudamana and other kings offering their salutation to Rāma and Sītā, took their seats appropriately (134) Enquiring of each other's welfare, they kept on talking, sitting comfortably All the kings danced in ecstasy (135) Then

Rāma, Lakṣmana and Sītā getting delighted mounted over the chariot and entered the city (136) They reached the royal palace, which appeared like a lake, and was filled with the blue lotuses in the form of damsels issuing fragrance of saffron who looked beautiful and were adorned with the ornaments like the birds issuing sweet notes (137) Both Rāma and Lakṣmana, stayed in the royal palaces for sometime Their minds remained extremely squeezed because of the performing of the *vrata* of truthfulness, who possessed enormous fortunes, who were being served by king Śatrudamana, as per their desire, who enjoyed all the comforts, who could delight the hearts of others, such were the best of humans (Rāma and Laksmana) who stayed in the palaces with comfort (138-139)

Thereafter the Rāma, with Sītā, as per their own desire came out of the royal palaces, at the dead of night Laksmana also assuring Jitapadmā like Vanamālā, who was fearful of the separation, speaking loving words, accompanied Rāma and with the departure of all the people of the city lost their patience (140-141) Gautama Svāmī said, "O Śrenika, those who had accumulated enormous merits in earlier births, wherever they go, are lovable by all In whichever country such people move, they achieve all the pleasures and the best of food to their liking, which are beyond the reach of others (142) A person, who is envious of the pleasures, saying, "what concern have I got with these pleasures?" and denounce them, besides leaving them he goes to the tree top, but in spite of that the virtuous person, who subjugates even the sun with his lustre, achieves all the pleasures, without their wanting for the same (143)

Here ends Parva 38, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the story of Jitapadma (Verses 1-143, P T 8708)

Parva 39

Story of Deśabhūṣana and Kulabhūṣana Kevalīs

Rāma, whose body and performance were divine, together with Laksmana and Sītā reached the land, which was filled with various types of trees laden with fruits and flowers, the fragrance of which was spreading everywhere It had bowers of creepers and the deer were roaming about quite comfortably (1-2) At places Rāma plucking the emerald like tender shoots, made the ear-ring of the same and saying, "This would be perfectly well" made Sītā to wear the same Then making the swing of the hanging creeper, both the brothers, made Jānakī to swing over it (3-4) Sometimes they appeased her by narrating the pleasant

stones, making her set over a tree (5) Sometimes Sītā said to Rāma, "Look at that pleasant creeper, "sometimes she said, "Look here at these tender tree "(6) Sometimes the greedy blackwasps troubled Sītā, because of the fragrance emerging out of her mouth Then both the brothers protected her with great difficulty (7) As the gods roam about in the forest of the heaven, similarly both the brothers performing the noble deeds with Sītā, roamed about slowly in the forest (8) They cast their glances over the people of several countries and both the valorous warriors reached the city of Vanasasthiti (9) Though the auspicious great people, while travelling with Sītā had spent a long time, but that long period caused no pain to them (10)

Close to the city, they found a mountain named Vamśadhara, which had a large number of bamboo trees which appeared to have grown after piercing though the earth It was quite dark because of the high peaks, and with the drops of spring water, it appeared to be smiling (11-12) They found that the people of the city were coming out of it and were going somewhere Then Rāma asked someone, "O noble person, why are the people getting so afraid?(13) In reply to that, the man said, "For the last, three night some sound had been produced over the mountain (14) The sound which appears from the mountain top, has not been heard of earlier That sound echoes in the sky, and gets terrific Whose sound is that, no one, even the old and intelligent people know about it (15) The sound shakes the entire earth All the ten directions start issuing the same sound The lake water get, splashing here and there and the trees appear to be flying (16) In horror the sound compares well with sound of the hell, which makes deaf the ears of the people, as if having been struck with the iron rods (17) It appears, that some thorn of the world sports for the killing of we people (18) The people terrified with that sound flee, well before the fall of the night and return in the morning (19) Reaching a distance of a *yojana* from here the sound becomes so dim, that the people can hear the mutual conversation and then can have some rest "(20)

On hearing this Sītā said, "Let us go to the place, where these people are going (21) The people well-versed in polity, make efforts taking into consideration, the time and the country and because of this they never faced misfortunes "(22) Finding Sītā having been so upset, both Rāma and Laksmana, said to her, "In case you feel so much afraid, then you can go alongwith these people (23) At dawn you can return and becoming fearless, can search for us near the mountain (24) We shall witness to night as to who creates the terrific sound? We have decided to observe

the same (25) These miserable people are accompanied with their children and animals Therefore, they would surely be afraid Then in that case who should rescue them, doing good to them?(26) Then Sītā with flattering voice as if suffering from fever, said, "Your stubbornness is always like the crab and is astonishing Who can remove it?"(27) Thus speaking she started walking behind Rāma and ahead of Laksmana (28) With her distressed lotus like feet, while climbing over the mountain top she appeared like the spotless digit of moon over the flying clouds (29) Sītā standing between Rāma and Laksmana, appeared like the crystal gem placed between moon-stone and sapphire as the ornament of the mountain (30) Wherever there was a possibility of Sītā's falling from the ground and the slippery rocks, both the brothers raised her up and the places where there was no fear of a fall, they made her walk with the support of their hands (31) In this way crossing the uneven rocks, both Rāma and Sītā reached the flat surface at the top of the mountain (32)

Reaching at the top, they met with two sages who were engaged in meditation Their long arms were hanging downwards They were adoring a four faced image, which was difficult to reach Both of them possessed immense lustre They were as deep as the ocean, and immovable like the mountain They were aware of the difference between the soul and the body, were beyond illusion, were appearing in the Digambara posture, were ocean of lustre, were quite youthful, had the best of form, and conducted themselves according to the *Āgamas* (33-35) All the three of them having been influenced with surprise, shedding away the influence of evil deeds, started thinking, "All the efforts of the people of the world are without any consequence and are the cause of pain (36) The friends, riches, wives, sons and relatives, are all the forms of pleasures and pain Only *Dharma* is the cause of real pleasure (37) With their mind filled with devotion, having placed the folded hands over their heads, who were feeling extremely patient, whose bodies had been bent with humility, all the three of them went to the said sages (38) During the audience with the sages, they found that both of them were surround by the awful serpents, crawling here and there, creating terrific sound, having the black colour like the powdered collyrium, having raised their tails, whose tongues were flickering back and forth, were crawling collectively, were of different colours Besides the serpents the thick and fat scorpions were also surrounding them (39-40) Witnessing the above types of sages, both Rāma and Laksmana were also frightened and stood there motionless for a moment (41) Sītā in terror embraced her husband Then Rāma shedding the fear in a moment said to Sītā, "Don't be

afraid (42) Thereafter both Rāma and Laksmana, slowly went closer to the sages and slowly removed the serpents and scorpions from there, with the tip of their bows, which returned there again and again after their removal (43)

Then Sītā, with her mind having been filled with devotion, washed the feet of the sages with the water of the spring and applied the pleasant fragrance to them (44) She also adored the sages with the fragrant flowers of the creepers from the forest which Laksmana had brought, after plucking them (45) Then placing the hand in *añjali* pasture like the lotus buds over their heads, who were well-versed in all the traditional way of adoration, adored the sages with great devotion (46) Then Rāma, placing the *veenā* in his lap, played upon it, singing in sweet words (47) Accompanying him Lakṣmana too sang with great respect At that point of time Laksmana appeared like the tree decorated with the creeper of Laksmī His sweet voice resembled the sweet tune of the cuckoo (48) He was singing, "The one who is the lord of the Mahāyogī, is quite a patient warrior and is engaged in the best of activities, possesses the best of fortunes, beyond comparison, who is unbroken, and has known the Arhanta, well known in the three worlds, the one who has broken the rock of illusion with the rod of meditation, who considers the world without following of *dharma* as miserable, such ascetics are adorable by the gods, with their heads, and speech (49-51) When both Rāma and Laksmana, were so singing the hearts of the people of the lower creations were also filled with softness or compassion (52)

Thereafter Sītā, who was well aware of the symbols of beautiful dances, was adorned with the beautiful ornaments and the garlands etc know all the sports, could display her performance clearly, whose creeper like arms were quite beautiful, could displayed her poses elegantly, whose breasts shook at the time of the changing of the tune, whose movements of the feet was noiseless, whose thighs were shaking, the performance of whose body was exactly according to the *Nātya-śāstra* and were filled with devotion, danced before the sages in the same way as the goddess Sarasvatī danced at the time of the *abhiseka* of the Jina (53-56) The sun, which appeared to have been set due to preposition and when the evening also having the unstable lustre, also left the place, then the constellations and stars, and the thick darkness like the blue clouds also appeared, in all the directions (57-58) At the same time, an astonishing sound of some one, was heard which covered all the directions and looked like piercing through the sky (59) The flame of lighting appeared in front of it illumining it, such a type of cloud appeared in the sky, it

appeared as if the world getting terrified hard disappeared somewhere (60) The crowds of goblins, having awful figures, had the curved fangs in their mouths, started laughing dangerously (61) The demons started creating useless sounds The female jackals which were quite inauspicious, started howling creating terrific sound Hundreds of the headless bodies stated dancing creating horrible sounds (62) The clouds started raining thick blood drops which were stinking, besides the several heads, chests, arms, thighs and other limbs of the body (63) The nude Dākinīs, with cruel bodies holding the swords in their hands, whose breasts were shaking, whose lips were quite lengthy, whose skeletal bones were clearly visible, whose broken eyes were like the pieces of flesh, who were with the garlands of human skulls, also appeared on the scene (64-65) The demons whose faces resembled those of lions and tigers, whose eyes resembled the *cakras* of burning iron, who carried tridents in their hands, who were biting with the lips, who were frowning whose voice was coarse, who were dancing, were spread over the ground, as a result of which the rocks started shaking (66-67) All this was going on but the great sages remained unconcerned with the same They at that point of time were engaged in deep meditation or otherwise the knowledge of the great sages was used for the destruction of their *karmas* who were engaged in *śukladhyāna* (68) Sītā, then observing the sight while terrified even the great sages, started shaking and leaving the dance, embraced Rāma—her husband (69) Then Rāma said, "O goddess, don't be afraid in your mind and take refuge at the feet of the sages, who remove all the dangers and be seated here "(70) Thus speaking Rāma, made Sītā to sit at the feet of the great sages Then he himself together with the prince Laksmana, got ready to wage a war (71) Then both Rāma and Laksmana possessing immense glory, created twanging sound from their bows It appeared as if they were shooting the *vajra* (72) Then Agniprabha god, realising that both of them were Balabhadra and Nārāyana, got upset and vanished (73) With the departure of the astrological god, all his activities also disappeared and the sky became clear (74)

With the performing of the duty of the guards by Rāma and Lakṣmana both the sages achieved the supreme knowledge in a moment (75) Thereafter the gods expecting the reward mounted over the different type of vehicles, delightfully arrived there from all the four sides (76) Offering their salutation appropriately, adoring the *kavalīs*, all the gods took their seats appropriately (77) At that point of time attracted with the emergence of the *Kevalīs*, they lost the difference between the day and the night (78) All the Vidyādhara as well as the earth dwellers,

took their respective seats, adoring the *kevalīs* (79) The delightful Rāma and Lakṣmana, together with Sītā, adoring the *Kevalīs*, took their respective seats (80)

The *kevalīs* were then seated over the lion thrones which emerged at that moment automatically Then offering his salutation with folded hands, then Rāma said to them, "O lords, why was the disturbance created at night and for what reason, were you both attracted towards each other?"(81-82) Though both the sages know the secret of everything in the three worlds, still though both of them had achieved the same result, spoke in divine voice, one after the other (83) He said, "In the city named Padminī, there lived a king named Vijayaparvata He had a queen named Dhārinī who was as virtuous as the field producing the best of paddy (84) There was a messenger with the king Vijayaparvata, known by the name of Amrteśvara, who was well-versed in the scriptures, was quite efficient in performing the royal duties, knew well the public dealings and was filled with all the virtues (85) His wife was named Upayogā Two sons named Udita and Madita were born from her womb Both of them possessed good conduct (86) Once the king deputed Amrteśvara, to some other place to perform the duty of a messenger Therefore the messenger who was devoted to his duty, went to some other country (87) He was accompanied by his friend Vasubhūti who lived on the food provided by him Vasubhūti had an evil mind and was attracted towards the wife of Amrteśvara (88) He cut off the head of Amrteśvara, when he was sleeping and then returned to the city He informed the people, that Amrteśvara has asked him to return (89) Then Upayogā the wife of Amrteśvara said to Vasubhūti, "You better kill my both the sons as well as a result of which we would be able to live comfortably " The words of the mother-in-law were over heard by the bride Therefore she at once communicated the news to Udita In fact she knew well that her mother-in-law was actually entangled with Vasubhūti (90-91) The special wife of Vasubhūti was quite jealous of Vasubhūti's illicit relationship and her mind always remained upset Because of that, she had broken this news to the wife of Udita(92) He already had some doubt about it and Madita also was well aware of this affair Then finding the sword with Vasubhūti, everything became clear (93) Getting enraged then Udita killed him, as a result of which the evil Brāhmana was reborn as Mleecha because of his evil deeds (94)

In due cause of time, the great ascetic known by the name of Mativardhana, Ācārya, while roaming on earth, arrived in the city of Padminī (95) At the same time a *yoginī* named Anuddhara who remained

engrossed in meditation accompanying the *sangha* of Āryaka was also present there (96) Ācārya Mativardhana, alongwith the fourfold sangha also stayed in the best of the grove named Vasantatilaka (97) Then the guards of the grove, getting enraged, reached before the king and placing their hands over the ground, prayed to the king thus, "O lord, a steep and high rock is a head and the tiger is behind You kindly tell us, with whom shall we take refuge Actually told destruction has appeared before us "(98-99) The king then said, "O noble persons, tell me what has happened? What are you talking?" At these words of the king, the guards said, "O lord, a *sangha* of the sages has arrived and is staying in the grove "(100) In case we prevent the *sangha* people from staying there, then we are surely to be cursed by them and in case we do not do so we earn you ire Therefore we people are facing quite a dangerous situation (101) O king, by you grace, we have made the grove to be comparable with the garden of *kalpavrksas* The ordinary and the worthless people cannot enter it (102) Even the gods are unable to prevent the Nirgrantha ascetics, who are beyond the reach of the ordinary people, because of influence of their *tapas*, then what to speak of the people like us?"(103)

Thereafter, the king assuring the guards not to worry, having been filled with great surprise, went towards the grove (104) The king who was immensely glorious, and whose glory was being sin of by the bards, walking on foot, reached the place of grove (105) Reaching there he had an audience with the extremely fortunate sages, who had been covered with the forest dust, were peaceful and were engaged in the activities which result in salvation (106) Several of the sages were standing erect, with their hands falling down like an image and their bodies had become lean and then by performing *vala-tela vratas* (107)

Several of them were collectively muttering creating sweet sound like the humming of the blackwasps Several of them were engaged in self meditation with the concentration of their minds (108) Observing such types of the sages, the sprouting of the pride in the mind of the king was shattered He got down from the elephant and offered his salutation to the sages The name of the king was Vijayaparvata (109) The king whose mind was always engrossed in the worldly pleasures, offering his salutation to each one on of the sages, then reached before the *Ācārya* and offering his salutation at his feet, he said, "O best of the humans, you have the lustre with all the auspicious symbols, but the pleasures comparable with them are not to be seen at your feet How is it?"(110-111) Then *Ācārya* replied, "What types of thoughts have flashed in your mind? Your wisdom considers the body to be eternal and is false It

increases the world (112) Surely this life is unstable like the ears of the elephant calf A human enjoys the life like the always shaking leaves of the banana tree (113) The riches and the relatives, meet like the dream Knowing this fully well, why should anyone get involved in them? The more you think about the riches, they become more and more painful. (114) The *jīva* has lived in the womb, which resembles the hell, is quite terrific, is filled with bad adour, and the germs, and is the lake of the blood and puss The mind of extremely impure element is found there It is quite narrow, again and again But still the *jīva* influenced with various types of illusion, never gets terrified (115-116) The one which is the abode of all the impure elements, and could get destroyed in a moment, which cannot be protected by anyone, which is ungrateful, is filled with illusion, is covered with the group of *varna*, disgrace to such a body (117-118) The persons who possess such bodies, are deprived of self consciousness, how could they face welfare (119) The soul in the form of a trader is moving towards the other world, but the thieves like the organs of senses, are sitting there to plunder him (120) The *jīva* like a king has been sporting with a damsel like the evil wisdom, but the death intends to trouble him suddenly (121) The mind moves on the path of worldly pleasures, like an intoxicated elephant It could be stopped a strong person possessing *vairāgya* holding the goad of the divine knowledge (122) The horses like the organ of senses, feeling greedy in the paddy field, with the force of immense illusion, are taking to long jump, which would throw the chariot over the evil path Therefore the rein of the mind should be tightened (123-124) Adore the lord Jinendra with devotion and always keep him in mind as a result of which, you would surely be able to cross the ocean of the universe (125) Using the *tapas* and self discipline as weapons, the enemy of attraction should be destroyed and you should reach the city of *moksa* and reaching there, you rule without destruction, fearlessly "(126) Listening to the discourse of the Jaina *Ācārya*, the intelligent king Vijayaparvata, discarding the vast fortunes, took to be the best of sages (127) Both the brothers, the sons of the messenger named Udita and Mudita, listened with devotion the discourse of the sage, received *dīksā* and performing the best of *tapas* kept on roaming about on earth together (128) with the hope of receiving *nirvāna* they were moving towards the Sammedācala They while so travelling lost their way and reached this thick forest (129) The *jīva* of Vasubhūti, after his death was reborn as Pusta Mleecha Finding them, he called them both speaking harsh words, getting enraged (130) Finding that they were about to be killed, the elder brother, Udita said to Mudita,

"O brother, don't be afraid Start meditation making your mind stable (131) The wicked Mleecha, appears to be getting ready to kill us We have been preaching about forgiveness for long and the time has now arrived to put it to test "(132) Mudita then replied to the elder brother, "Since we people are devoted to the words of lord Jina, then why should we be afraid to anyone? Surely we people must have killed him "(133) Thus talking, both the brothers, thoughtfully stood there Discarding the attraction of the body, they stood there like an image (134) Thereafter the Bhīla arrived before them with the intention to kill them But as luck would have it, the army commander of the Bhīla found him there and he stopped him from doing so "(135) On hearing this Rāma asked the *Kevalī*, "Why did the Bhīla want to kill them and for what reason did the army commander save their lives?(136) At this, the Kevalī said, with the divine voice emerging from his mouth, "In earlier birth, in the city of Yaksasthāna, there lived two brothers known by the names of Surapa and Karsaka (137) Once a hunter arrived in the village catching a bird Having been filled with compassion, both Surapa and Karsaka, paying the price for it freed the bird (138) The bird after its death was born as the Mleecha king, while Surapa and Karsaka were reborn as Udita and Mudita (139) Since both of them had protected him as a bird, therefore the bird, becoming the army commander protected them (140) After his death the *jīva* of the hunter, with the influence of his *karmas*, was born as a human being in the form of Vasumati Brāhmana (141) Whatever a *jīva* does in its earlier birth, it is reborn in the next birth according to the same This is the condition of the worldly creatures (142) The study of the scriptures of Śukra which are of no consequence, leads one nowhere The merit is the only cause of all the pleasures and one should collect merits (143) With the influence of the merits, the sages, who had moved for achieving *nirvāna* at the Sammeda mountain, adored the Jina there, reaching that place (144) In this way, both the sages, while travelling through the best of places, for a longtime, and adoring *Ratna-trayī* for long, achieved the heaven after death (145) While Vasubhūti on the other hand passing through several degraded *yonis*, was reborn as a human being with great difficulty When he started performing *tapas* (146) Then he died after performing the painful *Bala-tapas* and was reborn as the astrological god named Agniketu (147)

There is a city named Aristapura in Bharata-ksetra, which was ruled by a great king Priyavrata (148) He had two virtuous wives, known by the name of Kanacanābhā and Padmāvatī (149) The *jīvas* of Udita and Mudita after falling from the heaven, were reborn as two sons named

Ratnaratha and Vıcıtraratha to the queen Padmāvatī (150) The *jīva* of Vasubhūtı was reborn as an astrologıcal god, but thereafter he was born as the son named Anundhara to the other queen Kancanābhā All the three sons on earth were quıte famous for theır vırtues (151) The kıng Prıyavrata, entrustıng the care of the kıngdom to hıs sons, acceptıng *Sallakhema* ın a Jaına temple for sıx days Proceeded on to the heaven (152) Thereafter, the daughter of a kıng name Śrīprabhā, who resembled Laksmī ın beauty, was marrıed to Ratnaratha The same daughter was also desıred by Anundhara the son of Kannāmbhā In a fıt of jealousy he was bent upon destroyıng the land (153-154) Then Ratnaratha and Vıcıtraratha conquered hım ın the battle and awardıng fıve types of punıshments to hım drove hım out of the country (155) Wıth thıs humılıatıon and because of the enmıty of the earlıer bırth, he became an ascetıc wearıng the locks of haır over the head and bark garments, lıke the poısonous tree (156)

On the other hand, both the brothers, Ratnaratha and Vıcıtraratha, after enjoyıng all the royal pleasures, got enlıghtenment and receıved *dīksā* Thereafter they were reborn ın the heaven (157) Both the brothers were quıte ıllustrıous enjoyed all the god-lıke pleasures, fell from the heaven were reborn as the sons of Ksemankara kıng, from hıs chıef queen named Vımalā The name of elder son was Deśabhūsana whıle that of the younger one was Kulabhūsana (158-159) When they reached the age of gettıng educatıon, both the brothers enjoyed theır sports at home Once an ımmensely ıntellıgent person arrıved ın the kıngdom and the kıng engaged hım He was known be the name of Sagarasena Both the brothers who possessed the best of humılıty, learnt all the arts from hım (160-161) Both the sons were so much devoted to studıes, that they dıd not know the famıly people even In fact theır entıre tıme was spent ın studıes and the school (162) The Upādhyāya, after teachıng both the boys for long took them to theır father, who fındıng that hıs sons had become quıte learned, approprıately honoured the Upādhyāya (163) The father thereafter called for the prıncess for marrıage The news was heard by both of them (164)

The both the ımmensely ıllustrıous boys became ready to get out of the cıty and they found a beautıful gırl seated ın a wındow (165) In order to achıeve the gırl, both the brothers made up theır mınds to kıll each other At the same tıme, they heard the words of the bards, who declared,(166) "The kıng Kṣemankara, together wıth the queen Vımalā Devī, had always been vıctorıous, who has two god-lıke sons (167) The gırl seated ın the wındow, known as Kamalatsava, ıs also quıte graceful

towards whose virtues both the brothers have been influenced (168) Then at the words of the bard they came to know that she was their sister, both of them became detached Then both the brothers started saying this (169) "Alas, we have committed a grave sin by this desire Therefore disgrace to us Look at the gravity of the illusion, that we have desired for our own sister (170) We are feeling painful because of our so thinking in arrogance But those who indulge in such things willingly, they should be treated as extremely courageous (171) The world which is filled with miseries, is of no consequence in reality wherein the sinful persons develop such ideas (172) With the rising of some sins, one who acts suddenly at once goes to the hell, but we people after achieving the *samyag-jñāna* and *Samyag-caritra* intend to proceed to the hell This is quite surprising "(173) Thus thinking, leaving the mother who had fainted in grief and the father who was upset with love, both of them received the Digambara-*dīkṣā* (174) Both the ascetics then performing hard *tapas* achieved the *rddhi* for flying in the sky, and then went to the several holy places (175) With this fire of grief the king Ksemankara, stopped taking food at once and met with his end (176) The king Ksemankara had been our father from earlier births and as such he was extremely lovable to both of us (177) After his death he became the lord of the gods of Suparnakumāra caste of the Bhuvanvāsī gods He was quite famous, beautiful, astonishing, valorous, and was known by the name of Mahālocana god (178) The valorous king, because of the shaking of his throne, came to know everything with his divine knowledge and arrived here He is seated among the Vyantara-gods (179) On the other hand Anumdhara, appearing as an ascetic, while travelling with his discipline, reached in the city of Kaumadi (180) The place was ruled by the king Sumikha, who had a queen named Ratavati, who was foremost of the hundreds of women and was quite beautiful (181) The same king had a whore who moved with best intentions and was known by the name of Madana She appeared like the flag of Kāmadeva, having been achieved after conquering the world (182) The said, Madanā, went to an ascetic Sadhudatta and achieved *samyagdarśana*, as a result of which, she considered the other religions like the straw (183) Once the king said in presence of Madanā, this ascetic is the abode of great *tapas* "(184) On hearing this Madanā said, "O master, what type of *tapas* could be there with the false vision, ignorant and those who cheat others?"(185) On hearing this, the king felt annoyed with her But she said, "O lord, don't be afraid You will find him at my feet (186) Thus speaking, she went

home and giving a bit of advice to her daughter Nāgadattā, sent her to the *āśrama* of the sage (187)

With her dress, performance and appearance, Nāgadattā appeared like a divine girl She went and stood before an ascetic who had been performing *tapas* in seclusion (188) On the pretext of flowing the costumes with the wind, she like the inner apartment of Kāmadeva, displayed her thighs (189) On the pretext of arranging the clothes, she displayed her both the breasts, which had been plastered with the paste of saffron and resembled the cheeks of the god of love (190) On the pretext of setting the flowers, she loosened the lower garments, displayed her buttocks, besides the shining navel region and the armpits (191) The eyes and mind of the ascetic, shedding away the ignorance, started falling over the limbs and were stuck up at each one of them (192) Thereafter the ascetic who was overpowered with the arrows of passion, becoming upset, got up and went to her and slowly asked her, "O girl, who are you? What for have you arrived here?(193) At the evening time even the small creatures stay at their respective places But you are quite young "(194) Nāgadattā, piercing through the heart like the sweet words, playfully stretching the creeper like arms towards the mouth and raising them up, possessing the unstable eyes resembling the blue lotus flowers displaying humility to some extent, moving her lips again and again said,(195-196) "O master, O ocean of mercy, O refuge of the helpless people, listen Today, my mother has driven me out of the house without any reason (197) Therefore O master, now I wearing the saffron coloured costumes, shall also follow the sainthood You kindly grace me, by permitting me to do so (198) My present as well the future life would improve by serving at your feet (199) Which of the three elements like *dharma, artha* and *kāma* is not available with you You can fulfil all the desires By great merit I could have an audience with you "(200) At these words of Nāgadattā, the ascetic who had been infested with passion, spoke, becoming upset, (201) "O noble one, who am I to shower my grace on you O best of the ladies, you better be graceful on me I shall myself adore you throughout my life "(202) Thus speaking, the ascetic stretched his arms in order to embrace the girl Then the girl preventing his arms gracefully said,(203) "It would not be proper to behave like this I am a virgin girl You better go to the house with a *torava* in which my mother lives and you better get her permission (204) Like your intelligence, she is also filled with compassion She would surely give me to you "(205) At these words of Nāgadattā, he after the sun set, walking with agitated feet, went to the whore with her (206) The ascetic whose all the organs of senses had been

infested with passion, did not know any other method like the elephant in bondage (207) And this is correct as well, because, that a person, who is infested with passion is unable to hear, smell, or see, nor does he know about touching others, he is fearless and also does not feel ashamed (208) As a blind person after falling in the well filled with the serpents, the passionate person also achieves the illusion and pain This is quite surprising (209) Thereafter the ascetic, placing his head over the feet of the whore, desired for the hand of the girl At that very moment, because of the previous arrangements, the king entered the room (210) The king bound the ascetic for the night In the morning he made all the enquiries and then humiliated him immensely (211) Then the ascetic burning with the humiliation, kept on wandering on earth, and after his death too he kept on wandering in various *yonis* (212) Thereafter with the influence of his *karmas* he was born as a human in a degraded family, which was in poverty, despised by the people (213) When he was in the womb of his mother, his father went to some other country, because of the foul words spoken to him by his mother (214) When he was still a child, his mother was killed, when the country was attacked by the Mlecchas In this way having been deprived from all the relatives, he kept on suffering (215) Thereafter, turning himself as a child ascetic, performing *tapas*, he was born as a god by the name of Agniprabha (216)

Then a disciple enquired of Anantavīrya *Kevalī* who had been engaged in search of *dharma*, "O master, who else is comparable with you in this holy place of the lord Munisuvrata, who would be able to help us in crossing the ocean of the universe?"(217-218) At this, the Kevalī Anantavīrya replied, "After my achieving *moksa*, there would be two Kevalīs known by the name of Devabhūsana and Kulabhūsana Both of them would represent the essence of the universe, and would possess *kevalajñāna* and the knowledge of scriptures The people of the world would cross the ocean of the universe, taking refuge with them "(219-220) Then Agniprabhadeva, on hearing these words from the mouth of the Kevalī, and engrossed in his thought, went to his place (221) By his divine knowledge, he came to know about our presence here over this mountain, with the intention of false in flying the words of Anantavīrya, overpowered with enormous illusion, because of his earlier enmity, he arrived here to create disturbance (222-223) Finding you here in human form, and getting afraid of the anger of Indra, he vanished in no time (224) Because you are Balabhadra and Laksmana is Nārāyana himself, both of you relieved me of the danger At the same time with the destruction of the *karmas*, we achieved *Kevalapana* (225) Therefore listening

to the salvation and fall of the inimical people, shedding away the mutual animosity, become comfortable "(226) In this way listening to the auspicious words of the lord Kevalī, the gods and demons who were disturbed because of the troubled the universe, adored the lord again and again (227)

In the mean time Suvarna Kumāras, lord placing the folded hands over the head, offering his salutation at the feet of lord *Kevalī*, spoke to Rāma, who was adorned with the glittering *kundalas* studded with gems At that point of time he was looking at Rāma, the lord of Garuda, and his mind was feeling happy with his devotion (228-229) He said, "Since you have served my sons immensely well, therefore, I am extremely happy with you Therefore, you better ask for anything you need "(230) Rāma kept on thinking for some time and then said, "O lord, in case you are really pleased with us, then you kindly remember us at the time of danger (231) As a result of serving the saints, we could have an audience with you We have achieved the path to free ourselves from the bondage of the universe (232) Then the lord of Garuda said, "Be it so " At this the gods started blowing the couches The bugles started sounding together with the playing of the several other musical instruments (233) Influenced with the stories of the earlier births of the sages, several of the people present there received *dīksā* and several of them received *anuvrata* (234) Both Devabhūsana and Kulabhūsana, who were adored by the universe, having been freed from all the dirt of the earth, possessing the best of virtues kept on roaming about in the villages, towers, mountains and *matambas* and other pleasant places, and delivered discourses on *Dharma* (235) Gautama Svāmī says, "O Śrenika, whosoever, listens or recites the best of the auspicious story of Deśabhūsana and Kulabhūṣana, and also narrates it to others, he shines like the sun and is relieved of all the sins "(236)

Here ends Parva 39, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the story of Deśabhūṣana and Kulabhūsana *Kevalīs* (Verses 1-236, P T 8944)

Parva 40

Glory of Rāmagiri

Then realising form the words of the *Kevalī*, that Rāma was the super human, all the kings shouting the slogans of victory offered their salutation to him (1) The generous king Suprabha of the city of Vamśasthalapura, adored both Rāma and Sītā (2) The king then

immensely prayed to Rāma to come over to the city of Vamśasthalapura, which had high palaces, the peaks of which were bright and illumining the sky, but Rāma did not accept his request (3) Thereafter, over the peak of the Vamsodhara mountain, which was quite charming, resembled the peak of the Himagiri mountain, where long stone slabs of different colours were available which looked quite charming, which had several trees and creepers, with birds in flocks, of various spices issuing sweet notes, where the fragrant wind was blowing, which had various types of trees laden with fruits and flowers, which had enough of lotus and lily flowers besides the step-wells, which looked quite graceful, which was served by all the seasons headed by the spring season, the ground was arranged like the mirror Over the land, so arranged, portraits were made with five types of colour-dust (4-7) The beautiful damsels with their charming activities with the same five types of dust, drew the painting of beautiful creepers, *bakula* trees, lotus, jasmine, rose, chest nut, *Aśoka* tree with tender shoots and several other trees which looked fragrant and beautiful, were made (8-9) The persons who were clever and were engaged in the best of activities, engaged in pleasant conversation, who were the foremost in devotion to the master, made all the preparation, clad themselves with the costumes of blue colours like the clouds and hundreds of thick flags were hoisted (10-11) Hundreds of the strings of beads, decorated with small bells, the different types of flywhisks, chandeliers decorated with gems, the mirrors over which the rays of the sun were falling, all these things were attached to the flags together with the small bells, which were hung over the high *toranas* (12-13) The pitches filled with water, were placed on the ground, here and there, which appeared like the swans, moving in the forest of lotus flowers (14) Wherever Rāma placed his feet, vast lotus flowers had been kept there (15) Everywhere the seats were arranged with gold and gems, which were quite comfortable and soft in touch in addition to the sleeping beds (16) The betel leaves with cloves, the best of garments, the fragrant pastes, the glittering ornaments, were placed here and there (17) The kitchen which stored all types of eatables, was made separately Hundreds of such kitchens had been made (18) The sugarcane balls (*guda*), *ghee*, curd etc were spread on the ground, creating mud, which looked graceful At places the people were busy in the performing of their duties (19) At place the travellers, having taken the delicious food were resting comfortably as per their liking and were mutually conversing delighting one another (20) At places people were seen moving influenced with the intoxicating beverages, with their wavering eyes and at place the

damsels influenced with the fragrance of *bakula* flowers, could also be seen (21) At places the play was being enacted. At places musical instruments were being played upon, at places some auspicious discussion was being going on At places, the passionate damsels were sporting with their husbands (22) At places the smiling voluptuous people were playfully pushing away the whores who looked like the divine dancers (23) In this way who would be able to describe the playgrounds which had been made for Rāma, Lakṣmana and Sītā?(24) Their bodies were adorned with all types of ornaments, the best of garlands and were clad in the best of costumes, enjoyed all the sports at will (25) Sītā possessed ever lasting fortunes (*Saubhāgya*) free from all the sins, and well-versed in the scripture, enjoyed sports as prescribed in the scripture (26) Gautama Svāmī says, "O king, at Vamśagiri, Rāma the moon of the world had made thousands of the images of Jinendra (27) He also built the temples, with strong pillars, having appropriate length and breadth, which had windows, palaces, and verandahs, which had high and decorated *toranas*, which had several halls, which had deep moats, had beautiful white flags, had big bells, in which the sound of double drums, flute, drums, musical instruments etc was spreading Where the cymbals, big drums, conches, bugles and other musical instruments were issuing deafening sound Great festivities with the best of things were being celebrated Such types of Jina temples had been made by Rāma, which were standing in line over the mountain (28-31) In all these temples, five types of Jina images had been installed, which had been adored by the people (32)

Once the lotus eyed Rāma said to Laksmana, "What have we to do next?(33) We have enjoyed the best of pleasure over this mountain, and have established the best of glory, by building the Jina temples (34) Influenced with hundreds of types of services rendered by this king, in case we stay on here, then the intended task would be destroyed (35) Though I think, that these pleasures are no consequence for me, but the association of the best of the pleasures cannot be discarded even for a moment "(36) The *karmas* which are performed in this world, one gets the reward in the after birth and one has to reap the reward of the earlier *karmas* in this world (37) The days which have been spent by us here enjoying all the pleasures, they cannot return again (38) Therefore O Laksmana, once the water of the river that flows once, in the same way the days of life, and part of the youthful age, cannot return.(39) We have heard about the Dandaka forest, which is beyond the Karnarava river and creates thrill, is beyond the reach of the earth-dwellers (40) The Dandaka

forest, has no habıtatıon and the command of Bharata ıs not respected there Therefore we shall buıld our home, at the sea shore, there "(41) Lakṣmana saıd, "As you command " Thereafter all the three of them - Rāma, Laksmana and Sītā, dıscardıng the pleasures comparable wıth those of Indra, departed from that place (42) Suprabha, the kıng of Vansasthalapura, accompanıed them for a long dıstance ın order to see them off Rāma and Laksmana, made hım return wıth great dıffıculty, who returned to hıs place wıth a heavy heart (43) On the other hand, the mountaın, whıch was decorated wıth chaıns of Jına temples, the tops of whıch were made of several metals, and quıte hıgh, ıllumınıng all the dırectıons, looked quıte graceful (44) Sınce Rāma had buılt the best of Jına temples over the mountaın ıts orıgınal name of Vamsagırı dısappeared, and the same, havıng the lustre of the sun, came to be known by the name of Rāmagırı (45)

Here ends Parva 40, of the *Padma Purāna* composed by *Ravısenācārya*, relatıng to the glory of Rāmagırı (Verses 1-45, P T 8989)

Parva 41

The story of Jaṭāyu

Then Rāma, Laksmana and Sītā, who were desırous of reachıng the southern ocean, who had been enjoyıng all the pleasures on the way, crossıng several countrıes wıth numerous vıllages and towns, entered a thıck forest, ınfested wıth several anımals (1-2) Enterıng the thıck forest ın whıch no path was vısıble, where there was not a sıngle dwellıng place for the noble people, where ıt was dıffıcult even for the forest dweller Bhīla to move about, whıch had enough of mountaıns, whıch had become thıck because of the several specıes of trees and creepers, where, there were terrıfıc pıts, whıch appeared to be awful wıth the dark cavges, and where the sprıngs and the rıvers were flowıng (3-4) In that forest they wıth Jānakī could travel at a stretch for a *kasa* In thıs way both the fearless brothers, playfully reached the bank of Karnarava rıver (5) Its banks were quıte charmıng,, had enough of green grass over them, whıch were quıte even, soft ın touch, plaın, and quıte comfortable (6) The adjoınıng mountaın of the Karnarava rıver, were decorated wıth the trees whıch were not too hıgh and had the thıck shade and were laden wıth fruıts and flowers (7) Thınkıng that the forest and the rıver were both quıte beautıful, they sat under the shade of a tree (8) Waıtıng there for a moment, then they started enjoyıng the water sport ın the rıver (9)

Thereafter narrating the pleasant stories mutually, all of them consumed the ripe sweet and delicious fruits of the forest.(10) Then Lakṣmana at once, using various types of clay, bamboos, and leaves, made the utensils, and other useful things (11) The princess Sītā then cooked the fruits and the rice in those utensils (12)

One day Sītā, at the time of feeding the guests, suddenly found Gupti and Sugupti two sages, who were passing through the Ākāśagangā possessing all the three types of knowledge *viz*, *Mati*, *sruti* and *avadhi* They performed great *vratas* and *tapas*, and were deprived of the evil wisdom They had fasted for a month, they were quite valorous and patient, possessing all the virtues, performed the noble deeds, delighted the eyes like the moon and Mercury and conducted themselves appropriately (13-16) Then Sītā, whose eyes were beaming with delight, who felt thrilled, said to Rāma, "O best of the humans, look at the Digambara sages, whose bodies are becoming lean and thin due to prolonged *tapas* and look immensely fatigued "(17-18) Rāma then overpowered with illusion said, "O dear, O virtuous lady, O intelligent one, O good looking one, O virtuous one, where have you seen a couple of Nirgrantha ascetics?(19) The ascetics, O beautiful one, with the mere sight of whom, the sins of the devoted humans accumulated for long, are destroyed in moment "(20) At these words of Rāma, Sītā said, "They are here " At that point of time, Rāma was upset for a while (21)

Finding the two ascetics, the couple Rāma and Sītā, got up and went before the sages who were gazing at the earth like *yaga*, who moved quite peacefully and the body was devoid of arrogance, stood before them, offered their prayer to them, besides their salutation to them Both of them appeared like the auspicious springs flowing from the mountain (22-23) Then Sītā who was completely purified and was filled with devotion, together with her husband served food to both the ascetics (24) The food had been prepared with the fresh milk of the cows and the buffaloes and other preparations of milk (25) The date-palm, fruit of wild tree, mangoes, coconut, delicious jujubi and several other fruits were served (26)

In this way, the purified food, according to the scriptures, several types of eatables were served to both the sages, who broke their fast The minds of both the sages were free from the greed for eating (27) In this way when Rāma, who had served both the sages with all the devotion, was sitting with Sītā, at that point of time the big drums started beating in the sky with invisible hands and the fragrant winds, pleasing all the organs, started blowing slowly and the sound that "you are graceful" was heard repeatedly The rain of five types of flowers was showered from the

sky Because of giving charity to the appropriate person, the glory of Rāma and Sītā was spread in the sky, from where, the rain of different colours of gems of divine colours started falling (28-31)

Then at the same place of the forest, a huge vulture was perched in the tree of its own accord (32) At the sight of the great sages, with the influence of his noble *karmas* he was reminded of the happening of his earlier births and started thinking in his mind (33) "Though I had been quite intelligent in my earlier births, but still becoming arrogant, I had performed the deeds to achieve the human birth Therefore disgrace to a foolish person like me (34) O heart, why are you repenting now? Even in this birth, I am engaged in evil ways What can I do now?(35) Influenced with the sinful friends who acted like enemies, I had always been discarding the gem of *dharma* (36) Overpowered with the confusion of darkness, I did not listen to the advice of my preceptors, and moved on the sinful path I am therefore burning today, reminded of the past activities (37) Otherwise what is the use of further thinking in the matter, because no alternative is left with me for the removal of the miseries I shall now take refuge of these two ascetics who provide pleasure to the people I am sure to achieve good from them (38-39) Thereafter the bird, having been reminded of his earlier birth, feeling immensely grieved, having been delighted at the sight of the sages, with his eyes filled with tears, exhibiting all humility, fluttering both his wings, descended from the tree (40-41) Sītā then thought in her mind, "Because of the noise here, all the wild animals like the lions, elephants and other have fled away, but this degraded bird has not so far left the place O mother look at the stubbornness of this vulture " Thus thinking Sītā feeling upset in anger, who had used harsh words, stopped the bird forcibly, but still it started sipping the water of the sage's feet quite enthusiastically (42-44) As a result of the sipping of that water, the body of the bird was turned like the one made of gems, issuing immense lustre (45) Both its wings were turned into those of gold, the feet appeared like the sapphire, the body got the lustre of several gems, and the beak looked resembling the coral stone (46) Than finding itself in a different form, the bird was fully delighted and started dancing issuing sweet notes (47) At that point of time the noise of the divine beating of drums was being heard and the sweet notes of the bird resembled the other musical instruments (48) Circumambulating both the ascetics, shedding tears of delight, the dancing vulture appeared like the peacock of the rainy season (49) Svāmī Gautama says, "O king, both great sages, who had been appropriately honoured, breaking their fast, took their seat over a rock resembling the

sapphire gem (50) The vulture also having the ruby like eyes, unfolding the wings, offering its salutation at the feet of the sags, with folded hands, took its seat on one side (51) The lotus eyed Rāma, with beaming eyes, looking at the vulture was surprised (52) Looking at the bird and then bowing at the feet of the humble sages, filled with humility, offering his salutation to them, he asked them, "O lords, this bird, earlier had an ugly body but in a moment, its body has been turned into gold and gems, issuing the lustre (53-54) It is completely inauspicious, consumes all types of flesh, has an evil mind How could it become peaceful at your feet?(55)

Then the great sage Guputi said, "O king, there had been a beautiful city with several *Janapadas* (56) and having settlements, villages, towns, *matambas*, encampments of cow herds towns, chief of four hundred villages and other formations (57) There was a pleasant city named Karnakundala in this country, where he happened to be quite a glorious king He was immensely valorous, could break the thorns like the enemies, extremely proud and quite resourceful and was known by the name of Dandaka (58-59) O Raghunandana, with his mind devoted towards *dharma* studying the sinful scriptures, accepted them intelligently This in other words means, that he with the desire of getting *ghee*, churned the water (60) The queen of Dandaka was devoted to the *Parivrājakas* because the best of pleasures had been enjoyed by her by the grace of the *Parivrājakas* (61) The king Dandaka was under the influence of the queen, therefore, he also followed that the same This is correct also, because, what is beyond a person who is influenced by the women who steal away the mind?"(62) Once the king while coming out of the city saw an ascetic there, whose arms were falling down He was completely unattached and his mind was engrossed in meditation (63) The stone hearted king, got a dead snake's body which was covered with horrible venom, around the neck of the ascetic (64) The ascetic then took a pledge," unless someone removed this dead snake from my neck, I shall not end my yogic practices (65) After the passing of many nights, the king again passed by that side and found the ascetic engaged in meditation in the same ways (66) At that point of time someone was removing the dead snake from the neck of the ascetic The king having been influenced with the simplicity of the ascetic went to him and asked the person removing the dead snake, "what is this?" In reply to the question of the king, that person said, "Look here, someone, while searching for the hell had placed a snake around the neck of the ascetic, who was meditating (67-68) With the touch of the dead snake, his body has become dark, painful, ugly, and awful "(69) Finding that the sage had not at all been revengeful, the king

offered his salutation to him, and begged forgiveness from him and thereafter he left for his place (70) From that day onwards the king became devoted to the Digambara saints and he removed all the troubles caused to them (71) The chief of the *Parivrājakas* who used to enjoy secretly the union with the wives of the kings, when came to know about the change in the mind of the king, he, then getting enraged thought,(72) "The *Parivrājaka* who was always interested in causing pain to others then taking to the form of a Nirgrantha sage, disowning the attachment of his own body, contacted the queen (73) When the king came to know about it, then he was immensely enraged The courtiers always denounced the Nirgrantha ascetics in their talk, who was reminded of the same.(74) At the same time, the other people, who were envious of the ascetics, also influenced the king, as a result of which the king commanded the Nirgrantha to be crushed in the mill (75) As a result of this, all the Gananāyakas, together with groups of the ascetics, were crushed in the mills and were killed (76) One of the ascetics, at that point of time had gone out somewhere, who was returning to the same city A compassionate person stopped him saying, "O Nirgrantha, O Digambara, don't enter the city in your nude from, otherwise you would be crushed in the mill You better run away from here (77-78) Getting enraged, the king has killed all the Nirgrantha ascetics Don't face that fate You better protect the body which is the abode of *dharma* "(79)

He was then feeling painful of the killing of the entire ascetics of the *sangha*, the ascetic became motionless like the pillar of *vajra* At that point of time he lost his consciousness, and unaware of the fact whether he was alive or dead?(80) Thereafter out of the cave of peace from the body of the mountain like ascetic, the lion of anger came out (81) His eyes became red like the flowers of *Aśoka* tree and with them the sky appeared as if the evening had set in (82) With the body of the great sage burning in rage, he started perspiring and the reflection of the world started appearing therein (83) The great sage then uttered the word "*ha* from his mouth and with the same, the smoke started emerging out of his mouth, which resembled the fire of the time of dissolution It was quite awesome and gigantic in size (84) Together with the smoke, the fire also emerged, which illumined the entire sky even without the fire wood (85) The words like these were heard everywhere, "Has the world been infested with comets? or have the astrological gods fallen down? Or has the time to great dissolution arrived? Or is the god of fire getting angry? O mother, what is all this? This heat is unbearable It appears as if the eyes were being plucked with huge pair of pincers This formless sky is of creating

terrific sound, like the forest of bamboo in flame, to take out the lives " In this way these words were echoing in the sky and by the same time the fire reduced the entire country to ashes (86-89) At that point of time, neither the inner apartments, nor country, nor the city, nor mountains, nor rivers, nor the forest, or the humans could be saved (90) Whatever the merit of performing *tapas* for a longtime, had earned by the ascetic, the whole of it was burnt out in a moment's anger of the ascetic, then how could the other things escape?(91) This had been a Dandaka country ruled by the king Dandaka and because of the same it has been known by the name of Dandaka forest (92) After the passing of a longtime the land of this place regained its beauty and the trees, mountains, besides the rivers re-emerged (93) Because of the influence of that sage, this forest creates awey into the minds of the gods even, then what to speak of the Vidyādharas (94) In due course of time, the forest was infested with lions, *asṭpadas*, and other wild animals, flocks of different species of birds and the cruel creatures besides the wild paddy (95) The people, even today, listening to the earlier sound of the forest fire, and getting reminded of the same, start shaking in terror (96) The king Dandaka, kept on wandering on earth for a long time, facing all the miseries Then having been reborn in the form of a bird like vulture lived in this forest (97) With the arrival of both the ascetics like us here, as a result of the decrease of the his sins, he regained memory of his earlier birth (98) Look here, the king Dandaka, who was so powerful earlier, has been reduced to the form of a vulture because of his earlier sins (99) Thus realising the performing of the sins to be of no consequence, why should one not devote himself towards *dharma*, removing oneself from the path of sins (100) The examples of others also leads to the peace, then what to speak of the situation, when one is reminded of his own misdeed?"(101) Thus speaking to Rāma, the great sage then addressed the vulture, "O Brāhmana, don't be afraid, don't cry, whatever is destined to happen must happen, who can make it otherwise?(102) Be patient, feeling reassured, stop shaking, be happy Look here, where is the horrible forest? And where is Sītā with Rāma?(103) Where is our obstruction and where is your enlightenment, facing all the troubles, for the welfare of self? This is how the *karmas* move (104) The world is indeed astonishing because of the surprising nature of the *karmas* I am speaking out to you on the basis of my experience, listening to others, or whatever has been witnessed by me (105) Leaning about the intentions of Rāma and in order to convince the bird, the great sage narrated the cause of his receiving *dīksā* and then achieving the peace (106)

He said, "In the city of Kāśī, there had been a king named Acala who was quite well known He had a virtuous queen known by the name of Giridevi (107) Once a great sage known by the name of Trigupta, entered his house (108) The queen Giridevi having been filled with all the devotion, leaving aside all her engagements, herself served the ascetic the best of food and pleased him (109) After finishing his meals the great sage, she fell at his feet and one some other pretext, she asked him about the birth of a son to her (110) She said, "O master, will this household of mine, be purposeful or not? You kindly give me a definite reply and be pleased (111) Thereafter, the sage, who possessed three *guptis* but still breaking his vow of the Vacanagupti because of the insistence of the queen he declared," You will have two beautiful sons "(112) In due course of time as per the words of the Trigupta great sage, when two sons were born to the queen, they were given the names of Sugupti and Gupta (113) Both the sons knew all the arts, fortunes and moved in several forms They were immensely liked by the people (114)

An other event happened at the same time In the city of Gandhavati, there had been a priest named Sama He had his wife who gave birth to two sons named Agniketu and Suketu They loved each other very much and shared the same bed In due course of time Suketu was married On the arrival of the wife, Suketu felt sad that due to the arrival of his wife, he will have to be sleeping on a separate bed (115-117) Thus, Subhuketu, because of the rise of his noble deeds, went to the sage Anantavīrya and received *dīkṣā* (118) With the separation of the brother, Angiketu also felt quite sad and with the intention of earning noble merits, he went to Varanasi and performed *tapas* there (119) Bound in the bondage of mutual love, when Suketu learnt of his brother becoming an ascetic, then he went to render him the same advice (120) His preceptor, at the time of his departure told him, "O Suketu, you narrate this story to your brother, which would make him peaceful "(121) When Suketu desired to know the story, then the preceptor said, "Your brother with evil intentions would enter into discussion with you (122) When both of you would be so discussing, at that very moment a beautiful fair complexioned girl would arrive there accompanied with three damsels, over the bank of the Gangā, in the afternoon and would clad herself in astonishing type of garments Finding this type of girl there, you should ask your brother, as to what type of good or bad is to be faced by this girl?"(123-125) Then the ignorant person feeling shameful would ask you to tell him about the fall of the girl You tell me if you know about it " On hearing this, you should speak with confidence and firmly, "A

wealthy trader named Pravara, lives in this city This girl is his daughter and is known by the name of Rucira (126-127) The poor girl would meet her death, after three days and would be reborn as a she goat in the house of a trader named Vilasa in the Kambara village A wolf would kill that goat Then she would be born as a sheep and after its death, she would be reborn as a buffalo Thereafter she would be born as the daughter of Vilasa The same Vilasa, happens to be the maternal uncle of her father "(128-129) He said, "Be it so," and then offering his salutation to his preceptor, the delightful Suketu, reached the *āśrama* of the ascetics (130)

Then finding the girl there, Suketu, while looking at the girl, repeated his brother the entire story to his brother Agniketu, which proved out to be true (131) When after his death, the girl in her fourth birth became the daughter named Vidura of Vilasa - the trader, then the trader named Pravara asked for the hand of the beautiful damsel and he got her as well (132) At the time of marriage Agniketu said to Pravara, that this girl had been your daughter in earlier birth "(133) Thus speaking he also narrated the stories of the earlier births of Vilasa as well On hearing these stories, the events of earlier birth also flashed into the mind of the girl (134) Getting terrified from the world, she thought of receiving *dīkṣā* On the other hand Pravara thought that Vilasa was not marrying his daughter to him because of some trick Then Pravara with a malicious mind, filed a case against Vilasa in the court but ultimately Pravara was defeated The girl turned herself as an Āryikā, while Agniketu became a Digambara saint (135-136) Listening to this story, I also feeling detached from the world, received *dīkṣā* from the sage Anantvīrya (137) In this way, the people, sometimes influenced with illusion, perform the evil deeds, which increases the progeny (138) In every birth, the *jīvas*, influenced with the earlier karmas achieve the mother, the father, loving friends, sons, wife besides the pleasure or the pain (139)

On hearing this the bird vulture, was frightened after learning about the pains of the world and started creating sound, in order to seek *dharma* (140) Then the great sage said, "O noble person, don't be afraid, presently perform the *vratas* in order to decrease the pain (141) Be completely peaceful Don't cause any pain to any creature Don't indulge in telling a lie, on indulging in theft, and attraction towards others wives or otherwise lead the life of complete celebacy, be completely compassionate, stop taking food at night, engage yourself in noble activities, devote your mind towards Jinendra, throughout the day and night, take the *vrata* of fasting according to your capacity, control all the organs of senses, getting

free from pride, engage yourself in self meditation and be devoted towards the ascetics "(142-145) At these words of the sage, the vulture folding its paws, shaking its hands again and again, speaking sweet words, accepted the discourse of the great sage (146) Then Sītā, touched the bird with both the hands, smilingly and said, "This Śrāvaka bird, with a humble soul, has become an object of amusement of us "(147) Thereafter both the sages, spoke, addressing Rāma, "You should now protect this bird Where will this bird with a peaceful mind go?(148) The thick forest is filled with the cruel animals, therefore you should protect this bird with the truthful vision "(149) Thereafter, at the words of the preceptor, Sītā, whose mind was filled with affection, took the responsibility of feeding the bird on herself She then kept the bird with herself (150) Then Sītā, touching the bird with hands as soft as the tender shoots, looked graceful as Vinatā touches Garuda with her hand (151)

Thereafter both the Nirgrantha ascetics, whose life had been dedicated for the welfare of others, after having been adored and praised by Rāma and others quite comfortably, proceeded to the appropriate place (152) Both the ascetics, while flying in the sky looked quite graceful like the two high waves called charity and *dharma* of the ocean (153) At the same time Laksmana, subjugating an intoxicated elephant, riding over it, arrived there (154) Then Rāma, who wore the gems, from which the rays were issuing forming a rainbow, and observing the heap of diamonds and gold, whose eyes were beaming and was in playful mood, such a type of Laksmana was apprised of the factual position by Rāma (155-156) The bird who had been bestowed by *Ratnatrayī*, who followed the words of the sages quite quickly, did not move anywhere without Rāma and Sītā (157) Sītā, who had been following the *anuvrata* vow, reminded of the teachings of the sages, again and again, the bird also followed the path of Rāma-Laksmana, kept on moving on earth (158) Look at the glory of *dharma*, that the bird who was lustreless like the dry leaf, became beautiful like the lotus flower (159) The one who earlier consumed various types of flesh, was hated because of bad smell, the same was purified like the water in the pitcher of gold besides being lovely and beautiful (160) Sometime his body looked like fire flames, sometimes like the sapphire, sometimes bore the glitter of the gold and sometimes resembled the emerald (161) Making both Rāma and Lakṣmana to sit in the front, issuing sweet notes, the bird, consumed the food looked by Sītā (162) The bird, whose body was plastered with sandal paste, who had been decorated with the small bells made of gold, whose head was issuing the lustre of gems, spreading everywhere, appeared

quite graceful (163) The locks of gems and gold appeared quite charming Because of this, Rāma gave is the name of Jatāyu, who was loved by him very much (164) The other birds, looking at the bird which had won the movement of the swan, which was itself beautiful and had beautiful movements, the other birds got surprised and fearful of it (165) With its mind filled with devotion, the bird adored Arhanta, Siddhas and Nirgrantha ascetics, thrice a day with Sītā (166) Sītā who was devoted to *dharma*, protected the bird quite carefully, and loved it (167) The bird on the other hand consumed the delicious fruits having the taste of nectar, as per its desire, and drank the best of the water in the forest, roaming about here and there (168) When Sītā sang the religious songs clapping her hands, joined by her husband and his brother, then Jatāyu, having the lustre of the sun danced with them in delight (169)

Here ends Parva 41, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the story of Jatāyu (Verses 1-45, P T 9158)

Parva 42

Story of Dandaka Vana

Both Rāma and Laksmana, with Sītā, because of giving charities to the appropriate people, possessed enormous riches in gems and gold (1) All of them together with Jatāyu, roamed about in the Dandaka forest in the chariot which was decorated with golden trees and creepers, looked quite charming, had the best of pillars, pedestal and *garbhagrha*, was quite high, the windows of which were decorated with the strings of beads, which was decorated with small balls, mirrors, chandeliers, crescents and several other pieces of attraction It had enough of beds, seats, musical instruments, costumes, fragrance etc The chariot was driven by four elephants, and resembled the plane All of them mounted over such a chariot, together with the bird Jatāyu, travelled without any obstruction in the forest which attracted the minds of the people with patience (2-5) They kept on travelling though the forest as per their desire, sporting at places, staying at some spots for a day, or a fortnight, or a month (6) They kept on saying, "We shall live here, "we shall stay here" like the bull getting desirous of grassing the fresh grass, comfortably kept on wandering (7) They moved slowly crossing several of the springs and the placed with huge trees, and traversing though the uneven places (8) They were fearless like the lions and while so travelling, they entered the centre of Dandaka forest with astonishing mountains like Himagiri and the river and springs looked like the strings of beads (9-10) The forest had the trees

like *pipal*, tamarind, jujubi, myrobalan, *bakula*, banana, *sal*, wall-nut, cedar, *Griska - tomentosa*, *kadamba*, *tilaka*, *symplocos - racemose*, asoke, indigo, red silk - fruit, rose, mango, castor oil tree, *Michelia - campaca*, oleander, teak, *tala*, black-mustard, *saptaparna*, *tamal*, *Nāgakeśara* (rose-chest nut), banyan, *kauha*, caterpillar, sandal, *kadamba*, bark tree, egg plant, banyan, aloc tree, jasmine, ingua, birck tree, *mucakunda*, *kutala*, *pari jalaka*, *dupahariya*, jasmine, *Bassia latifolia*, *Acacia Catechu*, *mainar*, *neem*, *khodira*, palm, mushroom, orange, citron, pomegranate, *asana*, coconut, *kaintha*, barberry, emblic myrobelan, *Acacia-sama*, black myrobalan, kacnora *(Bauhinia varicgata)*, *cacsalpinia*, *bonducella*, *kustha*, *kaliya*, *utkaca*, *ajamoda*, cannomon, cloves, chilli, jasmine, Magnolia, *cavya*,, myrobalan, *kimśuka*, *Atimuktaka*, betel nut, betel, cardamom, red sandal, cane, black creeper, green myrobalan, tendu, wood apple tree, *cirol*, *tendu*, creeper, cirol, fenugreek, sandal, *Arduka*, kidney bean, *bijasara* and several other trees (11-21) The vast tracks of the land of the forest had grown various species of paddy sugarcane besides sweet and thick sugarcane (22) It had several types of creepers, and groves of trees looked charming like the second Nandanavana (23) The cool breeze had been blowing slowly carrying fragrance of flowers, giving an impression that the forest was dancing in ecstasy, with the arrival of Rāma (24) The flower dust carried by the wind, gave an impression that the forest too had also been carried and embraced by it (25) The humming sound of the blackwasps, looked like the singing of the sweet song The water drops flying from the various springs gave an impression as if they were laughing at the arrival of Rāma (26) The ruby birds, *bherundas*, swans, cranes, cuckoos, peacocks, eagles, osprey, parrot, owls, mynahs pigeons, black bird, skylarks, and other birds were issuing sweet notes, sporting in the forest at the same time (27-28) The noise produced by the chirping of the birds gave an impression as if they were welcoming Rāma, with the fulfillment of their desires (29) The sporting birds, it appeared, as if speaking with their soft voice, "O chaste princess, where from are you coming and where do you want to go?(30) With the lakes filled with the blue, red and white lotus flowers, and spotless clean water appeared as if they were anxious to have a glance of Rāma out of anxiety (31) With the bending trees laden with fruit, appeared like offering their salutation to Rāma out of reverence for him It appeared that with the blowing of the fragrant breeze, the entire forest was breathing in delight (32) Observing the beautiful forest resembling the Saumamas forest, Rāma spoke to Sītā having the lotus like eyes, "O dear, look here, the trees surrounded with the creepers, bushes, shrubs and undergrowth, appearing like living with their families (33-34)

Look at the creeper of long pepper which is encircling the *bakula* tree, which appear like the beloved having embraced her husband (35) The Madhavi creeper is touching the shaking tender leaves, out of affection, the mango tree (36) O Sītā, the elephant, whose eyes are filled with fatigue because of the flowing of the fluid, which is being inspired by the cow elephant, and has removed the black wasps from the lotus buds, is entering the forest of lotus flowers (37) The Nīla-bull, having the *Vajra* - like horns, getting intoxicated, and is playfully scratching the earth with its hoofs, is destroying the peaks of the heaps of ant-hill with its horns (38) Look here, a large part of this snake's body has emerged out of the snake hole, but still finding the emerald like peacock in front, it is frightened and is getting back into the snake hole (39) O dear, having the lion - like eyes, and lustre emerging out of them at the mouth of the cave of this charming mountain, look at the efforts of the emerging out of them is so firm minded that even after listening to the sound of the moving of the chariot, he awakes for a moment and looking in side-glance slowly takes a deep sigh, and again remains there fearlessly (40) Then the tiger, whose mouth is getting red after consuming the blood of various deer is filled with pride, who have the yellowish eyes over its face, whose tail with shining hair has turned over the head from behind, is scratching the roots of the tree with its paws (41) The deer, who are encircling their young ones with the female deer, who are looking upto a considerable distance with their eyes, who are immensely alert, who are cleverly grazing the fresh and green *durba* grass, whose eyes have been expanded quite playfully, are also gazing at you, coming nearer to you (42) O beautiful one, look at the boar, which is moving slowly, with the under growth held in its teeth, which is quite powerful, whose body has been plastered with fresh blood and whose mouth is quite long (43) O damsel with beautiful eyes, the panther, whose body has been variously painted without much effort, is sporting with its cubs over the grassy land (44) The eagle the wings of which are fluttering, observing everything from a distance, is snatching away the piece of flesh held in its mouth by a sleeping lion (45) The bull, whose face is decorated with a lotus, having a high but shaking hump, is brawling aloud looking quite graceful (46) At places there are the best and thick trees, at places there are the grassy lands, at places there are herds of fearless deer and at places there are thick bushes for the extremely frightened bucks (47) At places, there are trees filled by the intoxicated elephants, at places there is the clustre of young trees, at places the sweet humming sound of the black wasps is heard and at places extremely harsh sound is heard (48) At places the

creatures are moving feeling disturbed, at places they are sitting peacefully At places the caves are without water, and at places the water is flowing out of the caves (49) At places the forest looks red, white, green and yellow At places there are curves At places it is motionless, at places the sound is heard, while at some places, there is no sound at all At places the forestis thick, at places it is thin and at places it is quite dry At places, it is full of greenery, at places it is vast, at places it is narrow At places it is even and at places it is uneven (50) O dear Jānakī, look here, this Dandaka forest appears variously like the influence of the *karmas* (51) O beautiful faced one, the forest is with high mountain peaks touching the sky, there is the Dandaka mountain and the forest is known after it (52) The peaks of this mountain are covered with red ochre, and other metals, giving an impression of having the sky been covered with flowers of red colour (53) In the caves of this of this mountain, there are *Osadhis* (plants) which remove the darkness from a distance and appear like the lamps undisturbed by the wind (54) On the other hand the springs falling over the rocks, issue the water drops like the jewels look graceful with the falling of the sun rays over them (55) O beautiful one, several regions of this mountain are white, blue, red and several of them are covered with trees, which look quite charming (56) O damsel with beautiful lips, the sun rays falling over the top of the trees appear as if they are also the part of the same tree (57) O beautiful faced one, the sun rays which look like the costumes, and at places there are the flocks of birds issuing sweet notes, adding grace to the forest (58) The herd of spotted deer, whose tail is quite dear to it, whose beloved is running after it, which have the lustre like the moon, and is looking at its fauns, remains peaceful in spite of the disturbance around It does not enter into the thick thorny bushes, lest it might lose the hair on the body (59) O beloved, what type of the blue rock has been placed at the mouth of the cave? Or it is completely dark? There is the crystal rock in the centre of the tree On the other hand there is the black rock of an elephant enjoying its sleep? Because of such sights, it is becoming difficult to move over this region (60) O dear, this is the famous river known by the name of Krauncaravā, the water of which is quite clean like your activities (61) O damsel with beautiful hair, the water of this river, which is flowing with the wind moving slowly and the flowers of the trees standing on its bank are being carried by it It looks quite clean and beautiful like the sky (62) At places, the water is filled with water foam like the flock of geese, at places, it has the flowers fallen in it, at places the lotus forests in it have the black-wasps issuing the humming sound and at places huge stone

rock could be seen.(63) At places the river has thousands of crocodiles, making if difficult to cross it, at places, its water flows with great speed, and at places it flows quite peacefully like the peaceful activities of the ascetics (64) O damsel with white teeth, O Sītā, on the one side the water of this river is turning bluish, coming in contact with the blue rays of the rocks, and at the same time coming in contact with the white rocks, it looks white with their rays (65) Coming in contact with the red rocks, looks like the eastern direction in the morning sunrise, while coming in contact with the green stones, the birds mistake is like the water weed (66) O beloved In the meantime, because of the ever flowing wind, the black wasps are creating humming sound as per their liking, lowering over the lotus flowers All the black-wasps are having the red shade because of the reflecting of the flower dust falling on them The group of such black wasps are getting intoxicated because of the fragrance of flowers (67) O damsel, the water of this river, which leaving aside the force, is filled upto Pātāla, is as deep as your mind, and at place, with the blossoming of the somewhat shaking blue lotus flowers, looks like the lotus like eyes of the damsel (68) The flock of birds, roaming about in several types of lotus flowers, full of lovers, issuing sweet notes, quarrelling among themselves influenced with the intoxication, looks quite charming (69) Like the moon appearing in the cloudless sky you have the shining face, O dear, on this side, the flock of birds is sporting with the female birds, making their foot prints over the soft surface of the river banks and it appears like your buttocks (70) As Subhadrā possessing the attractive figure and activities, having the eyebrows like the waves, possessing the best of humility, was achieved by Bharata Cakravartī who was quite beautiful, possessed all the virtues, whose activities were quite noble, similarly the river having with lot of sporting birds and having been filled with water having the waves like the eyebrows, is quite charming, possessing enormous virtues and indulging in auspicious activities reached the ocean, which is the most beautiful in the world (71) O dear, the trees standing over the bank of the river, which are laden with fruits and flowers, with various species of birds bracing on them, which are always filled with water, appear like the group of clouds Such trees on the bank of the river, appear to have emerged to create love among us over the river bank "(72) In this way, when Rāma spoke the meaningful words which were indeed surprising then the delighted Sītā, spoke to him respectively,(73) "O dear, this river is filled with the spotless clean water, looks charming with its waves, the flocks of birds like the swans and others are wandering with delight, attracting your mind Then why should we also not enjoy the water sport here for some time?"(74)

The words of Sītā were supported by Rāma as well as Lakṣmana All of them then descended from the chariot and stood over the ground (75) First of all, Lakṣmana, led the newly domesticated elephant to water and bathed it, in order to relive it of the fatigue Thereafter he gave it the tender and delicious leaves and fruits, collecting them He also served it well (76) Thereafter Lakṣmana, whose mind was the mine of virtue started bathing in the river with Rāma Sometimes, they jumped from the expanding trees on the river bank into the water, sometimes they indulged in noble activities and sometimes they enjoyed the water sport variously (77) The river having the armlets of foam, having the garlands of rising waves, which was filled with the crushed lotus leaves of white blue and red colours, which was issuing sweet sound, which was having union in seclusion, like a damsel, enjoying the company of Rāma, the moon of the race of Raghu (78) Rāma then had a dip in the water and hid himself in the forest of lotus flowers Thereafter Sītā also went to him and started enjoying the water sports with him (79) The swans and other birds had been sporting in the water with their respective female birds The dust of the lotus flowers had been stuck with their wings All of them then came to the river bank and started chirping sweetly They discarding the attraction of all other things engaged themselves in the observing of water sport of Rāma, Laksmana and Sītā This is correct also because the birds belonging to the lower creations, have tender minds and also understand the feeling of the humans (80-81) Thereafter Rāma singing the best of songs with Sītā, clapping their hands use the water as the musical instruments, the sound of which was sweeter than the cymbals, besides being beautiful and astonishing (82) At that point of time the mind of Rāma was attracted towards the water sports and as such he was himself indulging in various types of clever activities Overpowered with the love for his brother, Lakṣmana was moving around him holding the bow called Samudraghosa Though Laksmana could move quite fast, but at that point of time he was moving quite slowly (83) Thus Rāma, enjoying the best of sports, together with the brother and Sītā returned to the river bank, like the great elephant (84) After the bath, he consumed the food prepared from the products of the forest, narrating several types of stories delightfully, took his seat in the Dandakavana at the place where the sunlight had disappeared in the bower (85) Then Sītā placing her hand over the head of Jatāyu, was seated besides Rāma who becoming carefree spoke to Lakṣmana,(86) "O brother there are several trees laden with delicious fruits The rivers are filled with clean water, besides the bowers of creepers (87) This is the place where the people keepon sporting (88)

Let us buıld a beautıful cıty besıdes thıs mountaın and keep the wıld buffaloes (whıch supply nourıshıng mılk) (89) Thıs ıs the place where the people cannot arrıve easıly Let us buıld up a cıty ın this beautıful regıon, because I feel quıte comfortable here (90) Let us brıng our mothers, whose mınds are always attracted towards us, who are always grıef-strıcken You better get them alongwıth all our well wıshers quıte quıckly Or no, you waıt a lıttle, thıs would not be proper My mınd ıs not clean at the moment (91-92) I shall myself go ın the approprıate season, whıle you can stay here wıth Sītā quıte comfortably, making all the efforts "(93) Then lıstenıng to the words first spoken by Rāma, Lakṣmana, got ready to go, wıth humılıty, but lıstenıng to the second talk, he stopped All that poınt of tıme Rāma, whose mınd had been fılled wıth love, agaın saıd " The summer season wıth the scorchıng heat of the sun has passed and the terrıfıc raıny season ıs fast approachıng (94-95) The dark clouds wıth lıghtenıng resemblıng the mountaın ıf collyrıum, and thunderıng lıke the dısturbance of the ocean are coverıng all the dırectıons (96) As the gods shower the gems at the tıme of the bırth of Jınendra, sımılarly the gods takıng to the form of clouds, coverıng the sky, pour raın on earth (97) The clouds, whıch are huge by themselves, thunder aloud, whıch raıse the mountaın peaks further wıth the thıck showers of raıns, whıch are contınuously flyıng ın the sky, out of whıch the lıghtenıng appears, look quıte graceful (98) Moved wıth the forceful wınds, the whıte clouds lıke the undıscıplıned persons hearts, are wanderıng about (99) As a rıch man, wıthout carıng for the specıal features gıves charıtıes to undesırable person, sımılarly the clouds, barrıng the paddy fıelds are raınıng over the mountaıns (100) The rıvers have started flowıng wıth force It has become dıffıcult to move on earth, because of the mud The forceful wınd ıs blowıng carryıng the water Therefore, O noble person, ıt would not be proper for you to move out "(101) At these words of Rāma, Laksmana saıd, "O master, I shall act as per you command " In thıs way lıvıng ın that dwellıng place, lovıngly narratıng varıous storıes, they spent the raıny season there, whıch was deprıved of the sun-shıne (102)

Here ends Parva 42, of the *Padma Purāna* composed by *Ravısenācārya*, relatıng to the story ın the Dandaka forest (Verses 1-102, P T 9260)

Parva 43

Killing of Śambūka

The spotless wınter season, conquerıng the clouds wıth arrows, lıke moon-rays, spreadıng ın the entıre world, started rulıng (1) The dırectıons

like the damsels for the welcome of the winter season, had adorned herself with the trees blossoming with flowers, as ornaments (2) The sky like the courtyard, was free from the dirt of the clouds, becoming dark complexioned, looked like the powdered collyrium It appeared as if it had become clean with its washing with water (3) The elephant like the rainy season, was pouring water with the pitchers of clouds, over the earth like the performing of the *abhiṣeka* of Laksmī and had left for some place looking graceful with the orbit of the lightening (4) The black-wasps after a longtime, reaching the abode of lotus flowers, were perching comfortably issuing sweet humming sound (5) The rivers, the sandy banks of which were being free from water and filled with spotless clean water, achieving their beloved in the form of the winter season, appeared quite graceful (6) The forests becoming free from the strong wind of the rainy season, were resting comfortably after a longtime, as if sleeping (7) The tanks filled with lotus flowers, appeared to be conversing in the form of the birds chattering over their banks (8) The night like a damsel, adorned with several types of fragrant flowers, and was clad in the spotless costume of the sky, achieving the husband in the form of the best of times, was wearing the crescent as the head ornament (9) The dust emerging out of the screwpine plants, was being carried by the wind, like the fair complexioned damsel, and was making the passionate people restive, blowing slowly (10) In this way, the winter season, in which the whole world felt enthusiastic, Laksmana too feeling enthusiastic, like the lion, who moved freely and fearlessly, with the permission of the elder brother, looking at all the directions, once, kept on wandering alone in the Dandaka forest (11-12) At the same time, he smelt, the divine fragrance brought by the wind, after which he started thinking, "Where from dose this fragrance come?(13) It is coming from the trees blossoming with flowers, or does it come from my body, having slept over the bed of fragrant flowers?(14) Or Rāma is presently with Sītā, above? Or has some divine personality arrived here?"(15) At this, Śrenika, the emperor of the country of the Magadha, asked Gautama Svāmī, "O lord, what type of fragrance was there, which surprised Laksmana?"(16) The lord Ganadhara, who was aware of the activities of the people, could destroy the darkness of doubt from the minds of the people, and could fly away the dust like sins with the strong wind, said,(17) "In the *Samavasarana* of the second Jinendra Ajitanātha, the Vidyādhara named Meghavāhana, getting terrified arrived there to take refuge with the lord At that time, the intelligent Mahābhīma the lord of the demons, compassionately, pronounced a boon on Meghavāhana (18-19) He said, "O Meghavāhana,

there is a vast Rākṣasa island in the southern ocean There is a mountain named Trikūta in the said island Becoming fearless, you can go to that Trikūta mountain Taking the shelter of the pedestal of Jambūdvīpa, the Rakṣasas have built up a city of Lankā to the south of it You can stay there O Vidyādhara, in this connection, you also listen to a secret In the southern direction of Bharata ksetra of the Jambūdvīpa, over the northern shore of the ocean of the saline water, there is a natural place which is spread in an area of one eighths of a *yajana* By descending from the gate of the cave, of Dandaka mountain, one comes across a huge gate decorated with gems and *toranas* and after entering that gate, one comes across an extremely beautiful city named Alankarodaya (20-25) The city is decorated with the rays of different types of gems and surprises even the gods The Vidyādharas who fly in the sky, can never think about it and the persons who are devoid of the *vidyā*, the place is inaccessible for them It has the virtues of fulfil the desires of all It has several types of vast buildings in it (26-27) Whenever you are confronted with danger, or terrified by *paracakra* then you can live in the fort taking refuge in it "(28) At these words of Mahābhīma, the lord the Rāksasas, the Vidyādhara, who had gone to Lankā, he produced the best of the progeny (29) The things which are set in a particular way, one feels comfortable by following them in the same way, because by accepting the false and imaginative notions one has to face extremely painful situations (30) Between the Vidyādharas and the gods, the intelligent humans should consider the difference like the *sesame* seed and the mountain in the fields of power, glory, and virtues (31) As the difference is found in the mud and the sandal pastes or the stone and the gem, similarly the Vidyādharas and the gods also differ (32) While Vidyādharas facing the pain of living in the womb of the mother, achieve the position of Vidyādhara with the rise of their *karmas* and achieving the *vidyā* They are born over the Vijayārdha mountain and in the appropriate families Since they move in the sky, therefore they are known as aerial beings But the nature of the gods is quite pleasant (33-34) The gods have beautiful and auspicious bodies, they are not born of a womb, are free from flesh, bones and sweat, and they do not blink with their eyes (35) They are free from old age and ailments They are always youthful, possess the best of lustre They are the ocean of comfort and fortunes, possess the natural *vidyās* and divine sight and can take to any form at will They are patient, valorous, and can move freely at any place (36-37) O king, the Vidyādharas dwelling in Lankā are neither gods not the Rāksasas, but protect the Rāksasa island and are therefore called the Rākṣasas (38) After the passing of the several

yugas, the race is going on and because of the same tradition, several *yugas* have lapsed (39) After the passing of the several Rākṣasas and other praise worthy Vidyādharas, Rāvana, the ruler of the three *khandas* had been born in the same race (40) He has a sister named Durnakhā who had no parallel in beauty on earth She was married to a powerful husband named Khara-dūṣana (41) The immensely valorous Khara-dūṣana is the commander of fourteen thousand warriors (42) He is quite generous like the gods of the directions He lives over the earth in the city of Alankanapura which is quite famous (43) Two sons named Simda and Śambūka were born to him He also earned glory on earth from Rāvana, his relative (44) Śambūka, who was visualising the noose of death before, him, entered the terrific forest in order to procure the *Candrahāsa* sword, much against the advice of the preceptors (45) He, conducting himself in an appropriate manner, got ready to achieve spotless soul, had been a *brahmacārī*, and had conquered his organs of senses (46) He declared that, "Whosoever would come before me without the completion of my *tapas* would be killed by me " Thus speaking he entered the forest of bamboos and seated himself in the bushes of the bamboo trees (47) He started his meditation, in the area falling between the bank of Krauñcaravā river at the end of the Dandaka forest and north seashore (48) After the lapse of twelve years the *Sūryahāsa* sword appeared, which had to be received within seven days, otherwise it kills the person who performs the *siddhi* (49) Durnakhā (Candranakhā), out of her love for her son often came to that place in order to have a look at her son She witnessed at once, the *Sūryahāsa* sword which had just emerged (50) The face of Durnakhā was filled with pleasure, and she reached to her husband saying, "O lord, my son, would return after going round the Meru mountain in three days, because his vow has not yet been completed even today (51-52) While on the one hand Durnakhā, the mother of Sambuka, was thinking about the success of her son, and on the other, hand Laksmana, while wandering in the forest reached the same place (53) The fragrance of *Sūryahāsa* sword, which was adored by a thousand gods, the natural fragrance of which, had no beginning or the end, had the divine fragrance, adorned with the divine garlands The fragrance of the sword reached Lakṣmana (54-55) Filled with surprise, Lakṣmana, leaving aside all other engagements, moved on to the direction from which the fragrance was coming He walked fearlessly like a lion (56) Reaching there, he noticed a place covered with the trees and the creepers, surrounded by the high stone rocks, which was extremely inaccessible (57) There was a plain stretch of land in the forest which was

made of several types of precious gems and was adorned with the lotuses of gold (58) In the same plain ground there was, a huge pillar of bamboos, which, because of some invisible curiosity, appeared to be rising up in order to have a look at the Saudharma heaven (59)

Then over the pillar of the bamboo, a resplendent sword with rays emerging out of it, was seen, which besides the bamboos was also illumining the entire forest (60) The surprised Laksmana, without any doubt, picked up the sword and in order to test its sharpness, he started cutting the bamboo trees there (61) Finding Lakṣmana holding the sword, the gods present there declared, "You are our master " Thus speaking, they adored Lakṣmana (62)

After sometime, Rāma, whose eyes were filled with tears, observed, "Today Laksmana has became very late, where has he gone?(63) O noble Jatāyu, you get up at once and flying in the sky, search for Lakṣmana quite carefully "(64) At the compassionate words of Rāma, by the time Jatāyu gets ready to fly, in the meantime, Sītā, raising her finger said,(65) "Laksmana, whose body has been pasted with the saffron paste, who is clad in various types of costumes and adorned with garlands, and ornaments is arriving (66) He is holding an immensely resplendent sword as a result of which he looks like a lion over a mountain "(67) Finding Laksmana in that condition, Rāma felt surprised and he was unable to control his delight He got up and embraced him (68) On an enquiry, Laksmana narrated the entire episode to Rāma Thus Rāma, Laksmana and Sītā - all the three of them, lived there comfortably narrating several stories (69)

Thereafter, as usual Candranakhā went to have a look at the sword and her son, alone (70) On her arrival, she found that the forest had been cut from all the sides She thought, "Where has my son gone from this forest?(71) My son has not done well by cutting the forest for a test, in which he performed the *tapas* and achieved the sword "(72) Suddenly, she noted the lustreless head of her son, like the setting sun, adorned with the *kundalas*, and the headless body of her son in the trunk of a tree (73) Suddenly she was fainted as a result of which, she could not suffer from the pain arising out of the death of her son On regaining consciousness, crying aloud, with great difficulty she looked at the head of her son (74-75) With the tears flowing from her disturbed eyes, she kept on beating her breasts, the grief-stricken Candranakhā started lamenting, alone in the forest like the osprey bird (76) She lamented, "My son remained here for twelve years and four days, Alas! O destiny, you could not tolerate just three more days (77) O immensely cruel destiny, what wrong had I done

to you that you after showing me the treasure of my son, have destroyed the same?(78) Surely the sinful person like me, must have stolen the son of someone else, and because of that, my son has met with his end (79) O son, you were born of me, then how could you achieve this position? Or otherwise you just speak out a word, which could remove my pain of heart You just speak out once to me only (80) Come on, O son, you come here in your present form This deceitful play by you is of no good (81) Alas! O son, as the move of destiny, you have actually proceeded on to the heaven This has been thought to be done in a different way but has been accomplished in a different way (82) You have never wished against the desire of your mother, the way are you disowning the humility without any reason?(83) After achieving the *siddhi* of *Sūryahāsa* sword, who can stand you in the universe having been surrounded by *Candrahāsa*?(84) *Candrahāsa* sword is possessed by my brother, and it appears that he could not tolerate his opponent - the *Sūryahāsa* sword (85) You had been following all the rules, remaining alone in this forest, you committed no sin against anyone Still which is the wicked and foolish hand, having killed you?(86) By killing you, your enemy has displayed indifference about himself Now where shall the sinful and foolish person go?(87) Thus placing the head of the best of sons in her lap, the eyes of Candranakhā became red like coral Then she kissed the head of her son, keeping it in her lap (88)

Suddenly, shedding away the grief, she got up The tears had stopped flowing from her eyes and her face started becoming red with anger (89) She started wandering over the path aimlessly At that moment she spotted the young and attractive Rāma and Laksmana (90) Looking at them, her anger was subsided Instead of the rage, the love developed (91) Thereafter she thought, "I shall woo one of the two persons as per my desire " In this way the high wave of passion started emerging out of her heart (92) Thus thinking, she developed the feeling of being a girl At that point of time, she, in the cave of emotions, became anxious with passion (93) As the she-swan in the clustre of lotus flowers, the buffalo in the vast lake becomes desirous, similarly, she became desirous of both Rāma and Lakṣmana (94) Cracking the fingers of her hands, she started crying sitting under the nutmeg tree, feeling frightened (95) Find the girl, who was crying uttering pathetic words, and was covered with the forest dust, the heart of Sītā was moved (96) She got up and went to her and started moving her hands over her body She said, "Don't be afraid " Thus speaking, she holding her hand brought her to her husband

At that point of time, she was feeling somewhat shy She was clad in dirty garments Sītā then consoled her with sweet words (97-98)

Then Rāma said to her, "O girl, who are you wandering in this lonely forest infested with wild animals?"(99) With the start of the conversation, her eyes were blossoming like the lotus flowers Then the girl, following the group of blackwasps, spoke,(100) "O best of the humans, my mother expired, after I fainted Because of her grief, my father also died (101) In this way I was deprived of my relatives because of their earlier sins, I became detached, I entered the Dandaka forest (102 Look at the glory of the sins, though I am desirous of death, still in this horrible forest, the horrible wild animals leave me (103) Since long, I have been wandering in this forest, I have met with the noble person like you today, due to the decay in my sins (104) When an unknown person expresses friendship to someone, goes to him without invitation, without respect, becoming heartless, talks excessively, who does not become envious of such a person?"(105-106) In spite of myself being so, beautiful one, by the time I do not end my life today, have a desire for me Be desirous of me, and be compassionate over the person like me in painful situation (107) Whosoever is judicious, chaste, free from all the obstruction, who is fortunate by natures, such a girl is desired by anyone in the world (108) Listening to her shameless words, they gazed at each other and kept quiet (109) The minds of both the brothers who were well-versed in the scriptures, and were fully aware of what was to be done and what was not be done and their minds were illumining accordingly (110) Heaving a painful deep sigh when she said, "Well, then I am leaving "(111) At this Rāma said, "As you please " Soon after her departure having been inspired with her anxiety, the valorous Rāma, Laksmana and Sītā started laughing in surprise (112)

Thereafter, Candranakhā, having been enraged her grief flew away to her abode (113) Laksmana had been impressed with her beauty and because of that his eyes were becoming unstable With a desire to meet her again, he was upset with her separation (114) On some other pretext, he took leave of Rāma and went in search of Candranakhā, walking on foot (115) Then Laksmana, whose mind was extremely upset, whose eyes filled with tears, who had disregarded the love of Candranakhā, which was expressed by her, herself, and who was filled with her love in his mind, started thinking " The one who possessed beauty, youthfulness and pleasant appearance, besides several other virtues, who had thick breasts, walked like the passionate cow-elephant Then why did I not embrace the chaste damsel (116-118) My mind, disillusioned with her separation, is

neglecting my duties is burning immensely because of separation from her (119) In which country was she born? Whose daughter is she? Where from had she arrived like a doe separated from her herd?"(120) Laksmana, thus thinking, wandering here and there, and failing to find her, wandered in the entire forest in search of her (121) Gautama Svāmī said, "O king, the people with spotless mind should not indulge into useless activities without fully knowing the truth about them Because the people with foolish and childish wisdom, getting attracted towards the inappropriate matters, failing in the mission have to face pain and disappointment (122) The persons who think, "what is this?" "Why should I devote my mind to it?" "Why is this desirable?" besides undertaking the jobs, which are desired to be done, such people always enjoy all the comforts and peace Thus thinking, those who perform excellently, become spotless, like the sun and illumine the universe (123)

Here ends Parva 43, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the killing of Śambūka (Verses 1-123, P T 9383)

Parva -44

Abduction of Sītā

The task of Candranakhā was destroyed without her wanting for it, then she again became grief stricken like the river which has the banks with the force of the flow of water (1) Candranakhā, whose body was burning with the fire of grief, getting upset like the cow with a dead calf, kept on lamenting for long (2) Then Khara-dūsana saw Candranakhā, who had been humiliated earlier, who was feeling miserable in her mind, and also having been filled with anger, and from whose eyes, the stream of tears were flowing (3) Then Kharadūsana, consoling Candranakhā, who had lost her patience, who was covered with the dust of the earth, whose hair was disheveled, whose waist band had been loosened, whose armpits, thighs and breasts, had been in rubbed with the nails, from which the blood was oozing, whose ear ornaments had fallen, who was deprived of the garland and other makeup, whose bodices had been turn out, whose body had lost the natural shine, who appeared as having been crushed like the lotus flowers by the interested elephant, and he asked her," O dear, you tell me quickly, who is the wicked person, who has reduced you to such a position?(4-7) Whose moon is in the eight house today? Who has been gazed by the death? Who is sleeping over the peak of the mountain? Who is the sporting with the serpent?(8) who is the blind person having fallen in the well? Whose god is inauspicious? Who

wants to fall in the fire flames of my anger as a firefly?(9) Whose mind is devoid of farsightedness? Who possess the inauspicious conduct, polluting both the *lokas*? Disgrace to the sinful person resembling an animal (10) It is of no use to weep You are not like other ordinary woman Who so ever has touched you like the flame of the forest fire, you better tell me his name (11) I shall powder him as the lion powders the wild elephant and despatch him to the abode of Yama "(12) At these words of her husband, stopping crying, she spoke with the choked voice, with her cheeks becoming wet with the tears flowing from her eyes and were covered with the disarranged hair (13) She said, "I had just gone to have a look my son in the forest I found that his head had been chopped off by someone (14) With the ever-flowing stream of blood the roots of the bamboo forest had been soaked in blood Looking like the fire flames (15) Some one had killed my son, seated there peacefully, had also taken away the sword which had been achieved by him after performing hard *tapas* (16) I being the abode of thousands of miseries, besides being unfortunate, started lamenting placing the head of my dead son in my lap (17) Then the wicked killer of Śambūka, embraced me with both the hands and tried to outrage my modesty (18) Though I cried again and again to leave me but the person born in a degraded family, held me tightly and did not leave me (19) In the lonely forest, he injured my body with teeth and nails, and reduced me to this position You kindly think over, whereas I was a helpless woman and a powerful person on the other hand (20) In spite of all this, some merit has saved me and I could save my honor and escaped with great difficulty (21) The one who is the lord of all the Vidyādharas and can disturb all the three looks and whom even Indra could not defeat, such a glorious Rāvana happens to be my brother You Kharadūsana, having astonishing personality happen to be my husband but still with the move of the destiny, I have been reduced to such a position "(22-23)

Hearing the words of Candranakhā, feeling grieved and enraged the immensely forceful Khara-dūsana, himself want to the spot and found his son dead (24) Though he had the deer like eyes and resplendent like the moon, but finding his dead son, become awful like the sun of the noontime of the summer season, (25) he after returning immediately entered his palace, had an emergency meeting with his friends (26) Several of them having the husk mind, who were devoted to him, understood the desire of the king and at once spoke, "Whosever has killed Śambūka, and has usurped the gem like sword, in case he is disregarded, then he could do more harm "(27-28) Some of the intelligent

courtiers spoke, "O lord, this is not the task to be undertaken in a hurry Therefore all the courtiers should be summoned, besides informing Rāvana as well (29) The one who has achieved the gem like sword, how could he be overpowered so easily? Therefore this job should be undertaken collectively and not in a haste (30)

At the advice of the preceptors, he informed Rāvana, through a young messenger who could move with great speed (31) On the other hand the messenger, who was competent enough to perform the job, due to some reason, stayed with Rāvana for a longtime (32) On the other hand, Kharadūsana was feeling immensely enraged reminded of the virtues of his son again and again, He said, "The petty earth dwellers, deprived of the illusion, would be unable to face the disturbed ocean of the army (33-34) Disgrace to our powers, which expects help from others, what is the use of my army which is desirous of the strength of other's arms "(35) Thus speaking, having been filled with great pride, whose face was shaking in anger, Kharadūsana, got up from the assembly of friends, horribly flew in the sky (36) Finding him so stubborn, his fourteen thousand friends, who were already ready, marched out of the city in a moment (37) Listening to the sound of the movement of the troops, bands, Sītā was upset (38) She said, "O lord, what is all this?" Thus speaking, she embraced her husband, as the creeper embraces the *kalpavrksa* (39) Rāma assured her repeatedly, "Don't be afraid, "Then he thought on to himself, "Where from is this sound coming?(40) As is the roar of a lion, or the thundering of the cloud or is it the disturbance of the ocean?(41) Then he said to Sītā, "It appears that the swans, moving the there pleasant wings, are flying in the sky, creating sound (42) Or some wicked birds are moving in order to frighten me (43) Rāma then finding the approaching of the huge army equipped with several types of weapons, which appeared like the clouds moved by the wind, said, "It appears that the gods possessing immense strength, are moving with great devotion towards the Nandīśvara island, for the adoration of Jinendra (44-45) Or otherwise Laksmana has achieved the gem like sword, killing a human and cutting the bamboo grove, as a result of which the illusory enemy has arrived (46) Or apparently the illusory unchaste woman has disturbed her relatives in order to cause point us (47) It would therefore out be proper to neglect the army which is approaching closely " Thus speaking Rāma cast his glance at the *kavaca* and the bow (48) Then Laksmana spoke with folded hands, "O lord, it would not be proper for you to get enraged, when I am there (49) You better protect the princess and I shall face the enemy In case I am in danger, then I

shall utter a lion's roar and you act accordingly (50) Thus speaking Laksmana, wearing the coat of arms, holding the powerful weapons, got ready and faced the enemy (51) Finding Laksmana in gigantic size, the best of the humans, immensely valorous, the Vidyādharas surrounded him in the sky as the rains surround the mountain (52) Laksmana then neutralized the weapons like *Saktis, mudgaras, cahres,* spears, and the arrows appropriately (53) Then he stopped all the weapons shot by the Vidyādharas, started shooting the *Vajra* likes arrows (54) Laksmana alone, stopped the huge army of Vidyādharas in the same way as the sage Vasistha overcomes the evil desire with his divine knowledge (55) The heads of the enemies adorned with gem studded *kundalas* started following like the lotus flowers in the lake like the sky (56) The huge elephants and the houses started falling like the mountains and the awful warriors, started creating terrific sound, chewing their lips (57) While attacking them, Laksmana got the advantage that with the arrow shot by him upwards, they shattered the warriors with their vehicles (58)

In the mountains Rāvana, with the intention to destroy the killer of Śambūka, arrived there boarding the Puspaka plane (59) Soon after his arrival there he spotted Sītā, possessing *mati,* and *arati* besides resembling Laksmī (60) The face of Sītā was as beautiful as the moon She had the lips like the flowers of red flowering shrub, was slander waisted, resembling Laksmī and her eyes resembled the lotus leaves (61) She had solid breasts like the fore parts of the elephant temples, she was quite youthful and possessed all the virtues (62) She appeared as if she was a bow like creeper, in order to kill the desired person, by the god of love Her lustre served as the string of the bow, the eyes wore the drawn arrows (63) She could steal the memory of all She was immensely beautiful and created the high fever of passion (64) The anger of Rāvana disappeared by merely looking at her and an other feeling developed in his mind This is correct also because the movement of the mind are indeed surprising (65) He thought that without her his life was of no consequence Without her, the fame of his house was of no consequence (66) Therefore by the time anyone knows about my arrival here, I shall carry this youthful and beautiful damsel kidnapping her (67) Though I possess the strength enough to carry out this work alone, but the task is such that it should be established stealthily (68) The one, who exposes all his virtues in the worlds, he has to face the extremely degraded position Then the act which carries the blemish with it, how could it be pleasing? (69) My glory resembling the moon rays is spread in the entire would and by performing this task it is sure to earn blemish (70) Therefore saving

himself from the defames, one who performs the act, he could be considered to be really a clever person "(71) Thus thinking he involved the *Avalopini vidyā* and came to know of the means to kidnap Sītā He came to know the truth about the names of Rāma, Lakṣmana and Sītā, besides their race (72) The one who had been surrounded by the people was Lakṣmana There was Rāma and the virtuous Sītā (73) Thereafter Rāvana, created the lion's roar for the sake of Rāma the holder of the bow, which was indurate of danger for Laksmana and captured Sītā like Garuda matching the piece of flesh from the beak of the vulture (74) Rāvana then thought, "Kharadūsana has been immensely enraged because of the enmity of his wife, besides being invincible and could kill both the brothers with *śakti* and other weapons in no time (75) The army of Kharadūṣana is immensely vast like the river in flood capable of breaking its banks, and his strength the is quite well known "(76) Thus thinking, like a boy infested with passion, Rāvana's heart became devoid of the foresight, resolved to kidnap Sītā in the same way as one thinks of consuming the poison in order to end his life (77)

On the other hand when the great war was being fought between Khara-dūsana and Laksmana, then Rāvana uttered the lion's roar again and again uttering the name of Rāma (78) Listening to the lion's roar, Rāma thought, it was the roar of Laksmana Thus thinking, out of his love for Laksmana, becoming upset, he developed detachment (79) Thereafter he covered Sītā with enough of garlands and said to her, "O dear, you stay here and don't be afraid (80) After thus speaking to Sītā, he also said to Jatāyu, "O noble person, in case, you remember the good done by me to you, then you protect the wife of your friend, making all the efforts "(81) Thus speaking, when he was about to start, he was prevented from doing so by the crying birds, but still, he leaving Sītā alone in the lonely forest, entered the battlefields (82) In the mean time, Rāvana, who having the light of the *vidyā* at his command, lifted up Sītā with both her hands as *kāpālinī* is lifted by the elephant, tried to place her in the Puspaka plane His soul was being burnt with the passion and he had forgotten the entire religious wisdom (83-84) Then Jatāyu, finding that the beloved of his lord is being carried away, was burning with rage, flew with great force in the sky and started ploughing the chest of Rāvana, soaked in blood with its short nails (85-86) Thereafter the immensely valorous Jatāyu, shattered the body of Rāvana with its hand and forceful feather, tearing out the costumes (87) Rāvana, then finding that Jatāyu had been creating obstruction in the achieving of his goal, stopped the bird quite forcefully, which fell on the ground (88) With the forceful

attack of Rāvana, the bird Jatāyu crying aloud, was fainted (89) Thereafter, Rāvana, without any obstruction, carrying Sītā over the Puspaka plane, moved away at will, because he knew his job well (90) Sītā was immensely devoted to Rāma, therefore, realizing himself to have been kidnapped started lamenting, while crying (91) Then Rāvana, finding Sītā, whose mind was devoted to her husband, so crying, he felt somewhat detached (92) He started thinking that she had no respect for him in her heart She is crying for someone else Her life is attracted towards him She is upset getting separated from him (93) Speaking out the virtues of other noble people, again and again she is overpowered with immense grief (94) Then should I cut off her head with this sword? But I do not have a mind to kill a woman (95) Otherwise, there is nothing to feel disgusted, because a king who gets enraged, can not be pleased so soon Similarly it takes time to get the desired thing, to achieve glory or the fame vidyā, the heavenly efforts, or the spouse liked by one's mind, or any other desired things, can not be achieved easily (96-97) I had taken a vow before the ascetics that the damsel, who shall not be desirous of me or will not like me, I shall never make use of her (98) Therefore upholding that *vrata*, I shall try to appease her, Just possible that with the passage of time, influenced with my riches, she might come round and become favorable to me "(99) Thus thinking, Rāvana, released Sītā from his lap, made her sit besides himself, because the death influenced with the *karmas* had been waiting for him (100)

Then Laksmana, finding Rāma showering the rain of arrows in the battle, said to him (101) Alas! O lord, it is pity that you have left Sītā alone in the forest full of obstructions What for have you arrived here?"(102) At this Rāma said, "I have arrived here listening to you lion's roar " In reply to this Laksmana said, "You should return at once You have not done well "(103) Rāma thus said, "You overpower the valorous enemy, by all means enthusiastically " Thus speaking, with the doubtful and unbeatable mind, Rāma, returned towards Sītā (104) Rāma returned to his place in moment, but he could not find Sītā there With this event Rāma felt disgusted in his heart (105) Rāma uttered, "O Sītā, and then he fell down fainted on the ground With this the earth having been embraced by the husband, became graceful (106) In regaining consciousness, casting his glance over the trees in the forest, Rāma, having the noble soul, getting extremely upset, spoke thus,(107) "O goddess, where have your gone? Give me the reply atonce What is the use of joking for a long time? I have found you moving between the trees (108) O dear, come in quickly I am departing what is the use of becoming angry? O goddess, you are

well aware of the fact that I don't feet comfortable because of your anger "(109) Speaking in this way, moving through the caves in that area, Rāma came across Jatāyu, which was slowing creating strange sound from its beak (110) Then Rāma feeling immensely grieved Rāma recited the *namoharamantra* in the ear of Jatāyu, with the influence of which the bird proceeded to the heaven (111) Rāma, then burning with the fire of separation, was immensely grieved at the death of the bird and was fainted (112) On regaining consciousness, looking around, getting upset with disappointment, felt disturbed in his heart, and started lamenting pathetically (113) He said, "Alas! Some stone-hearted wicked person, finding a loophole in the terrible forest, has kidnapped Sītā, destroying me at the same time (114) Now who would act like my brother, by producing the beloved Sītā separated from me, relieving me from my grief (115) O brothers have you met with a damsel having the lustre of *campaka* flowers, who eyes resemble the lotus leaves, who has an extremely tender body Who is fearful by nature, who walks superbly, delights the heart, whose breathing resembles fragrance of the lotus flowers, and is the unique womanly creation of the world (116-117) Why are you people keeping silent? "Thus speaking, Rāma influenced with her virtues, fell down fainted on earth, again (118) On regaining consciousness, picked up the Vajravarta bow and strung it creating deepening sound from it, colliding with it At that point of time Rāma the best of the humans, loudly uttered lion's roar again and again, which terrified even the lions and the elephants getting frightened, raised their ears (119-120) Feeling disgusted, he again, unstring the bow and sat down Then he felt sad for the pride which gives instant result (121) As a person with illusion, defeats the noble intelligence, similarly, alas! without listening properly to the lion's roar of Laksmana, and carefully thinking about it, I have lost my beloved (122) As in the forest of the universe, a person performing the evil deeds, cannot achieve the human body again, once it is lost, similarly it would be difficult for me to get back my beloved Otherwise, who the fortunate person can get back the diamond of the three worlds, once it is lost in the ocean?(123-124) The damsel like the great nectar, has been lost by me, even when it was placed over my palm Now, how could get it back?(125) Who could be blamed in this lonely forest? Evidently it appears that she has left in anger, because, I had left her alone (126) Where should a sinful person like me go, in this lonely forest, and ask some one about the news of my beloved (127) Which one of the persons, speaking nectar like words, can delight my ears saying, "This the beloved of your life "(128) Who is the merciful and best of the

humans, who can show me my smiling, sinless beloved to me?(129) Who will extinguish the fire of my heart by pouring water in the form of the news of my beloved?"(130)Thus speaking, Rāma who was immensely agitated, whose eyes were fixed over the ground whose body had become motionless, was seated on the grand, brooding over something (131) After some time, he heard the voice of a female sheldrake bird, after which he diverted his sight and attention towards that side (132) He started thinking, there is a lotus forest close to the mountain Could she have gone to that lotus forest out of anxiety?(133) The place having a number of flowers, which steals the mind, has already been seen by her It possible, it might be attracting the mind for a while (134) Thus thinking, he went to the place of the female sheldrake bird But he again thought, "Where could she go without me?" Thus thinking, he again felt agitated (135) Then addressing the mountain he said, "O king of the mountain, possessing several metals, Rāma, the son of Daśaratha inquires of you (136) Have you come across Sītā, who delights the mind, having a body bent with the weight of the breasts, whose lips resemble the ripe wood apple fruit, who walks like the geese, who has the best of buttocks?"(137) At the same time the voice of Rāma echoed in the mountain, hearing which he said, "Do you say that you have seen her and if so where have you seen her? Where is she?" Becoming sure, after sometime, he said, "You simply repeat any words Evidently this is the same type of the voice "(138) Thus speaking, he again thought, "Where has the chaste girl gone influenced by the evil destony? As the desire steals the *vidyā*, then could the river, in which high waves are appearing, flowing with great force, might have carried away my beloved in its forceful current?(139-140) Or otherwise some lion, feeling hungry, might have eaten up Sītā, who had great regard for the ascetics (141) She must have been dead at the sight of the lion, who is terrible in appearance, whose manes of the neck were standing erect, even without the touch of its sharp nails on the hand (142) My brother Laksmana is facing the doubtful situation in the battle-ground, and on the other hand, I have been separated from Sītā Because of this nothing pleases me for now (143) The entire universe is in doubt or otherwise the entire world is of no consequence for me This is correct also because the miseries come astonishingly (144) Before I get relieved of one misery, another befalls on me Alas! the ocean of grief is quite vast (145) Usually it is observed, that the same foot which is lame, gets hurt as well The tree which in covered with the snowfall, gets burnt as well and the one who slips, falls in the pit as well Usually the misfortunes never come

alone (146) Thus Rāma roaming in the forest, observing the flocks of birds, again entered his abode The entire forest had fallen from grace without Sītā (147) Thus Rāma, with a miserable look over his face, who was clad in white fine clothing, lay down on earth, unstringing the bow (148) He kept on thinking for a long time, at every moment, his body became motionless, he felt disappointed and was having deep sighs from the mouth (149)

Svāmī Gautama said, "O people, in this way with the rise of the sins earned earlier, even the great people have to face the miseries Therefore you devote you mind in the adoration of the Jina (150) Such of the people do not adore the words of lord Jinendra, such people who are shelterless, and over powered by the desires, are always troubled by the earlier earned *karmas* like the heat of the sun in summer (151)

Here ends Parva 44, of the *Padma Purāna,* composed by *Raviscnācārya,* relating to the abduction of Sītā (Verses 1-151, P T 9534)

Parva - 45

Killing of Kharadūṣana

In the meantime, as has already been mentioned Virādhita, the enemy of Khara-dūṣana, getting well equipped with weapons and accompanied with his courtiers, arrived there (1) He found that the illustrious Lakṣmana who was filled with lustre, was fighting alone He looked him to be a great personality and it come to his mind that his own interest would be established with same (2) Kneeling on earth, placing both the hands over his head, Virādhita, with all humility said to Laksmana, "O lord, I happen to be your devote, I have therefore to speak to you something Then listen to me "(3-4) Hearing the words of Virādhita, Lakṣmana, placing his hand over his head, said, "You batter stand behind me "(5)

Then Virādhita who felt immensely surprised, who had at once developed the immense lustre, again offered his salutation to Laksmana and said, "You better have an encounter with the extremely powerful Kharadūsana, and I shall deal with the other warriors in the battle field, sending them to the abode of yama "(6-7) Thus speaking, he at once started destroying the army of Khara-dūsana Wilding his weapons in the air, he rushed towards the army of Khara-dūsana (8) He then declared in the battle ground, "I am Virādhita the son of the king Candrodara and have arrived here after a long time to be entertained as the guest (9) Now

where will you go? Such of warriors who possess immense powers should be attentive in the battle I shall today give you the reward which is given by Yama and is quite painful and hard "(10) Thus speaking, the warriors of both the sides were filled with enmity and several weapons started falling, killing several human beings The rain of weapons was showered from both the sides (11) The foot soldiers fought with foot soldiers, the cavalry men with cavalry men, the elephant, sides with elephant, and the charioteers with charioteers (12) The warriors of both the sides were fighting, calling one another, who were immensely delighted, who were extremely arrogant, and those who had destroyed the sharp weapons of others, kept on fighting in the battle On the other hand, Laksmana, who repeatedly developed fresh lustre in his body, picking up the divine bow, covered all the directions with the arrows and was fighting a terrific war with Kharadūsana, like Indra fighting with the Daityas (13-15) Thereafter having been filled with anger, Kharadūsana, with his eyes turning red in anger, spoke to Laksmana, using harsh works, "O immensely talkative sinner, killing my innocent son, and touching the breasts of my wife, where are you going ?(16-17) I shall kill you today with my sharp arrows You will have to reap the harvest of your deeds (18) O immensely degraded, shameless one greedy of having the company of other's wines, Now you go to hell, standing before me (19) Then Laksmana, who was enraged in his mind, spoke the works which echoed in the sky He said, "O degraded Vidyādhara, you are uselessly barking like the dog I shall first send you to the place of your son "(20-21) Thus speaking Laksmana, deprived Kharadūsana of his chariest in the sky He cut off his bow and the flag, making him lustreless (22) Thereafter, as the insatiable planet falls on earth, after the loss of the merits, similarly, Kharadūsana, who appeared red with anger, fell down on the grand from the sky (23) His body was illumining with the rays of the sword Thereafter Kharadūṣana rushed towards Lakṣmana, who holding the *Sūryahāsa* sword confronted him (24) With the coming closer of both of them, a terrific battle ensued, while the gods in the sky uttered, "Well done, ingenious," besides showering the flowers (25) At that point of time Laksmana having an injured body, getting enraged attacked Kharadūṣana with *Sūryahāsa* sword, well suited to its name (26) As a result of this, his body from which the soul had departed like the sun having fellen on earth, as some one falls on earth, after having been pushed out of the heaven (27) The lifeless body of Kharadūṣana lay on the ground, like the life less body of the god of love on Ratnagiri, having been pushed by a huge elephant (28)

Thereafter the chief commander of Kharadūsana, known by the name of Dūsana, attacked Vırādhıta, the son of Candrodara, ın order to deprive hım of the charities (29) Lakṣmana at the same tıme shooting the sharp arrows, wounded hım deeply, who rotating hımself fell down on the ground and met with his end at once (30) Then Lakṣmana, leaving the entire army of Khara-dusana to the care of Vırādhıta, having been filled with the love of his brother, returned to the place of Rāma (31) On his arrival there, Laksmana, found Rāma, sleeping on the ground without Sītā Then Laksmana asked him, "O lord, get up and tell me, where is Sītā?" Rāma got up suddenly and finding the body of Laksmana without any injury, felt delighted and embraced him (32-33) He said to Laksmana, "O noble person, I am not aware, whether the goddess has been kidnapped by someone or has she been eaten by a lion I have searched for her in this forest without any success (34) Whether she has been carried to *patato* or has been flown in the sky or the tender bodied Sītā has fled herself in terror somewhere (35) Then Laksmana, whose body was infested with anger, feeling disgusted said, "O lord, it is no use worrying (36) Evidently, Jānakī has been kidnapped by some *daitya* Who soever has carried her, I shall surely get her back There is no doubt about it (37) Thus speaking the counseling words, which pleased the ears, the intelligent Laksmana, made Rāma to wash his face, with clean water (38) Then Rāma, with some doubt in his mind heard a loud voice Then he raising his head asked Laksmana, "Is this sound emerging from the earth or the sky? Hence you have left alive some of the enemy who had been freed by me?"(39-40) Then Laksmana said, "O lord, in this great war, a Vidyādhara had done great favour at the appropriate time That Vidyādhara is known by the name of Virādhita and is the son of Candrodara, who had arrived before me like a benevolent person sent by the gods (41-42) That Vidyādhara has a noble heart is now arriving here with his four fold army This loud sound comes from him alone "(43) On the other hand while Rāma, who was feeling reassured, was so talking with Laksmana, by the same time, Virādhita, followed by his four-fold army arrived there (44) Thereafter Virādhita, the king of Vidyādharas, with folded hands, displaying all humility uttered the slogans of victory with folded hands and spoke, "I have met with a lord, who is the best of the humans, after a long time Therefore you kindly issue a command for the job to be performed by me "(45-46) At these works of Virādhita, Laksmana said, "Of noble person, listen, some wicked person, has stolen the wife of my elder brother she is the wife of Rāma Feeling grieved, in case Rāma ends his life, then I shall also to enter the fire (47-48) Because,

O noble person, you take it for granted that my life is quite strong with the life of my brother Therefore the best of efforts should be made in this connection "(49) Then Virādhita, the king of Vidyādharas, lowering his head, started thinking," Alas, in spite of making so great an effort, my desire has not been fulfilled (50) Earlier, I had been roaming about in comfort as per my will, than after having lost my abode, I had been wandering in the forest Then look here, when I have taken refuge with these princes they are themselves facing the misfortune (51) Having fallen in the ocean of grief, which ever creeper is held by me, the same is uprooted, as a move of destiny In fact the universe is overpowered by the *karmas* (52) Though according to their own *karmas* they might do any good or bad to me, but enthusiastically, I shall surely perform their task conferred by them "(53) Thus thinking within himself, feeling enthusiastic, the patient and Valorous warrior Virādhita said to his courtiers speaking forceful works, "Wherever, the wife of this great human has been carried on earth, sky, mountain, water, land, forest, or the cities all of you should search for her with utmost efforts in all the directions O great warriors, on searching her, you would get whatever would be desired by you "(54-56) Thus all the Vidyādharas, at the command of Virādhita, delightfully carrying the arms and weapons of different types, possessing the immense lustre, adorned with different types of ornaments, and clad in the best of contumes, and desirous of glory, went to all the directions (57)

Thereafter Ratnajatī, the son of Arkojatī heard the cries of someone from a distance (58) He then went to the same direction from which the cries were heard He heard over the ocean in the sky the cries," o Rāma, O Laksmana "(59) The works which were clearly heard with laments, it flew towards that side and spotted a plane there (60) Finding Sītā who was completely upset, being carried over the plane, he getting enraged, said, "Stop, O great sinner, O wicked and degraded Vidyādhara, where are you going, after committing such a crime?(61-62) O person with evil wisdom, in case you are desirous of your life, then release the wife of Rāma and the sister of Bhāmandala at once (63) Thereafter, in reply to the harsh words spoken by Ratnajatī, Rāvana too, getting enraged, with an upset mind shouted aloud and then became ready to fight with him (64) Then he thought, "In case I start a war, then I would not be able to take care of Sītā, who is already upset, and in that case, she might meet with the end of her life But when I keep on protecting Sītā who is getting nervous, then because of my nervousness, I would not be able to kill this petty Vidyādhara,"(65-66) Thus thinking, feeling perturbed, Rāvana's

upper garments and the crowns had been loosened, the valorous Rāvana therefore, stole away the *vidyā* of Ratnajatī who was flying in the sky (67) The frightened Ratnajatī, then, because of the influence of some *mantra* started falling on earth, like a comet (68) Like a trader, whose ship had sunk, because of his still having some life left, he fell over an island in the mid ocean, named Kambika (69) He sat there motionless for sometime Then having a deep sigh, he climbed the Kamby mountain, started looking at all the directions (70) With the cool breeze of the ocean, his fatigue and sweating was removed Thereafter the sad Ratnajaṭī, got some satisfaction (71) The other Vidyādharas, who had bean in search o Sītā, they searched to the best of their ability, and being unsuccessful, they returned to Rāma Because of their being unsuccessful in their mission, their faces had faded out (72) Then Rāma, who had cast his eyes over the ground, finding the Vidyādharas, standing blankly before him, said to them, "O Vidyādharas, you are all graceful Without losing your strength you have made the best of efforts to search out Sītā, but the destiny had been otherwise for me (73-74) You can now be at ease or move to your abodes The gem, which slipping out of the hand falls in the oceanic fire, could it be retrieved?(75) Surely the deeds which have been performed by someone, the reward of the same has to be faced Therefore neither you can make it otherwise not can I do it (76) I took refuge in the far off trouble some place devoid of my brothers and other relations, but the enemy like the destiny, has not been compassionate on me,(77) Evidently this awful destiny is envious of me What more trouble could I face?"(78) Thus speaking, Rāma started lamenting Then Virādhita, who had been well versed in consoling, spoke to Rāma, "O lord, why are you feeling so disgusted? You would surely meet you dearest beloved with the sinless body (79-80) In reality, this grief is a great and poisonous secret, which destroys the dependent body, what to speak of the other things?(81) Therefore be patient as pronounced by the great people The best of the people like you are the fields for the growth of wisdom (82) The Valorous and the patient person, if remains alive, then he can face fortune even after a long time The one with evil wisdom cannot face welfare, even after facing all the miseries (83) This is not the time for getting disgusted, be attentive to your duties Indifference is sure to bring misfortune (84) With the killing of Khara-dūsana, the king of Vidyādharas, a grave situation has arisen, the result of which is not going to be a pleasant one You take it for granted (85) Sugriva the king of Kiskindhā, Indrajit, Bhānukarna, Triśirā, Ksobhara, Bhīma, Krūrakasmā, Mohadara and other great warriors, possessing the astonishing types of *vidyās* and who are

immensely illustrious, would feel disturbed together with there relatives and friends (86-87) All these warriors, have earned glory in thousands of types of wars Besides the king of Vidyādharas, dwelling over the Vijayārdha mountain also can not subjugate them (88) Hanumān, the son of Pavanāñjaya is quite famous, whose banner is embossed with the figure of a monkey, observing which the enemies, flee from a distance in terror (89) As a more of destiny, even the gods, when comforted with him, lose the hope of victory In fact, he is some astonishing valorous person, possessing immense glory (90) Therefore, you better get up, let us take refuge in Alankārapura, which is quite safe Staying there, we shall learn about the news of the sister of Bhāmanandla (91) The city of Alankarapura is located beneath the earth, and is own by us from generations Staying in that inaccessible place, we can think of the future course of action "(92) At these works of Virādhita, both Rāma and Laksmana departed mounting over a chariest driven by four swift horses, which was quite resplendent (93) As the conduct and the knowledge do not look graceful without the true sight, similarly, Rāma and Laksmana did not look graceful without Sītā (94) Virādhita was leading them having been surrounded by the four fold army (95) By the time he reached his city, the son of Candracūda fought with Virādhita, who entered the beautiful city, defeating him (the son of Candranakhā) (96) The city was resplendent with gems, like the abodes of the gods Reaching there, Virādhita together with Rāma and Laksmana, started living in the place of Kharadūsana (97) Though the palace was like the divine place, but Rāma could derive no pleasure from it without Sītā (98) In fact in the company the wife, even the forest looks pleasant In the absence of the wife, a man feels it like the Vindhya forest (99) Then finding a beautiful and terrible surrounded with the clustre of trees, Rāma went there (100) He adored the Jina in the temple with gems and flowers Having an audience with the image of Jina, Rāma, for a moment forgot all his grief (101) Rāma then offered his salutation to all the images installed in the temple and started living there By looking at the images of the Jina, the waves of grief of Rāma, were subsided (102) Then Sunda, having been grieved with the death of his son and father, protected by his army, accompanied with his mother, Candranakhā, went to Lankā (103) Svāmī Gautama said, "O noble persons, the worldly pleasures, which are achieved with great difficulty, besides being invincible, are short lived Therefore people should not involve themselves in them and do not desire for them (104) Though because of the rising of the earlier *karmas* one is desirous of accumulating them, but in spite, getting enlightened

with the discourse of the sages, the desire is subsided as the night is finished with the resing of the sun (105)

Here ends Parva 45 of the *Padma Purāna* composed by *Ravisenācārya*, relating to the killing of Kharadūṣana (Verses 1-105, P T 9639)

Parva 46

Various forms of Rāvana's Māyā

Rāvana, flying in sky seated over the top of the plane, moving at will, appeared quite graceful like the sun (1) The one whose soul had been overpowered with grief He had fixed his gaze towards her (2) A stream of tears was flowing from her eyes Rāvana then standing in front, on sides and even behind Sītā, kept on speaking hundreds of the words of love (3) In case, I die, with the immensely soft arrows of Kāmadeva then O chaste lady, you would earn the sin of the killing of the human being (4) O beautiful one, your face in spite of getting enraged looks quite graceful and this is correct also because the beauty dwells in beautiful things (5) O goddess, be pleased with me and cast your glance over my face atleast once with the bathing of my body in the form of the water of your gaze, my fatigue would disappear (6) O beautiful faced one, in case your cast your gaze over me and donot look at me, then kick me with your lotus like feet, at least once over my head (7) Why can't I serve as an *Aśoka* tree in the pleasant garden of your mind? Because the sole of your lotus like feet, is easily available in that case (8) O slender waisted damsel, you first have a peep through the windows towards all the directions, seated over the roof of the plane I am flying quite high in the sky, even higher than the sun (9) O goddess have a look at the earth with *kulācala*, three mountain and the ocean It looks as having been built by an artisan "(10) At these words of Rāvana, Sītā, who was sitting, with her back to him, placed a straw before her and spoke the unpleasant words (11) She said, "O degraded person, get lost Don't touch me Why are you speaking the disgraceful words like this (12) Your wicked effort is sinful and reduces the age, is the cause for hell, earns disgrace, is against all the norms and is frightening (13) Being desirous of other's wife you are sure to achieve miseries and your entire body would be covered by the fire flames (14) Even otherwise your mind has been stuck up in horrible wind, therefore to discourse you on dharma would be as useless like dancing before the blind person (15) O degraded person, with the desire of other's wife, you carrying the heavy weight of sin's, will fall in

the hell and would face the miserable conditions there "(16) In this way, though Sītā disgraced Rāvana with harsh words, but in spite of that, he, having been overpowered with passion, his attraction for her, did not subside.(17)

On the other hand, after the finishing of the war of Khara-dūṣana, when the courtiers like Śuka, Hasta, Prahasta and others, were getting defeated in spite of their best efforts, they found the plane of Râvana, over which the flag was fluttering, approaching them All of them at once rushed to him (18-19) Presenting to Rāvana the divine articles, extending him all the honour, and speaking extremely sweet words, they welcomed him But Sitā remained unmoved with the gifts presented by them to Rāvana (20) Who is the clever person on earth who could in enter the fire flames or could touch the female serpent hood with the gem studded in it (21) Though Sītā had disgraced Rāvana like the straw, but still he, folding both his hands placing them over his head, offered her the salutation again and again (22) The courtiers having arrived from all the directions carrying the enormous fortunes, and appeared like Indra, had surrounded Rāvana shouting the slogans of victory which pleased the ears Thus being praised by the courtiers, Rāvana entered Lankā (23-24) At that point of time, Sītā thought, "when the king of Vidyādharas is indulging into indiscipline, then who else could provide shelter to her?(25) Still, I have taken a vow that till I learn about the welfare of my husband, I shall not take my food "(26) Then Rāvana lodged Sītā at a place in Devāranya, which had trees resembling the glory of Kalpavrksa, and then left for his abode (27-28) In the meantime the eighteen thousand queens of Rāvana, learning about the killing of Kharadūsana, feeling immensely grieved, crying aloud, came to Rāvana, while lamenting (29) Candranakhā also arrived and falling over the feet of her brother, Rāvana, declared, "Alas ! I have been killed " She, with the tears flowing from her eyes, kept on lamenting (30) With the death of her son and husband, her heart had been burnt out Rāvana spoke to Candranakhā who was lamenting (31) "O sister, you are crying uselessly Are you not aware of the proverb that the people have to reap the reward of the deeds performed by them earlier There is no doubt about it (32) I case it is not so, then, how could the petty earth dwellers, possessing little strength, be compared with the aerial masters (33) Therefore one should not grieve taking into consideration the fact that he has to reap the harvest of his earlier deeds (34) Till the time of death does not arrive, upto that time, no one can die even when he is hurt with the *vajra* When the time of death arrives, then even the nectar becomes the poison for a person (35) O sister,

the one who has killed Kharadūsana in the battle field, I am like death for him (36) Rāvana, advising her to adore the Jina, and with his heart in flames went to his abode (37) Rāvana then speaking thus, went to his bed without waiting for his customary honour At that point of time, he appeared like the enraged lion or the serpent issuing the hissing sound (38) Finding her husband in that condition, Mandodarī, having been relieved of all the ornaments, respectfully went to Rāvana and spoke to him (39) O lord, are you upset with the death of Khara-dūsana? But this is not correct because the valorous persons, do not lose heart even in enormous misfortunes (40) Many of your friends have been killed in earlier wars But you never grieved for them But with the death of Khara-dūsana, you are so much grieved?(41) Several of your relatives like Śrīmālī and others were killed in war with Indra, but you never grieved for them (42) Forcing the dangerous misfortunes earlier, you never grieved for anyone, then why are you grieving now? I would like to know about it O master, you tell me the reason "(43) Then Rāvana displaying great respect, leaving the bed spoke to her At that point of time some of the words came out of his month, while some of them could not be heard (44) He spoke, "O beautiful one, listen to me, I am going to tell you some thing of some virtuous disposition You had been the mistress of my life and I have always been desirous of you (45) In case you intend to see me alive, then O goddess, it would not be proper to be angry because life is the basis of every thing "(46) Then Mandodarī said, "Be it so," then Rāvana marking her to take oaths variously, feeling shy, said to her (47) "In case, Sītā, who is the astonishing creation of destiny, does not desire me as her husband, then I shall not remain alive (48) Having been attracted towards by her beautiful figure, the charm, youthfulness, beauty, sweetness, and beautiful performances, I have fallen for her "

Then, observing the pitiable condition of Rāvana, Mandodarī, laughed aloud, with her shining teeth, like the moon rays, and said, "O lord, it is quite surprising that you yourself are speaking like this It appears that the woman is quite inauspicious, who herself is not desirous of you (50-51) Otherwise, she is the only resplendent damsel in the world, who is desired by a proud and arrogant person like you (52) Otherwise, why don't you desire her yourself with your arms resembling the trunk of the elephant and decorated with armlets studded with gems, embracing her?"(53) In reply to this Rāvana said, "O goddess, the reason, for my not forcibly accepting the beautiful damsel is being spoken out by me You please listen to me attentively (54) "O goddess, in the assembly

of Nirgrantha ascetics, in presence of the sage Anantavīrya, I had taken a *vrata* (55) Lord Anantanātha, who is adorable even by śūdras, had once delivered a discourse, that in case a person disowns even one thing even that provides the happy merit (56) In case, the people who are wandering on earth filled with all the miseries, are relieved of the sinful ways in that forest, then it becomes the cause of their crossing the universe (57) The person who does not follow the principles of leaving even a single thing, he is of no consequence like the broken pitcher (58) There is absolutely no difference between him and the animals, who do not follow a single principle for the achieving of *moksa* (59) O creatures of the universe, disown the sins according to your worth, and accumulate the riches of the merits, because of which one does not have to wander in the universe like a person who is blind by birth (60) In this way consuming the nectar like words emerging out of the mouth of the lord, several of the people accepted the Nirgrantha position, but the persons, having less strength patronised the household positions, and this is correct also because, all the people cannot behave similarly because of the rise of *karmas* "(61-62) At that point of time, a noble ascetic said to me, "O Daśānana, you also adopt a principle according to your strength (63) You possess the lustreless gem of *dharma*, therefore in spite of your being immensely virtuous and knowledgeable, why do you return empty handled?" (64) At these words of the sage, O goddess, I, offering my salutation to the great sage, in the presence of the gods, demons and the sages, spoke, "Till such time, the other humans wife would not desire for me herself, then even after facing painful situation, I shall not enjoy her company, forcibly "(65-66) O dear, I had taken this *Vrata* having been filled with pride that which one of the chaste woman would become arrogant after looking at me?(67) Therefore, O goddess, I donot accept forcibly the damsel with pleasant limbs, because the kings speak only and otherwise grave obstructions are created (68) Therefore, before I meet my death, you go and please Sītā, because the digging of the well would be of no use, after the house is burnt to ashes "(69) Listening to the words of Rāvana, the mind of Mandodarī became compassionate and she said, "O lord, this is quite a small matter (70) Thereafter, the lotus eyed Mandodarī, overpowered with passions, went to the garden named Devāranya (71) At his commend, the eighteen thousand proud wives of Rāvana, followed her with great pomp and show (72) Mandodarī, who was well-versed in all the polity and whose mind had been fully enlightened, went to Sītā in due course of time and said to her,(73) "O beautiful one, why are you feeling disgusted instead of getting pleased?

The woman having Rāvana as a husband, is quite graceful (74) He happens to be the lord of all the Vidyādharas, who had defeated even Indra, who possesses the unique beauty in the three words, why are you not desirous of such a Rāvana as your husband?(75) Some poor earth dweller happens to be your husband, then why are you so much painful for him? You happen to be the best of the universe and therefore you should make yourself most comfortable (76) There is no harm in acting in a way to achieve great comfort because all the efforts of a person are aimed at achieving the comfort (77) Thus in case you do not accept my words, then the result you might have to feel would be like those to be faced by your enemies (78) Rāvana is immensely valorous and has no enemy In case you refuse his request, he would surely be enraged, suffering from passion (79) The persons like Rāma and Laksmana, who are adored by you, their lives would be in doubt when Rāvana is enraged (80) Therefore, you immediately accept Rāvana, the lord of Vidyādharas and achieve enormous rests and enjoy the heavenly comforts " (81)

At these words of Mandodarī, Sītā, whose voice had been choked, with tears flooding from her eyes, said, "O damsel, the words spoken by you are contrary to your conduct, because such words can never be spoken by the chaste women?(82-83) You can pierce through this body, cut it or even destroy it, but I cannot devote anyone else except my husband in my mind (84) Even if a person is as beautiful as Samatakumaras, or might be comparable with Indra, but in spite of that, I cannot desire anyone else except my husband (85) I can, in brief, speak to all the woman who have arrived here, that I shall not do whatever is desired by you and you may do whatever you like (86)

In the meantime as the elephant reaches the mid stream of the Gangā, similarly, Rāvana, having been overpowered with passion, himself reached before Sītā (87) Standing besides her, wearing a smile over his lotus like face, respectfully spoke in a miserable words, "O goddess, don't be afraid, I am immensely devoted to you Listen to a request of mine Be happy, and be careful (88-89) You tell me what is wanting in me of the three worlds, because of which you do not accept me as your husband "(90) Thus speaking Rāvana tried to touch her These feelings upset, Sītā who said, "O sinful one, keep yourself away, don't touch my body "(91) In reply to this Rāvana said, "O goddess, shed away your anger and arrogance, be pleased and become the mistress of all the pleasures like Indrānī "(92) Sītā replied, "The treasures of the characterless persons are like the filth and even the poverty of the man of character is

taken an asset (93) It would be better for a person born ın hıgh race to face death ınstead of the loss of honour (94) You are desırous of other's wıfe, therefore, your lıfe ıs of no consequence The one who lıves upholdıng hıs honour, he lıves on earth ın realıty (95)

Havıng been so humılıated, by Sītā, Rāvana, started of ındulgıng ın ıllusıon or *Māyā* All the damsels fled away ın panıc and everythıng was dısturbed there (96) In the meantıme the Sun wıth ıts rays entered ınto an cave of *Ratarala*, evıdently gettıng afraıd of the *Māyā* of Rāvana (97) Sītā dıd not take refuge wıth Rāvana, even after havıng been frıghtened by hım, by the huge and terrıfıc elephants, from whose temples the fluıd was oozıng (98) She also dıd not take refuge wıth Rāvana, when she was frıghtened from the tıgers roarıng aloud, wıth sharp awful lookıng fangs (99) She dıd not take refuge wıth Rāvana, when she was frıghtened by the lıons, whose manes on the neck were shakıng, had sharp naıls lıke the goads (100) She dıd not take refuge wıth Rāvana, even when she was frıghtened by the huge serpents, whose tongues were movıng (101) She dıd not take refuge wıth Rāvana, even when she was frıghtened by colossal monkeys wıth open months, who took hıgh jumps and then fell on the ground (102) She dıd not take refuge wıth Rāvana, even when she was frıghtened by *betālas* lookıng lıke the *pındas* of darkness, were quıte tall and were utterıng humkārs (103) In thıs way Sītā remaıned unmoved and dıd not take refuge wıth Rāvana, even when she had to face the terrıfıc efforts made by hım (104)

In thıs way the nıght was spent ın terror, and the sound of the blowıng of conches and trumpets started emergıng from the Jına temples (105) At dawn, the gates of all the palaces were opened and wıth that ıt appeared as ıf they had opened theır eyes after sleep (106) The eastern sıde coloured wıth dawn looked extremely beautıful It appeared as ıf ıt was plastered wıth the saffron paste, for the welcome of the sun (107) Destroyıng the darkness of the nıght, makıng the moon to fade out, the sun rose makıng the lotuses to blossom (108) Thereafter ın the early mornıng when the bırds were chırpıng and the spotless lıght had emerged, Vıbhīsana's and other courtıers arrıved ın the chamber of Rāvana (109) Because of the grıef of the kıllıng of Kharadūsana, theır faces had fallen and the eyes were fılled wıth tears All of them sat over the ground (110) At that very moment, Vıbhīsana heard the heart-breakıng crıes of a damsel (111) Hearıng these words, gettıng upset, Vıbhīsana saıd, "Who ıs the damsel, cryıng pathetıcally Evıdently sne appears to have been separated from her husband (112) Her crıes are ındıcatıve of her beıng extremely grıef strıken "(113) Lıstenıng to these words of Vıbhīsana,

Sītā started crying further aloud This is correct also because the grief gets increased before the noble people (114) With her eyes filled with tears, and in a fluttering voice she said, "O lord, who is there, behaving like my brother here and asking like this?(115) I happen to be the daughter of Janaka, sister of Bhāmandala, wife of Rāma and the daughter-in-law of Daśaratha, known as Sītā (116) My husband had gone to know about the welfare of his brother in the battlefield, then finding a loophole, this evil minded Rāvana abducted me (117) Getting separated from me, by the time Rāma lay down his life, "O brother, you carry me to him and entrust my care to him "(118) Listening to the words of Sītā, thus spoken, the mind of Vibhīsana felt enraged Then Vibhīsana, who had always been humble towards his elders, spoke to his brother, "O brother, wherefrom have you brought the other's wife who is like the burning flame or the terrific venom of the serpent?(119-120) O lord, though, I have a child like wisdom, but still, you listen to my prayer You have questioned my freedom of speech (121) O lord, you are well, aware of all the limitations Your glory has been spread in all the directions Donot destroy it in the fire flames of disgrace Therefore be happy (122) The desire for the wife of others is improper, is quite awful, is shameful, full of hatred, and can destroy both the *lokas* (123) The ill-talks about a person tears out the heart (124) You are well aware of all the limitations and are the lord of the Vidyādharas Why are you carrying the burning comet with you (125) A sinful person, who enjoys the company of other's wife, falls in the hell in the same way as the iron ball is thrown in the water "(126)

On hearing this, Rāvana said, "O brother, which is the element on earth, which is not possessed by me? Then how could there be anything belonging to others"?(127) Thus speaking he diverted the topic and started narrating other different stories Then finding on opportunity, the immensely wise in polity - Mārīca said,(128) "O Daśānana, when you are well aware of the ways of the world, then why did you act like this? In reality this the action is overshadowed by the illusion (129) A person with wisdom, should get up early in the morning should carefully think about his gain or loss "(130) When the immensely intelligent Mārīca had been speaking in such a detached manner, then Rāvana, stood up interrupting the assembly (131) Then surrounded by the vast *siddhis* and the courtiers mounted over the horses, Rāvana himself mounted over the elephant named Trilokamandana (132) The disturbed Sītā was made to board over the Puspaka plan which proceeded on to the city with great pomp and show (133) The warriors holding the spears, swords, *chatras*, flags and other weapons, were shouting aloud and were marching ahead (134)

Thousands of the cavalrymen mounted over the horses, with unstable necks, which were digging earth with their front hoofs, were marching ahead (135) The elephants, the bells of which were creating enormous sound, which were thinking like the clouds and were driven by the elephant drivers, the temples of which assembled like the block of rocks, also moved on (136) The warriors who were laughing aloud, were indulging in several types of exercise, who looked like the tearing of the sky, were marching ahead (137) Thus Rāvana, entered the city of Lankā, with sound of the thousands of trumpets chasing in all the directions, which were adorned with golden *toranas* (138) Though Rāvana had been surrounded with such types of fortunes, but still Sītā considered him like a straw (139) Rāvana could not influence Sītā, (with the display of all his fortunes) in the same way as the water cannot be plastered over the lotus leaf (140)

Sītā was then carried to the Pramada grove where the trees were adorned with the creepers, the beauty of which resembled the Nandanavana (141) The hills of the Pramadavana were filled with flowers, which looked quite attractive, the sight of which made even the gods arrogant (142) The mountain surrounded by the seven gardens, appeared like the resplendent summer is mountain surrounded by the Bhadrasāla like forests (143) Svāmī Gautama said, "O king, you listen to the names of quite surprising types of forests names (144) The seven forests over the mountain are known by the names of Prakirnaka, Janānanda, Sukhasevya, Samuecaya, Cāranapriya, Nibodha and Pramada (145) Out of those the forest named Prakīrna located on earth, but the forest named Janānanda is meant for their sporting and the other people cannot enter it (146) Above it, is the fourth named Sukhaksevya, have the trees with tender leaves It resembles the clouds, and has a number of rivers and step wells It has the *ketaki* (screw pine trees), feamine, betel creepers, entering the trees, which are quite tall (147-148) Still further above, there is the fourth forest named samuccaya, which is inaccessible, where one finds a number of attractive woman besides the beautiful men (149) The fifth forest known by the name of Cāranapriya is further above, which is quite pleasant and removes all the sins, which is inhabited by the great ascetics (150) The sixth forest named Nibodha is further above, which happens to be the abode of knowledge Having further, one, comes across the seventh forest which is the best like the horse back and one has to climb the stairs to reach it (151) In the Pramadavana, there are several step-wells for enjoying the water sports, filled with the lotus flowers At several places there are assembly houses,

and several storeyed assembly halls (152) There are the trees of datepalms, cocoanuts, *tela*, and other, besides those of orange and myrobalan trees (153) All species of trees are found in the Pramadavana, which are blossoming with flowers and the intoxicated black-wasps keep on issuing the humming sound (154) The leaves of the creepers, shaking with the slowly blowing wind, look like dancing with beautiful flowers and fruits (155) Like the clouds coming down, the thick trees which create shade in all the seasons, the forest herds of the forest dore serving them, rest under these trees (156) The step wells of that place with the fresh lotus flowers, with the eyes of blue lotuses, keep on gazings, as if getting dissatisfied with the beauty of the forest (157) The wind blowing slowly in the step wells with the swans of the stepwells appear like dancing and with the cooing of the cuckoos looks as if langhing (158) What is the use of speaking more in this connection ? It would be enough to say that the Pramadavana had much more beauty as compared to the Nandanavana (159)

There is a step well named Aśokamālini in that forest which is beautiful with the lotus leaves with golden steps Its *gopura* is beautifully designed (160) Besides this, the Pramadavana is decorated with windows of the best of creepers, the best of bowers, besides the springs filled with the drops of water (161) In a part of the Pramadavana, Sītā, seated under an *Aśoka* tree appeared like Laksmī herself (162) At the command of Rāvana, costumes, fragrances and the ornaments were held by the female doubts in their hands, always tried to appeal Sītā (163) But Sītā could not be brought round by dancing accompanied with divine music, pleasant and nectar like words, besides the divine fortunes (164) In spite of the same, Rāvana, infested with passion, kept on sending the female messengers one after the other (165) He used to say, "O famale messanger, go and tell Sītā, that it would not be proper to neglect Rāvana whose mind is filled with love Therefore be pleased (166) The messenger would go to Sītā and on return gave a reply to Rāvana, "O lord, she has left taking a food How can she accept you?(167) She is sitting quiet She neither talks, nor does she move her body, nor does she look at the people, having been filled with grief (168) She is served with fragrant milk, besides the food of various types, which are like nectar, but she does not accept them "(169) Listening to the words of the messenger, Rāvana, who was burning with the fire flames of passion, and was drowned in the ocean of grief, felt further grieved (170) Sometimes he took deep and warm sighs, and sometimes he spoke undear words sometimes he started singing (171)

He shook his face burnt with the fire of passion again and again and sometimes he sat motionless for a moment and started laughing thinking something (172) He rolled over the gem-studded floor and stretched his limbs burning with passion (173) Then he got up, sometimes he sat with a blank face Sometimes he came out and finding a human being, he returned again (174) As the elephant, stirs with his trunk in all the directions Similarly, Rāvana threw his hands moving in all the sides and shaking the floor (175) With Sītā, having been lodged in his mind, he remembered her, and became ready to complain to his destiny At that time his eyes were filled with tears (176) Sometimes he called some one and when the people appearing closeby responded to his call, he kept quiet He kept on uttering, "What is all this?" aimlessly (177) Sometimes he uttered the name of Sītā, raising his head and sometimes lowering his face he scratched the earth with his toes (178) Sometimes he cleaned his chest with his hands, sometimes he looked at his arms Sometimes he uttered *humkāra* and sometimes he lay over the bed (179) Sometimes he placed a lotus over his heart and sometimes he threw it away Sometimes he uttered the passionate words and sometimes he looked towards the sky (180) Sometimes, he touched the hand with his hand, sometimes he beat the earth with his foot, sometimes he looked at his lips which had been blackened with his warm breath (181) Sometimes he indulged in meaningless utterances, sometimes he loosened his hair, spreading it Sometimes he had an angry look at some one (182) Sometimes he spread his chest while yawning Sometimes his eyes were filled with tears Sometimes he raised his arms like the *torana* and cracked the fingers (183) Sometimes, he looking at his chest, started famming it with a piece of cloth Sometimes he created a figure with the flower and sometimes he destroyed the same (184) Sometimes he drew the figures of Sītā with respect and thus soaked it with tears Sometimes he uttered pathetic words and sometimes he uttered insignificant words (185) Thus Rāvana having been suffering fro passing moved variously and talked with compassion This is correct also, because, the performance of a passionate person is always astonishing (186) The body of Rāvana, out of which the smoke of passion was emerging, the hope served as the burning wood, was burning with his heart in fire (187) Sometimes he thought, "Alas, in what condition have I been placed, because of which I have not been able to maintain any body (188) I have conquered thousands of valorous Vidyādharas living in the inaccessible ocean, but what has happened to me now?(189) Indra who had Lokapāla as his attendant, the same Indra had been imprisoned by me Several of the groups of kings had been

defeated by me But today, I am being reduced to ashes because of the passion (190-191) Gautama says, "O king, Rāvana, thinking like this, had been overpowered by the *ācārya* of passions Let us leave it here and start the other topic (192)

Vibhīsana who was quite clever in understanding the sane advice, on the other hand, getting extremely upset sat with the other courtiers for consultations (193) In fact, Vibhīṣana had become spotless after attaining the knowledge of all the scriptures He could also undertake all the types of labour He was therefore managing the royal business of Rāvana (194) There was none else like Vibhīsana, who could be a better well-wisher of Rāvana He always guided him in all the jobs, making him conscious of everything (195) Vibhīṣana, then said to the courtiers, "O elderly people, you spell out our duties, when the king is thus behaving "(196) Hearing the words of Vibhīsana the courtier named Sambhinna-mati said, "What more could be stated except that the entire job has been upset (197) Kharadūsana was like the right hand of the master and as a move of the destiny, he has been suddenly destroyed (198) The Vidyādhara named Virādhita, who had been of no consequence, shedding away his conduct as a jackal is now behaving like a lion (199) Look at the destiny which has been achieved because of the rise of the *karmas*, he has developed friendship with Laksmana, who has the best of performances to his credit (200) On the other hand the people of the monkey race are also getting stronger They could be subjugated only with the attack and not without it (201) Their refusal is of different type, while their mind moves in an entirely different direction, in the same way as the serpents are quite soft outwardly but they preserve the horrible venom in side them (202) Hanuman, the husband of Anangabhūsanā, the daughter of Kharadūsana, is presently becoming the leader of the people of *Vānara-vamśa* and he usually remained on the side of Sugrīva " After Sambhumamati so finished his speech, the courtier named Pañcamukhia, disdainfully, spoke while laughing, "What is the use of speaking about the death of Kharadūṣana's ?(203-204) Who is afraid of this news and who is defamed by the same ?(205) In case a drop of water is taken out of the ocean, does it face decrease of water? Rāvana has enormous strength, what is the use of counting his drawbacks? I feel ashamed by thinking about it Rāvana, the lord of the universe is on one side while the others are all the forest dwellers (206-207) Though Lakṣmana is the holder of the *Sūryahāsa* sword, still he is of no consequence Virādhita moves according to the dictates of Laksmana, who happens to be his friend It is of no consequence (208) Because in case there is an awful and

inaccessible mountain in the forest with a horrible, does the forest fire not been them all?"(209) Thereafter shaking his head, an taking the words spoken earlier to be of no consequence, the courtier Scasramati, said, "What is the use of uttering the words, which are filled with pride? Those who wish well of the master should render such an advice which is relevant to the prevailing situation (210-211) We should not neglect the enemy, taking him to be of no significances, because, in due course of time, a single spark of fire can burn the entire universe (212) Aśvagrīva, with his enormous army was well-known in the world but was killed like Triprstha (213) Therefore, the city of Lankā should be made as invincible by the intelligent people (214) The awful *yantras* should be spread in all the directions One should climb up all the high sikharas and find out what has been done and what is yet to be done?(215) All the *yantras* should be well-maintained The country should be honoured by different means and the high ranking officers of the country who speak soft words, should be separated from their families (216) The persons with pleasant activations should protect Daśānana in order to comfort him (217) As the she serpent is pleased with the serving of the milk to it, similarly with the display of utmost cleverness, speaking of sweet and clever words, giving way the desired things, Sītā should be pleased (218) Sugrīva, the lord of Kisku kingdom and other valorous warriors should be deployed out side the city (219) With this Sugrīva, would not be able to know about the inner secrets At the same time, when he is entrusted with some specific duty he would think that the master was pleased with him (220) In this way, when every thing is well guarded here, then who would know, as to whether the kidnapped Sītā is lodged here or elsewhere?(221) Rāma is surely to end his life without Sītā, because the one who has such a loving wife, how could he remain alive without her (222) After the death of Rāma, what can Laksmana, alone do with the help of the petty warriors? (223) Or otherwise Laksmana is also sure to die without Rāma because both of them are inseparable like the lamp and its light (224) Virādhita is already drowning in the ocean of sin, where shall he go? Even if he goes, he would go to Sugrīva alone This is what the people talk (225) Who else would be there, except the master Daśānana, to destroy the illusion and doubt created by Sugrīva?(226) Therefore, in order to establish the difficult task Sugrīva would serve the master Daśānana A meeting between Sugrīva and Daśānana would be quite purposeful (227) In this way Daśānana would be able to win these enemies as well as the other people Therefore immediate efforts should be made in this direction " (228) Thus thinking the intelligent courtiers prescribing the task ahead,

feelıng delıghted went to theır respectıve abodes (229) Vıbhīṣana on hıs part, made the fart ınvıncıble wıth the ınstallatıon of the *yantras* Further wıth the use of several *vıdyās* Lankā was surrounded wıth nooses and secret dens or moats (230)

Gautama Swamı says, "O kıng, not a sıngle tasks of the trustworthy people, ıs done agaınst theır desıre Whatever deeds are prescrıbed by the lord, they cannot be successful wıthout makıng efforts and by the grace of the destıny Therefore O people of the world, try to appease the one who happens to be the cause of all (231) O kıng, tıll such tıme, a person has to face the rıse of *karmas*, upto that tıme the welfare ıdeas do not enter hıs mınd Therefore one should perform the noble deeds accordıng to hıs capacıty as a result of whıch, the paınful heat of the sun ın the form of grıef would not be created (232)

Here ends Parva 46, of the *Padma Purāna* composed by Ravısenācārya, relatıng to the ıllusıon of Rāvana (Verses 1-232, P T 9871)

Parva - 47

Killing of Vıta Sugrīva

Sugrīva, the dweller of Kıskındhāpura, feelıng paınful because of the separatıon of hıs wıfe, whıle wanderıng reached at the place where the battle between Laksmana and Khara-dūsana was fought (1) Reachıng there, he found the broken charıots, kılled elephants, lımbs of human bodıes, and the courtıers wıth horses, lyıng scattered here and there (2) At places, some kıngs were gettıng burnt, some of them were breathıng and at places the warrıors who had been faıthful to theır masters were lyıng on the ground (3) Half of the arms of some of them had been cut off, the half thıghs of same of them had broken, the ıntestınes of some of them had been comıng out, the hands of some of them had been broken, some of the dead had been surrounded by the jackals, some of the bodıes were beıng eaten by the bırds and the dead bodıes of some of them had been surrounded by theır relatıves (4-5) When he asked as to what was ıt, some one told hım that Sītā had been kıdnapped and both Jatāyu as well as Khara-dūsana had been kılled (6)

Learnıng about the death of Khara-dūsana, Sugrīva the lord of Kıṣkundha was extremely grıeved Gettıng upset, he thought, "I had thought that after narratıng my paın of sufferıngs to a powerful monarch, I would be relıeved of the paın of my separatıon from my wıfe I had arrıved here wıth thıs great hope The same great hope has been fallen

like the huge tree Now how can a sinful person like me would feel peaceful (7-9) Now should I take refuge with Hanumān, who could have an encounter with the illusions, Sugrīva who has taken to my farm (10) The people become comfortable by making efforts, therefore, in order to put an end to my sufferings, I shall make some efforts (11) Or otherwise, I have seen Hanumān several times and he might not be courtious to me, because the digital moon or crescent alone is loved and adored by the people and not otherwise (12) Therefore, I shall take refuge with the immensely valorous, illustrious Rāvana, who is well-versed in all the *vidyās* He would bestow peace on me (13) Otherwise Rāvana's mind is also currently filled with anger, without the knowledge of anything in detail he might aspire to kill both of us In that case a calamity would be fall (14) Besides, as a matter of policy, one should not reveal the truth about Mantradosa (folly in mantras), inhospitality, charity, merit, ones own strength, and the pain of the wicked mind (15) Therefore I should take refuge with the one who has killed Kharadūsana He would surely provide peace to me (16) Rāma too has been separated from his wife Since both of us have been suffering from the similar type of pain from the separation of wives, therefore, it would be better to take refuge with him Because people on earth facing the similar situations, usually develop friendship "(17) Thus thinking, Sugrīva, on whom, excellent wisdom had dawned, in order to bring round Virādhita, sent a messenger to him (18) When the messenger conveyed the news of the arrival of Sugrīva to Virādhita, the latter felt surprised and pleased He thought in his mind, "It is quite surprising, because, Sugrīva has indeed to be served by us, but now he is trying to serve me This is correct also, because the competence to provide shelter, a person can do anything (19-20)

Thereafter, listening to the sound of the beating of the *dundubhis* (big drums) all the people of Alankanapura were frightened (21) Then Laksmana enquired of Virādhita, "Tell me, the sound of whose trumpet is being heard?"(22) In reply to this, Virādhita said, "O lord, Sugrīva of the monkey race, equipped with his huge army, having been filled with respect for you, has arrived here (23) Bāli and Sugrīva are both the lords of the city of Kiskindhā, and are the sons of the king Sahasraraśmi Both of them are well known on earth (24) Bāli out of them, had been famous for his virtues, powers and other qualities In arrogance, he resembled the Sumeru mountain He did not offer his salutation to Rāvana (25) Thereafter, he, having been enlightened, handing over the kingship to Sugrīva, freeing himself of all the attractions, entered the *tapovana* (26) Sugrīva also getting attracted to his wife Sutārā, enjoying all the royal

pleasures, kept on sporting in his kingdom without any obstruction, as Indra enjoys the company of his spouse (27) Sugrīva has a virtuous son named Angada, who is quite popular in the kingdom of Kiskindhā "(28) By the time, the talk between Lakṣmana and Virādhita was thus going on, Sugrīva arrived in the royal palace (29) Knowing about the identity of Sugrīva, the royal of guards extended him great respect Thereafter, getting permission, witnessing the welfare welcome, Sugrīva entered the royal palace (30) O king, Laksmana, who was feeling surprised and whose lotus like face was becoming, embraced (31) After performing all the customary formalities, all of them appropriately took their seats over the golden ground, and started conversing with one on other with the nectar like words (32)

Then the elderly persons introduced Sugrīva to Rāma, saying, "O lord, he is Sugrīva, the king of Kiṣkindhā (33) He possesses enormous fortunes, prowess, pleasures, virtues and is the dearest to the noble persons But a wicked and illusory Vidyādhara, had driven him in misfortune (34) Some evil minded Vidyādhara, taking his form, intends to usu up his royal pleasures, kingdom, army and his beloved Sutārā "(35) Then after the completion of the words of the elderly people, Rāma, started looking at Sugrīva and he thought, "He indeed is suffering much more them myself (36) He is like me O I think he has been placed in a more miserable position than me, because his enemy is creating trouble for him even in his presence (37) His task is quite difficult, but how could it be done? He is suffering enormous loss What can a person like me do?(38) Laksmana, then asked the courtier named Jambunad who was quite patient and valorous, about the entire cause of the suffering of Sugrīva (39)

Then Jambunada, the best of the courtiers spoke quite humbly, explaining about the illusory Sugrīva and the real Sugrīva, he said, "O king, a sinful Vidyādhara, having been compelled with the enormous passion, by the beauty of Sutārā, took to the illusory form of Sugrīva, without the knowledge the relatives and the courtiers, entered the inner apartments of (real) Sugrīva (40-42) Finding him so entering the palace, the immensely chaste chief queen Sutārā, getting frightened, spoke to her relatives A wicked Vidyādhara, with a malicious mind is deprived of noble symptoms, has entered the palace taking to the farm of Sugrīva Therefore you people should not respect him as before This terrific ocean has to be crossed some how "(43-45) In the meantime, the wicked Vidyādhara, whose soul was in doubt, was quite deep, was filled with illusion, went in the court and occupied the lion throne like Sugrīva (46)

At the same time, the real Sugrīva, the younger brother of Bāli also arrived there Finding all his relatives in miserable condition, he enquired, "Why are our relatives looking so miserable with faded eyes? Why are they collecting in groups?(47-48) Angada had gone to the Sumeru mountain for the purpose of adoration Why is his return being delayed? Or has the chief queen become angry with some one out of arrogance?(49) Or otherwise, has Vibhīsana retired to *tapovana* becoming detached from the various sufferings of the world?"(50) Thus thinking, Sugrīva, crossing all the gates with *toranas* shining with gems, entered the palace, which was devoid of the playing of the musical instruments It appeared to be suffering from all the sides The gatekeepers were also filled with doubts and appeared disinterested (51-52) When he looked the palace from a long distance, he found his own duplicate seated among the women folks (53) He was adorned with a divine *hāra*, and garments His face was becaming with lustre Finding such a wicked Vidyādhara, in front of him, the master Sugrīva was annoyed Feeling enraged, with his eyes getting red like the evening clouds spreading in all the directions, he started thundering like the clouds of the rainy season (54-55) The face of the Vidyādhara, taking to the form of Sugrīva, also became red, and disturbed like an elephant, got up thinking (56) Finding that both of them were about to fight, biting their lips, the courtiers like Sricandra and others dissuaded them from doing so (57) Then Sutārā said, "He happens to be a wicked Vidyādhara Though there is the similarity of this body, speech, and lustre, but the grace and symptoms like couch, pitcher and others which were available in my husband's body for long, and had been observed by me several times, surely do not resemble with those of my husband (58-59) To compare my husband whose body has been embossed with the symbols of the great people, with this degraded person, would be like comparing a horse of high breed with a donkey (60) The courtiers, whose minds had been confused because of the similarity of both the bodies, disregarded the words of Sutārā as a rich man disregards the words of the poor person (61) Doubt had over powered the sense of their judgement and as such the courtiers, consulted among themselves and said, "The people with wisdom, should not listen to the people with illusion, old, those visiting to houses, children and the women (62-63) The purity of *gotra* is difficult to be met with in the world Therefore, without it, even the vast kingdom would be of no use (64) The qualities like humility and others look graceful only with the spotless *gotra* Therefore, the inner apartment should be protected with all the efforts (65)

They further thought that the position of Sugrīva should not be put

to disgrace at any cost Therefore both of them should equally divide (the kingdom) and work accordingly "(66) The son named Anga was given over to the fake Sugrīva, while Angada because of the insistance of the words of the mother, went to the real Sugrīva (67) We people are doubtful about our master, no doubt, but at the instance of Sutārā, we are supporting him (68) Feeling doubtful half of the seven *aksaunis* of the army was given of the fake Sugrīva, while the other half was left with the real Sugrīva (69) The false Sugrīva was lodged to the south of the city, while the real Sugrīva was established to the north of Kiṣkindhā (70) With the developing of the doubt, Candrarasmi, the son of Bali, took a vow, whenever, any one of the two Sugrīva's would arrive at the gate of the palace of Sutārā, would surely be killed with my sword dazzling like lotus flower (71-72) Thus both the Sugrīva's have been lodged separately and are unable to look at the face of Sītāra (73) Thereafter, the real Sugrīva, having been separated from the company of his wife, arrived several times before Kharadūṣana, in order to get rid of his suffering (74) Then he went to Hanumān and prayed to him again and again and said to him, "O brother, I am suffering badly Therefore protect me Be pleased (75) Some sinful Vidyādhara, taking to my form with ilusion, is obstructing me variously Therefore, you go atonce and kill him "(76) Listening to the words of the real Sugrīva, who was so placed in a precarious situation, Hanumān started burning with rage like the submarine fire (77) He feeling quite enthusiastic, accompanied with the courtiers, getting adorned with various types of glittering ornaments, boarding the heaven like plane and reached the city of Kiskindhā as a noble soul reaches the heaven (78-79) Learning about the arrival of Hanumān, he atonce, mounted over an elephant and atonce drove out of the city like Sugrīva (real one) (80) Observing the extreme similarity (between the two Sugrīvas) even Hanumān felt surprised (81) He thought, "Evidently both of them are Sugrīvas unless I know something quite specific about them, how can I kill one of them (82) Without knowing about the difference between the two, there is a possibility, that I might kill the real Sugrīva "(83)

"Thus making consultations with his courtiers, Hanumān, feeling sad, went back to his abode (84) After the return of Hanumān, the real Sugrīva was completely upset On the other hand, the other Sugrīva who was quite hopeful, remained as he was (85) Though Sugrīva possesses thousand types of illusion, is extremely valorous and is quite progressive is his approach and is carrier of the comet like weapon, but still he is in doubt (86) It is a great pity O lord who would make the doubtful Sugrīva

to cross over the ocean of grief, filled with crocodiles of calamities We do not know (87) O Raghava, burning with the fire of the eparation from his wife, you kindly accept this kepidhvaja Sugrīva, who remains indebted to the favour done to him Be pleased (88) He has arrived here to take refuge with you knowing you to be graceful on those who take refuge with you In reality, the body of the great people like you is meant for the removal of the sufferings of others "(89) Then Rāma, whose heart was feeling surprised, after hearing the above words, started denouncing them, with the other people present there (90) Then Rāma thought, "Because of his grief, he happens to be my second friend, because the people placed in similar conditionsdevelop love (91) In case he is unable to repay my kindness, then I shall become a Nirgrantha saint and aspire for *moksa* "(92) Thus thinking and consulting with Viradhita and others for a moment, he spke to Sugrīva (93) Rāma said to Sugrīva, "perspective of the fact, whether you are a real Sugrīva or a fake one, I am pleased with you and killing the other Sugrīva, I give away your share to your (94) You, regaining your entire kingdom, uprooting all the enemies, will have a reunion with Satārā, delightfully (95) O noble person, in case, after achieving, whatever has been spoken by me, in case you help me in finding out my virtuous beloved, it would be quite appropriate "(96) On hearing this, Sugrīva said, "In case I donot search for Sītā within a week, then I shall enter the fire flames "(97) At these words spoken by Sugrīva which were like moon rays delighted the heart of Rāma like the blossoming of the lily flowers (98) His lotus like face started becaming and he felt thrilled (99) He said, "Both of us are free from jealousy and are friendly to each other Thereafter, both of them took an oath in this temple of Jina, according to the Jina-dharana (100) Thereafter Rāma and Laksmana, accompanied with the high ranking courtier, and Sugrīva, mounted over the best of th chariot, proceeded towards the city of Kiskindhā (101) Reaching close to the city, Sugrīva having the symbol of a monkey embossed over his banner, sent a messenger to false Sugrīva, who returned, after having been humiliated by the false Sugrīva (102) Then the false Sugrīva, getting enraged, mounting over the chariot, surrounded by the huge army, marched on for waging a war (103)

Thereafter the war started with the armies of both the sides The great war had the deceitful warrior in large number, was quite dangerous, in which harsh words were used (104) She real Sugrīva who was extremely enraged and was devoted towards the *vidyās*, fiercely fought the battle with the false Sugrīva, whose neck was raised with arrogance (105) After fighting for a long time, both the Sugrīvas never felt fatigued

Both of them fought well With the use of the weapons like arrows, swords, and other arms, the sky was covered with them creating darkness (106) The false Sugrīva, then struck the real Sugrīva with his clab and uttered, "He is killed " Thus thinking, he left the place and entered the city (107) The real Sugrīva whose body had been lying lifeless on the ground, was surrounded by his friends, who took him to the camp (108) When he regained consciousness, he said to Rāma, "O lord, how could the thief who had been caught could return alive to the city?(109) Evidently, O Raghava, there is going to be no end to my sufferings, inspite of my having you on my side What more painful a situation than this could be?(110) Thereafter Rāma said, "While both of you were fighting I could not distinguish between the two and because of that, I did not kill the other Sugrīva, who resembled you (111)

You have become my friend after reciting the name of Jina and I kept quiet, just in ignorance, I might have kill you (instead of the false Sugrīva) (112) Thereafter, when the false Sugrīva was again challenged, then he getting inflamed in anger, arrived again Rāma then faced him (113) As the ocean is disturbed with the mountain similarly the immusely terrible false Sugrīva, surrounded with the cruel crocodiles ih the form of warriors, was disturbed by Rāma (114) On the other hand, Laksmana, tightly embraced the real Sugrīva, stopped him that because of his enmity of the wife, he might not reach before the enemy, getting enraged (115) Then Rāma, issuing lustre because of the start of war, challenging the false Sugrīva, marched forward (116) Finding the arrival of Rāma, with the permission of the one who achieved it, the Vaitalī-vidyā disappeared from the body of the false Sugrīva, as the string intentions disappears (117) Then the false Sugrīva was deprived of the form of Sugrīva, whose symbol of monkey had disappeared, who appeared like the Indrānīla gem, and who stood in his natural from, like the one who emerges out of several curtains, such a Sahasagati was found there All the people of Vānaravamsa feeling disturbed felt similarly (118-119) The valorous monkeys equipped with various weapons, feeling enraged, cried aloud, "He is the same, look at him " They started fighting with him (120) Then the vast and powerful army fo the enemy was driven out in all the directions like the cotton is carried away by the wind (121) Thereafter Sahasagati, with great prowess, like the clouds rushed towards Rāma, placing an arrow over the bow (122) On the other hand, when he had been raining the arrows continuously, Rāma on the other hand had covered himself with a mandapa and also shot immerable arrows (123) In this way the battle between Rāma and Sahasgati was

fought This is correct also because the continued fighting of the war, could delight Rāma (124) Then Rāma fought the battle for a long time quite courageously and with the shooting of the arrows, he smashed the *kavaca* of the enemy (125) Thereafter his body was made like small holes Sahasagati then became lustreless, and fell on earth (126) All the Vidyādharas, having been filled with anxiouty, came forward to have a look at him and found him to be Sahasagati (127) Sugrīva then getting immensely delighted, and adored both Rāma and Laksmana, besides reciting prayers to them (128) The real Sugrīva, having been filled with anxiety, in order to celebrate the victory getting rid of the enemy (entered the city) gracefully and had a union with his wife (129)

He was so much drowned in the conjugal pleasures that he lost the sense of the daya and nights Since he had met Sutārā after long time, therefore he dedicated his consciousness to Sutārā (130) Accompanied with huge army and the kings Rāma spent the night out side the city and then entered the city of Kiskindhā quite gracefully (131) Rāma, who looked graceful like the Lokapālas, besides other prominent kings, stayed, of his own accord in the garden named Anamanda, before which even the Nandanavana had been of no consequence (132) Who could describe the beauty of that garden and in fact the description of its beauty had been the biggest thing of beauty for the same (133) There was a temple in that garden in which the image of Caudraprabha had been enshrined Then offering their salutation to lord Condraprabha, the removing of all the obstructions, both Rāma and Laksmana started living there (134) Virādhita, the son of Candrodara, stayed out side the temple, with other kings and their armies, who were relieved of their fatigue (135) Thereafter, listening to the qualities of Rāma, thirteen daughters of Sugrīva, arrived there to accept Rāma as their husband (136) They were known by the name of Candra-with the moonlight face, the second was Hrayāvatī, the third one was Hrdayadharmā who was the *samkata* for the heart, the fourth was Anundhari, the fifth was Kanta, who resembled Laksmī, the sixth was Sundarī who was immensely beautiful, the seventh was Suravatī who appeared like the divine damel, the eighth one was Manomohinī who attracted the mind, the ninth was Cāruśrī who possessed the best of grace, the tenth was Madonstavā who represented the conjugal pleasure, the eleventh was Gunavatī possessing all the virtues, the twelfth was Padmāvatī who appeaed like the blossoming lotus flower and the thriteenth was Jinamatī who always remained devoted to the Jina The family of Sugrīva arrived before Rāma with all these girls (137-142)

Offering his salutation to Rāma, he said, "O lord you are the only refuge for all these girls O lord of the universe, you are the best of relative for all these girls (143) Listening to your name, the protector fo the *gotra*, these girls naturally desired that they should not be married to Vidyādharas (144) Thereafter all the girls, whose heads were lowered down in shyness, who looked graceful, whose lustre resembled the lotus flower, who were fully youthful, reached before Rāma (145) With resplandence of their bodies resembling the lighting, fire, gold, lotus leaf and they looked quite charming (146) The girls, displaying all the humility, charm, bodies and with praise worthy actions, took their seats close to Rāma (147) Gautam Salvame says, "O Śrenika, Rāma happened to be like the sun among the humans, his mind was attracted towards them This is the position of all the creatives in the world (148)

Here ends Parva 47, of the *Padma Purāna* composed bv Ravisenācārya, relating to the killing of Vita-Sugrīva (Verses1-148, P T = 10,019)

Parva 48
Lifting of Kotiśilā

Hereafter the girls, becoming desirous of Rāma, engaged themselves in various types of activities, who appeared as if having descended from the heaven (1) Sometimes, they played on the *veenā*, sometimes they sang pleasant songs, sometimes they danced and performed other sports, but they could not win the mind of Rāma (2) Though all types of natural charm was available with them in abundance, but the mind of Rāma, which was already attracted towards Sītā, could not be moved towards the worldly pleasures (3) As the sages always devote themselves towards salvation, smilarly Rāma, leaving aside all efforts, simply devoted his mind towards Sītā (4) He neither heard the words of the girls nor did he enjoy their beauty He looked at the entire universe in the form of Sītā (5) He only narrated the story of Sītā and none alse Even if he talked to a woman standing besides him, he addressed her as Sītā (6) In a sweet tongue, he sometimes asked the crow, "You wander in the entire country, have you ever met with Sītā?"(7) Observing the pair of sheldrake birds sporting in the lake with spotless clean water and in which the lotuses were spreading the flower dust, he thought for a while and then he got enraged (8) Sometimes, he, closing his eyes, embraced the wind quite respectfully, thinking that it might have touched Sītā (9) Thinking that Sītā had been seated over the ground, he considered it to be graceful and he would at the moon taking it to have been disgraced (by the face of

Sītā) (10) Sometimes he thought, "Has Sītā not faced, in separation from me, the same position, which is faced by a person in distress?(11) Is she Sītā? Are the slowly shaking creepers the arms of Sītā? Is it her costume and not the bunch of shaking leaves?(12) Are these her eyes and not the flowers with black wasps Is it her unstable hand, and not the fresh shoot?(13) I find the beauty of the locks of her hair in peahens, beauty of her head in the crescent, the beauty of her eyes in the lotus flowers of three colours, the serene smile in the red petals of the flowers, the beauty of the breasts in the shining bunches of flower, the beauty of her waist, in the centre of the pedestals used for the *abhiseka* of Jina, the stiffness of the buttocks in the upper part of the same pedestals, the beauty of her thighs in the trunks of the banana trees and the beauty of her feet is found by me in the lotus flowers But the beauty of Sītā is no more to be found collectively in any one of them (14-18) Why is Sugrīva delaying without any reason? He is the one who observes the best of things, has to enquire about Sītā from any one else?(19) Or has the humble Sītā been destroyed, because of the grief of having been separated from me? This is known to him, and still he is unable to speak out and does not appear before me (20) Or otherwise, has the Vidyādhara, after getting his kingship, become ungrateful and forgetting my suffering has been lost in pleasures?"(21) Thus thinking, Rāma's eyes were filled with tears, the body felt fatigued, and inactiveness overpowered him Laksmana, however, could study the mind of Rāma (22)

Thus Laksmana, who was feeling disturbed in his mind, whose eyes had become red in anger, holding a drawn sword in his hand marched on towards Sugrīva, looking graceful (23) While Laksmana was so moving, the wind touching his thighs, blew forcefully, shaking the entire city was disturbed like having been surrounded by a storm (24) He pushed all the officers of the king who fell down on earth, he entered the abode of Sugrīva and then spoke to Sugrīva (25)

"O Person with evil wisdom, O sinful one, while Rāma is suffering from the separation of his wife, you are enjoying the company of your wife Why are you doing so?(26) O wicked person, O degraded Vidyādhara, I shall despatch a person like you having been overpossessed with the passions, to the place, where Rāma had sent the false Sugrīva "(27) Then Sugrīva, offered his salutation to Lakṣmana, who was speaking thus in anger, pacifying him at the same time (28) He said, "O lord, I beg forgiveness for my omission because the petty people like me, behave objectionably sometimes (29) The damsels of Sugrīva, whose bodies were shaking, feeling disturbed, carrying *argha* in their hands,

came out in the open Then offering their salutation to him appropriately, they destroyed the anger of Laksmana (30) This is correct also because the fire ignited with human anger, listening with rain of the speech of the noble people, subsides in no time (31) Surely a nole person's mind gets pleased with the simple offering of the salutation, whereas the fire of anger of a wicked person cannot be subsided even after the distribution of enormous charities (32) Then Laksmana, reminding Sugrīva of the vow, did favour to him in the same way as a *yogī* had done good to the mother of yaksadatta (33)

In the mean time, the king Śrenika asked Gautama Swami, "O lord, I would like to know the story of yaksadatta "(34) Then lord Ganadhara, said, "O king Śrenika, listen, the way the sage had reminded the mother of Yaksadatta, I am going to tell you "(35) There is a city known by the name of Krauncapura, which was ruled by a king named Yaksa The name of his queen was Rājilā who was quite well known (36) Both of them had a son named Yaksadatta, once he, while wandering out of the city found a beautiful women in the settlement of the poor people (37) Looking at her, he positively and lost his heart for her He was going in the night towards that settlement, where a sage observed his movement, and knowing about the reality with his divine sight, he uttered "No"(38) At that very moment, there had been a flash of lightning and in the light of the same, Yaksadatta, who was holding a drawn award in his hand, found an ascetic named Ayana, seated under a tree (39) He went to him and offered his salutation to him with all humility and then asked him, "O great sage, why did you say "No" at that time, I am quite curious about it"(40) In reply to this, the sage said, "Becoming passionate, the woman whom you were going to visit, is none else than your mother Therefore, I stopped your going there (41) Yaksudatta again asked, "How does she happen to be my mother?" In reply to this, the great sage narrated an ancient story This is correct also because the minds of the sages are filled with compassioon (42) He said, "You listen, in the city named Mrttikāvatī, there lived a trader named Kanaka who had a wife named Dhur and a son named Bandhudatta was born to him (43) Mitravati was the name of the wife of Badhudatta, who happened to be the daughter of Latadatta Once Bandhudatta cohabited with his wife Mitravfati who conceived but Bandudatta, went on a long voyage at some other place (44)

When both the parents in law came to know about the pregnancy of their daughter-in-law, they took her to be of bad character and drove her out of the city The pregnant Mitravati, then accompanied with a maid

servant named Utpalıkā, accompanıed wıth a huge group of traders, went to her parental home, but on the way her maıd-servant Utpalıkā was bıtten by a snake and she dıed (45-46) Thus havıng been deprıved of her maıd servant frıend, she took another woman as her frıend and becomıng upset, arrıved at the cıty of Krauncapura (47) Here she gave bırth to a son ın the orchard of an ācārya named Sphıta Then rollıng her son ın the blanket of gams, she went to the nearby lake for the washıng of the clothes In the mean tıme a dog carrıed away her son wıth the gems studded blanket (48) It ıs was the pet dog of the kıng and because of that,ıt carefully carrıed the ınfant rolled ın the gem studded blanket and gave ıt to the kıng Yaksa (49) Then kıng gave the ınfant to hıs chıldless queen named Rajıla, who gave her the name of Yaksadatta, whıch was quıte purposeful, because the chıld had been gıven by the dog named Yaksa You happen to be the same Yaksadatta (50) In her return, Mıtravatı found her son mıssıng and she contınued lamenatıng, havıng been fılled wıth grıef, for a long tıme (51) Thereafter, Devacarya the owner of the garden, took pıty on her and assured her sayıng, "O damsel, you are my sıster " He then lodged her ın hıs hermıtage ıtself (52) Havıng been deprıved of a helper, facıng shame and dısgrace, she never went to her parental abode and started lıvıng there (53) She was quıte a chaste lady and followed the Jına-*dharma* She was thus once sıttıng ın the hermıtage of Devacarya, when you spotted her, whıle wanderıng (54) The gem studded blanket whıch her husband had gıven her, before hıs departure on the voyage, ıt ıs stıll preserved ın the abode of the kıng yaksa "(55) At these words of the sage, the boy offered hıs salutatıon to the sage, praısed hım ımmensely Then, he holdıng the sword, reached the place of the kıng Yaksa (56) He saıd, "Unless you tell me correctly about my bırth, then I shall cut off your head wıth the sword "(57) At these words of the boy, the kıng Yaksa narrated the whole story about hıs bırth and also showed hım the gem studded blanket whıch stıll had the caul so the membrane envelopıng the feotus stuck to ıt (58) The boy then had a unıon wıth hıs parents and astonıshıng and enormous festıvıtıes were celebrated (59) Gautam Swamı says, "O kıng, when the axegenecıs of the sıtuatıon so demanded thıs story has been narrated by me to you Now I revert to the orıgınal story You lısten to me (60)

Then Sugrīva, under the leadershıp of Laksmana, at once reached before Rāma and stood before hım offerıng hıs salutatıon (61) Then he summoned the best of hıs commander, who performed the best of deeds fılled wıth prıde and were born ın hıgh races and narrated the story of Rāma to those who were not awaqre of the same, whıch surprısed

them (62-63) Besides such of the commanders, who were aware about the glory of Rāma, were honoured by him with sweet words and inspired them to repay the kindness of Rāma (64) He said, "O best of persons, bestowed with all the fortunes you find out the presence of Sītā to where is she lodged?(65) You people possess various types of *vidyās* and prowess Therefore you search for Sītā on earth, neither would, the sky, water, the ground, Jambudvīpa, ocean, Dhātakī-khanda, Kulācalas and their bowers, in the fourth, Sumeru mountain, the surprising types of the cities of Vidyādharas, in all the directions, and ravines (66-68)

Then the delightful monkeys, filled with pride, accepting the command of Sugrīva like the unbroken rice, at once fled in all the directions (69) A lettre was also sent to Bhāmandala through a young Vidyādhara, in which he was appraised of the factual position (70) Bhāmandala was immensely grieved of the misery befallen over his sister He then became obedient to Rāma like Sugrīva (71) Sugrīva himself flew in the sky and went in search of Sītā with all the star (72) Engaging himself in search of Sītā, he had been wandering in the towers of Vidyādharas Then observing a flag fluttering from a distance he reached the peak of a mountain in Jambudvīpa At that point of time a corner of his costume was fluttering in the air (73-74) A Vidyādhara named Ratnakeśi lived there Observing the plane of Sugrīva issing lustre, like the sun, he was filled with an apprehension about the possible danger (75) Finding the plane, he was completely upset and as the serpent getting terrified of Garuda, coils itself, similarly Ratnakksī, squeezed himself on finding the plane (76) When Sugrīva reached quite close to him, then Ratnakeśī realised him to be the one belonging to the Vānaravamśa from the flag He was then upset apprehending death, started thinking,(77) "It appears that I had committed a sin against Rāvana, the lord of Lanak, therefore, he, getting enraged, has sent Sugrīva here (78) Alas! why did I not end my life by jumping the ocean of the salt water which is frightening disgrace to me who is beig killed in another island (79) I having been deprived of all the *vidyās* am desirous of living gracefully here Then let me see what is there in store for me?"(80) While Ratnakesi was so thinking, but in the mean time, the plane of the king Sugrīva, like a second solar disc, illumining all the directions arrived there (81) Finding Ratnākesī, having been covered with the dust of the forest, the mind of Sugrīva was filled with compassion, asked him (82) He said, "You are Ratnajatī who possessed all the *vidyās* earlier O noble person, how could you reach this condition?"(83) In this way, the compassionate Sugrīva, enquired about his welfare, but still his entire

body was shaking because of fright and he appeared quite miserable (84) Then Sugrīva assured him repeatedly saying, "O noble one, don't be afraid," then feeling reassured, he offered his salutation to Sugrīva and spoke clearly, "O noble one, the wicked Rāvana was engaged in kidnapping Sītā I opposed him, as a result of which he snatched away all my *vidyās*, reducing me to the present position (85-86) O best of the monkeys, by move of the destiny, with the hope of remaining alive, I am lodged here, raising this flag (87) Sugrīva then receiving the news about Sītā, feeling delighted returned to his abode with Ratnajatī (88)

Filled with humility, Ratnajatī, offering his salutation to Rāma, Laksmana and other Vidyādharas with folded hands, said to Rāma, "O lord, the immensely cruel, and wicked Rāvana, the lord of Lankā, has kidnapped the chaste Sītā and defeated me depriving me of all the *vidyās* (89-90) Sītā, who was crying aloud (and her cries) attracted the mind, was upset like a doe, was carried away by the powerful Rāvana (91) He is the one who had defeated Indra the powerful lord of the Vidyādharas and had lodged him in prison in Lankā (92) He is the unique lord of all the three Khandus of Bharataksetra, who had earned enormous glory in lefting up Kailāśa, whom the earth extended upto the ocean serves as a slave girl, he is the one who is invincible by the gods and the asuras alike, the one who is the foremost of the people of learning and is fully aware of *dharma* and *adharma*, the same Rāvana has performed this cruel act It has therefore to be said that the sinful Rāvana is quite forceful "(93-95) On hearing this, extending all the affection for him, Rāma embraced Ratnajatī (96) Thereafter, Rāma, restored the kingship of the city named Devopagīta, which was ruled by his ancestors since generation, but had been unsurped by the enemy Ratnajatī, was crowned as the king of the place (97) Embracing him, Rāma, enquired about the news again and again, and he with his faultering voice narrated the same to Rāma (98)

Rāma, thus having been filled with anxiety, then enquired, "O Vidyādharas, tell me, how far is Lankā from here "(99) At these words of Rāma, all the Vidyādharas felt confused Their bodies became motionless, their faces were fallen and faded out They became speechless (100) Then Rāma, realising that the Vidyādharas were feeling shattered in their hearts, looked at them with neglect (101) Then all of them felt ashamed that they had projected themselves as cowards before Rāma, and placing their folded hands over their heads, picking up courage in their hearts said (102) "O lord, what can we speak before you about the one, the mere mention of whose name is frightening (103) We people possess petty

strength, are beyond comparison with the all powerful lord of Lankā Therefore you should forget about the person, whose strength is well known (104) In case, however, you still intend to listen about him, then you please listen What is the harm in speaking out the same? At least we can speak every thing before you (105) In the ocean of the salt water filled with wicked crocodiles, besides other astonishing places, there is a place known by the name of Rāksasadvipa (106) It is spread our seven *yojanas* on all the sides It has a circumference of twenty one *yojanas* (107) The Trikūta mountain resembling the Sumeru mountain is lodged in the centre of the island, which is a hundred *yojanas* in hgight and fifty *yojanas* in width (108) It has numerous and enormous collections of gold and gems, which make it resplendent, besides huge rocks Indra of the Rakṣasas, had given it to Meghavāhana (109) At the peak of the Trikūta mountain is lodged the city of Lankā surrounded by various tpes of astonishing types of trees The rays of gems and diamonds illumine the place, which looks like the planes of the heaven Besides these, there are several sporting places which appear quite charming (110-111) It is surrounded with the moat filled with water which is thirty *yojanas* in width, and has several boundary walls Because of all this, it looks like the second earth (112) There are several other natural islands around Lankā which have been built with diamonds, jewels, and gold (113) These places or islands have several of the best of cities There are the sporting grounds for the Rakṣasas and the Vidyādharas, enjoying the great pleasures there (114) There are other islands known as Sandhyakāra, Suvela, Kancana, Hrādana, Yodhana, Hamsa, Harisāgara besides Ardha-Svarga and others, which bestow all the pleasures and the *siddis* There are numerous orchards and gardens which compare with the heaven (115-116) Rāvana, the lord of Lankā, getting surrounded with his courtiers friends, brothers, sons, wives and other relatives enjoys sports in these regions (117) I believe, that finding Rāvana, having been engaged in sports, even Indra would feel apprehensive (118) His brother Vibhīsana, is quite valorous in the world and is invincible in the battle even by the great warriors He happens to be the best of the kings (119) Even the gods are beyond comparison to him in wisdom Then what to speak of the humans It would be enough for Rāvana the lord of the world to have the association of the brother like him (120) He has another younger brother,who is adorned with all the ornaments and is known by the name of Kumbhakarna He is the holder of the great trident as a weapon (121) Even the gods are unable to have a look at his frowning face in the war, then what to speak of the humans?(122) His son Indrajit is quite famous

for his performance in battle It appears that the entire world is ruled by his son (123) Besides these, Rāvana has several warriors who possess several astonishing types of *vidyās* and had subjugated the enemies with their glory (124) Looking at his *chatra* which is resplendent like the full moon, the enemies are deprived of their long preserved arrogance (125) Even the sudden mention of his name or the viewing of his portrait or an image, frightens the enemies (126) Who would be competent enough to conquer such a type of Rāvana in the battle field Therefore, leaving aside the story here, we should think of some other means "(127) Then Laksmana, looking disdainfully at each oen of them, forcefully spoke the words, thinking like the clouds, "In case, Rāvana is so well known a warrior of great strength, whose name is not worth listening (or the name creates terror) then why did he steal away a helpless woman?(128-129) He infact is a deceitful, coward, passionate and sinful danger, having no strengh worth the name "(130) Rāma also said, "What is the use of talking much in this connection? The news which was impossible for us to get, has been received by us with the move of the destiny (131) Therefore, it is no use thinking about something else Now we should disturb the wicked demon Influenced with the wind of the *karmas*, it would yield the appropriate result (132)

After resting for a while, the elderly people respectfully submitted, O Rāma, shed a say the grief You be our lord, and become the husband of the Vidyādhara virgins, who resemble the *apsarās* in beauty Shedding away all the grief, you better enjoy all the pleasants in the world "(133-134) Rāma said in reply, "I am the least concerned with any other damsel in the world, even if she happens to be 'an Indrāne', well aware of all the sports (135) O Vidyādharas, in case you have the least love or pity for me, then show me sita at once "(136) Then Jambumada said, "O lord, shed away this foolish stubbornness As a person named Ksudra became miserable for the sake of an artificial or a fake peacock, don't feel miserable like him (137) I am narrating the relevent story which you please listen In the city named Venātata, there lived a house holder named Sarvaruci He had a son named Vinayadatta from his wife named Gunapūrnā (138) Vinayadatta had a friend named Viśālabhūti, who was quite dear to him He was quite sinful and was attracted towards Grha-Laksmī, the wife of Vinayadatta (139) Since at the instance of his wife, Viśālabhūti took his friend Vinayadatta in the forest and tied him to a trees branch (140) The wicked Viśālabhūti who was an evil doer, returned to the house of Vinayadatta and feeling successful started living there successfully When he was questioned about his friend, he spoke

ırrelevant thıngs and then kept quıet (141) In the mean tıme, a person name Ksudra, havıng last hıs way, whıle wanderıng feelıng paınful passed, by that way and came across that tree (142) Fındıng the thıck shade of the tree he went ender ıt and hearıng the sound of grovnıng of Vınayadatta, he glanced above, raısıng hıs head(143) and found Vınayadatta havıng been tıghtly bound wıth a rope over the hıgh branch of the tree (144) The heart of Ksudra was fılled wıth compassıon and clımbıng up the tee, he released hım from the bondage Vınayadatta then clımbed down from the tree and together wıth Kṣudra, he went to hıs abode (145) Wıth the return of Vınayadatta, there were delıghtful celebratıons Vıśālabhūtı, on hıs part fled away from that place to a dıstant place (146) Ksudra then started lıvıng ın the house of Vınayadatta He had a toy peacock made of peacock feathers, once the, toy was carrıed away by the wınd and was found by the prınce (147) Kṣudra then felt extremely grıeved wıth the loss of the toy peacock and saıd to hıs frıend, "O frıend, ın case you ıntend to see one alıve, then get me the toy peacock (148) I had got you released from the tree, where you had been bound, therefore ın repayment of that kındness, you get me the fake peacock (149) Then Vınayadatta saıd to hım, "You can have a second peacock ın place of the earlıer one or have the gems and pearls ın place of ıt, where from can I get you your peacock "(150) In reply to thıs, Ksudra kept on ınsıstıng to have the same peacock repeatedly Becomıng fool Ksudra kept on speakıng lıke that, "you happen to be the best of humans, and are ınsıstıng lıke thıs "(151) You tell me how could the toy peacock be returned, when ıt has reached the hands of the prınce One could only get the death by askıng back the toy from the prınce (152) Therefore, O Raghunandan, shed away the desıre for Sītā and be husband of several damsels, havıng he whıte, black and red eyes, havıng the lustre of gold, who have solıd breasts lıke the Kalaśa, have vast thıgh, who have the faces lıke the moon, who possess the beautıful vırtues, and be happy (153-154) You shed away thıs stubbornness, whıch wıll sımply add to the mıserıes and shall be grıeved, "O man of wısdom, don't feel mıserable lıke Ksudra (155) The damsels lıke the petty peacock are avaılable for the humans ın abudance, therefore, O Rāghava, I am speakıng to you, O Raghava, the people wıth wısdom never feel grıeved "(156)

Thereafter, Laksmana, who was well versed ın speech saıd, "O Jambunada, thıs ıs not the case The way should ıt be, you better lısten to me (157) There was a well known house holder lıvıng ın the cıty of Kusumpura, who had a wıfe named Yamunā (158) Both of them had

Dhanpala, Bandhupala, Grha pala, Ksetrapda, and Pasupala, as the five sons (159) All the sons had the purposeful names and were always engaged in maintaining the families pretty well and for that purpose the never rested for a moment even (160) There was a son named Ātmaśreya who was the youngest of all, who because of the rise of his merits used to enjoy all the royal pleasures (161) He did nothing and had to face the harsh words of his parents and the brother, who disgraced him quite often Once the poud boy left the home and went outside the city (162) As he had a soft and delicate body and was unable to undertake a laborious job Therefore feeling immensely agitated, he thought of ending his life (163) At the same time, because of the rise of his earlier *karmas*, a traveller came to him and said, "O human, listen to me,(164) I am Subhama, the son of the king of Prthusthāna Bowing to the command of the saint Nimittajñanī, I have travelled through several countries (165) While so wandering on earth I reached the city of Kūrmapura, where I met with the best of Ācārya (166) I had been feeling painful of my journey Therefore the merciful Ācārya gave me this ring of iron (167) This iron ring can remove all the ailments and bestows wisdom Besides it can overpower, planets, serpents, piśāca, and others (168) The time limit that had been fierced by Ninutajñānī for my travels is coming to an end Therefore I shall go to my country to rule it (169) The one who is engaged in royal business has sometimes to perform certain deeds with frency or commit mistakes Therefore, this iron ring could be the cause of my distruction as well (170) Therefore in case you intend to lead the life without obstruction them have the best of the ring which I am giving to you (171) In case something with is meant for self, is given to someone else, one earns enormous merit out of it He earns glory and people adore him "(172) Then saying, "be it so" Ātmaśreya receivged the iron ring and went home Subhanu also left for his city (173) In the mean time the wife of the king was bitten by the snake and she became lifeless with the same She was being carried to the cremation ground for cremation Ātmaśreya found her being so carried (174) At once, he brought back the queen to life with the use of the iron ring As a result of this, he was immensely honoured by the king (175) Then with the rise of his merits, he achieved all the best of riches with all his brothers and relatives (176) Once he, placing the ring over the upper garment entered the lake In the mean time, a poisonous lizard getting feroceous picked up that ring and entered the hole under a huge tree (177) Its hole was covered with huge rocks and no one could enter it It created awful sound (178) The lizard always created sound from the hole and looking at the hole, one got the

impression of its being the hell (179) Ātmaśreya then, uprooted all the rocks as well as the huge tree, killed the lizard and usurped its entire treasure (180)

Therefore Rāma is like Ātmaśreya, Sītā is like the ring, the desire for gain is like the pride, and the sound of the enemy is like the sound of the lizard, Lankā is like the great treasure, and Rāvana is like izard Therefore, O Vidyādharas, all of you should therefore be fearless "(181-182)

Thus Laksmana, contradicting the words of Jambunada, narrated his story, listening to which, several of the Vidyādharas felt surprised and started smiling (183) Thereafter, Jambunada and other Vidyādharas made mutual consultations and then said to Rama, "O noble being, listen to us quite attentively (184) In earlier times, Rāvana, once, deligtfully, enquired from a yogīndra named Anantwīrya, offering his salutation to him about the cause of his death In reply to that, the yogīndra had said, "The one who would left the *Kotiśilā* which is extremely auspicious and is adored by the gods, he would be the cause of your death "(185-186) Listening to the words of the omniscient sage, Rāvana thought, who would be a person who would be able to move the rock?(187) The hidden meaning of the words of the lord therefore appear to be that there could be no cause for my death, and this is correct also, because with the revealing of the meanings of the words of the people of wisdom, one finds something astonishing "(188) Thereafter Laksmana said, "All of us should move at once, the delay would not be beneficial We shall at once have a look at the koti sīla which delights the others "(189) Then all the people after mutual consultations and with a firm decision leaving aside the pride, accompanied Laksmana (190) The immensely intelligent Jambunada, Sugrīva, the lord of Kiskndhā, Virādhita, Arkamali, immensely volarous Nala and Nila, Rāma with grace and Laksmana, boarded the plane, in the thick darkness of the night, and flew in the sky during the dark night (191-192) They descended near the place, where the immensely charming, quite deep, adored by the gods and the demons, *Kotiśilā* was lodged (193) Then all of them becoming careful in heart, placing the guards on duty in all the directions, went closer to the *Kotīśilā* placing their folded hands over their heads (194) Reaching there, they adored it, with fragrent and fully blossomed lotus flowers resembling the moon, besides other flowers (195) The *Kotīśilā* over which the while sandal paste had been applied, and was clad in the saffron like costumes, was adorned with several types of ornaments, appeared like Indrānī at that time (196) Those who had met with success by the grace of the *Kotīśila*, who had

placed their folded hands over the head, who were well-versed in all the customs and traditions, circumanbulated the Kotiśilā with devotion (197) Thereafter Lakṣmana, having been filled with humility, with his mind filled with devotion, tightening his girdle, started to offer prayer to the Kotiśilā (198) The king with monkey banner, feeling delightful, shouting the slogans of victory, offered *stotra* to the siddha (199) While reciting the *stotra*, he said, "We adore the Pañcaparmesthis this, who are lodged over the illumining peaks of the three lakes, who are quite conscious about the position of the soul and are free from the rebirth (200) Those who have already crossed the ocean of the universe, bestow the best of welfare, who are lodged in themselves, possess the enormous strength and whose all the *karmas* have been destroyed, are the foundation of *moksa* (201) and its pleasure and who possess immense strength and whose all the *karmas* have been decreased (202) Who are deep and bottomless, are without form, are quite subtle, are free from being big or small and are beyond measure (203) Who are the abode of innumerable virtues, are without the beginning, who are equal for all, and who are completely successful (204) Whose intentions are always auspicious, who have attained the knowledge of all the knowledgeable things, who are spotless and without blemish, who have burnt of the huge forest of *karmas* with the fires of *nirmala-dhyāna* (spotless meditation) and *Sukla-dhyāna* (while meditating) (205) Who are adored by Indra, having been frightened from lustre of the universe besides Cakravartis and the great people,(206) who are free from the *dharma* of the world, have achieved the *siddha-dharma*, who possess all the types of *Siddhis*, we adore such types of *siddha*-parmesthin (207) Such of the people who have met with success because of the *Kotiśīlā*, who have been mentioned in the Purānas who are free from all the *karmas*, who are comparable with the Jinas, who have achieved success and have earned great glory all are adored by us with devotion and offer our salutations to them again and again (208-209) Thus offering the prayer, with the concentration of mind, all the Vidyādharas, addressing Laksmana, said, "All of them who have met with success by the grace of this *Kotisilā*, or those people, whose sins have been worked out (because of the grace of *Kotisilā*) all of them, should shower welfare on you removfing all the obstructions (210-211) Let the Lord Arhanta bestow welfare on you (212) Thus with the reciting of the welfare words by the Vidyādharas, the immensely illustrious Laksmana, at once shook the *Kotisila* (213) Thereafter the prince Laksmana like the bride adorned with the various types of ornaments lifted up the *Kotiśilā* with his arms adorned with the armlets (214) At that pint of time a huge uproar was

created by the gods in the sky All other kings besides Sugrīva felt surprised with this (215) Thereafter all of them feeling delighted and free from terror, adored the lord Munisurrata over the Sammeda sikhara, besides Rsabha and other Tirthankaras at the places of their *nirvāna* - the Kailash, appropriately and then entered the Bharata-ksetra visiting several places there (216-217) After the adoration, all the Vidyādharas together with immensely valorous Rāma and Laksmana, having charming faces forcefully entered Kiskindhā, after travelling by the plane, which moved with the speed of the mind, with great pomp and show, shouting the slogans of victory (218-219) All of them slept at appropriate places Thereafter, all the Vidyādharas, feeling surprised, delightfully collected together and started talking (220) "All of you would find that both the brothers, possessing the astonishing strength, shall be ruling over the entire earth without any obstruction (221) Laksmana, who lifted up the nirvānaśilā is sure to kill Rāvana, there is no doubt about it (222) Some of the people, however, observed, "Can Rāvana, who had lifted up Kailāśa be compared with the one who lifted up *Kotiśilā*?(223) Some of the people said, "The lifting of Kailasa by Rāvana would be of no consequences, because it was done by him with the use of *vidyā* and there would be no surprise in it (224) Some of the people said, "What is the use of such useless controversies? Why the method of compromise is not made use of for the welfare of the universe?(225) Therefore Sītā should be brought back by adoring Rāvana She would then be handed over to Rāma and in that case the war words be of no use (226) Several of the great warriors like Tāraka, the immensely valorous Maruta, and several other warriors like the sons of Krtvīrya have been killed (227) All of them were the lords of the there khandas, immensely valorous and the great lords Besides them, several other great kings were killed with battle group "(228) In this way all the Vidyādharas, well versed in all the *vidyās*, after entering into mutual consultations, arrived before Rāma (229) Rāma who pleased the eyes of all, was surrounded by Sugrīva and other Vidyādharas, and looked graceful as Indra is surrounded by the gods (230) Then Rāma asked, "What for are we awaiting further? Sītā must be feeling painful lodged in another island, without me (231) Shed away the laziness atonce, why can't you make efforts today itself to proceed towards Trikūtācala?(232) Then the courtries well-versed in polity said, "O lord, there is no question of any doubt in this connection ? You tell us plainly, whether you want Sītā back or a fight with Rāvana In case you are desirous of a war and the success can be achieved with great difficulty, because the fight between you and the Rāksasas could not be a parall one (233-234) Because Rāvana-dvīpa is quite well known among

the oceans He ıs the exclusıve lord of the three Khandas of Bhārata and is wıthout enemıes.(235) The second ısland named Dhataks, also remaıns apprehensıve of hım He frıghtens even the astrological gods He ıs the unıque lord of the glorıous Vıdyādharas of Jambudvıpa (236) He is lıke the thorn of the whole world Thıs Raksasa has performed several unique deeds Therefore, O Rāma, how can you conquer hım?(237) Therefore, O lord, set asıde the ıdea of war Be pleased and make efforts for peace (238) Wıth Rāvana's becomıng enraged, the entıre unıverse would be plunged ın terror and there would be wholesale destructıon In order to avoıd ıt and to protect us the best of the actıvated efforts should be made (239) Vıbhīṣana, the brother of Rāvana ıs quıte well-known and ıs comparable wıth Brahmā hımself He always keeps hımself away from the evıl actıons, and follows *anuvrata* quıte strongly (240) He ıs a man of words and whatever he speaks, Rāvana follows hıs words In realıty both of them love each other ımmensely (241) At the advıce of Vıbhīṣana, Rāvana out of generosıty, or the protectıon of her glory, on out of shamulessness, would return Sītā (242) Therefore such a person should at once be searched out who could be able to speak ıntellıgently, ıs well versed ın polıty and could be able to appease Rāvana "(243)

Then Mahodadhı, the kıng of Vıdyādhara saıd, "Are you not aware of the news that (244) In Lankā, several types of dangerous ınstruments have been ınstalled, makıng ıs non-negotıatıonable or ınvıncıble It ıs quıte dıffıcult even to look at ıt Several types of horrıble and deep revınes have been made have been made at several places, makıng ıt ınaccessable (245) I donot fınd a sıngle Vıdyādhara among these, who could be well-versed ın the *vıdyās*, and return from Lankā, after reachıng there (246) Of course, Śrīśaıla, the sun of Pavanāñjaya possesses the *vıdyās*, glory and strength and ıs ımmensely valorous as well Hıs help should be sought ın this connectıon (247) He has also extremely cordıal relatıons wıth Daśānans In case he ıs deputed for the purpose, then the best of the person, can surely establısh the task "(248) All the Vıdyādharas then uttered "Be ıt so" and accepted the proposal of Vıdyādhara Mahodadhı At once a messenger named Śrıbhutı was sent to Śrīśaıla (249) Gautama Svāmī says, "Even the kıng possessıng ımmense prowess, should consıder well the takes to be taken ın hand, should weıgh ıt polıtıcally, because, by doıng so, ın due course of tıme, he shınes lıke the sun (250)

Here ends Parva 48 of the *Padma Purāna* composed by Ravıṣenācārya, relatıng to the lıftıng of kotıśılā by Laksmana (Verses 1-250, P T 10,269)

Parva 49

Departure of Hanumān to Laṅkā

The messenger Śrībhūti, who could move in the sky with the speed of the wind, flew in the day, and rushed the city of Sripura which resembled the abode of Lakṣmī with high palaces (1) Reaching there, he entered the palaces of Śriśaila (Hanumān) which was shining having been plastered with the golden paste had the lustre and bright mansions resembling the lily flowers, was was decorated with garlands of gems, and was decorated with the strings of beads, the windows and its environments were surrounded with gardens and orchards (2-3) He found the crowds of peoples and heavy traffic, as a result of which he could control his mind with great difficulty (4) When the messenger Śrībhūti entered the abode of Hanumān feeling surprised, then Anangakausuna, the daughter of Candrakusumā felt disturbed (5) Finding her right eye fluttering, she thought, the task that is to be established by destiny, coud not the averted and is established in the same way (6) What to speak of the weak, people, even the gods cannot move against the *karmas* (7) Thereafter the hand-maid of Anangakusmā, known bythe name of Prahāsikā, who had given the news of his arrival, and led Śrībhūti whose body had been wet with perperation, to the king's court (8)

Casting down his head, he narrated the entire story to him verbatim, like this, "Rāma and others arrived in the Dandaka forest, Śambudra was killed, a terrific battle was fought with Kharadūsana, who was killed at the hands of the best of humans "(9-10) Then listening to this news Anangakasumā was overpowered with grief and she fell down fainted Her eyes were closed (11) Her body became motionless, the sandal paste was applied on her, observing her the entire inner apartment was disturbed with grief (12) All the damsels of the inner apartment started crying at one and the same time Their cries were so loud as if thousands of the cords of *veenā* were stuck at the same time (13) Thereafter Anangakusumā regained consciosness with great diffuculty On regaining consciousness, wetting her breasts with the flowing of tears from her eyes, and expressing inmenae grief, she started lamenting aloud (14) She said, "O father, where have you gone, give me the words, talk to me O brother, what has happened ? You appear before me at least once (15) O brother, in the terrific forest, facing the earth-dwellers how could you have ben killed?"(16) In this way when the palace of Śrīśaila was filled with mourning, then Narmadā, the handmaid of Anangakusthmā, took the messenger to a secluded places (17) Having been grieved with the

death of her father and brother Anangakusumā, the daughter of Candranakhā, was consoled by the people, who were well versed ın consolıng, after makıng great efforts (18) Then Anangakusuna, who was well aware of the Jına doctrıne, realısıng the way of the world, performed the last rıtes of her father accordıng to the prevaılıng tradıtıons (19)

On the next day, Śri Śaıla, havıng been fılled wıth grıef and surrounded by the courtıers, summoned the messenger and asked hım, "O messenger, what was the cause of the death of Kharadūṣana You tell me all that " Thus speakıng, Hanumān remembered the memorıes of Kharadūṣana (20-21)

Thereafter, the body of Hanumān was fılled wıth anger and was ıssuıng lustre Hıs unstable eyebrows, appeared lıke the lıne of lıghtnıng (22) Then the messenger whose body had been fılled wıth terror, and who was quıte a glorıous one, spoke the intellıgent words ın order to subsıde the anger of Hanumān (23) He saıd, "O lord, you are well aware of the fact, Sugrīva, the kıng of Kıskındha had to face the grıef of separatıon from hıs wıfe, due to Sahasagatı ımparsonatıng hım (24) Sufferıng from the separatıon from hıs wıfe, Sugrīva took refuge wıth Rāma, who takıng a vow to relıeve hım of hıs sufferıngs, went to Kıskındhā Reachıng there Rāma fought wıth the false Sugrīva, who had taken to you fearer, for a long tıme (25-26) Thereafter the ımmensely resplendant Rāma challenged hım Wıth the apearıng of Rāma before the false Sugrīva, the latter's *vaıtalı-vıdyā* dısappeared (27) Thereafter Sahasagatı appeared ın hıs true farm Everyone then recognısed hım and he was then kılled wıth the arrows of Rāma "(28) On hearıng thıs, the anger of Hanumān dısappeared and hıs face blossomed lıke the lotus flower wıth delıght Feelıng satısfıed, he utered agaın and agaın, "Rāma has done pretty well I have lıked ıt very much that he, redeemed the race of Sugrīva whıch was drownıng ın the ocean of dısgrace (29-30) The race of Sugrīva lıke the golden pıtcher was drownıng ın the well of dısgrace but Rāma possessıng the best of ıntellıgence wıth the to and of hıs vırtues, pulled ıt out (31) In thıs way praısıng ımmensely Rāma and Laksmana, Hanumān was plunged ınto the astonıshıng ocean of pleasure (32)

Padmarāgā the daughter of Sugrīva had been the other wıfe of Hanumān, and she felt ımmensely delıghted learnıng about the fact that her father had been relıeved of hıs mıserıes She therefore arranged great festıvıtıes performıng adoratıon and gıvıng away the charıtıes (33) At that poınt of tıme, on the one hand the grıef was beıng expressed, whıle on the other hand joy and delıght were beıng expressed Because of hıs

having two wives, two types of activities were going on (34) In this way when the people of the family were engaged in diverse activities, Hanumān, maintaining neutrality, marahed towards the city of Kiṣkindhā (35) Marching with great pomp and show, accompanied with the huge army covering the sky, and it apeared as if another sky has been created (36) His huge plane was resplendent with jewels and gems the rays of which made the rays of the sun to fade out (37) Hundreds of the friendly kings accompanied the immensely fortunate Hanumān as the gods follow Indra (38) The kings who mardched ahead asnd those who followed him shouted the slogans of victory, the sound of which echoed in the sky (39) The houses moving in the sky surprised all, while the elephants displayed several sports with their bodies which appeared quite charming and pleasant (40) The chariots over which the flags were fluttering, while moving in the sky apeared as if the sky was filled with the Kalpavrksas (41) The collection of the white umbrellas covered the sky in such a way as if having been infested with the lily flowers (42) The big drums, which absorbed the other sounds, issued the deafening sound, which spread in all the directions issuing echoing sound (43) With his moving away, the sky appeared, as if it was decorated with islands (44) The sky with the has of ornaments, and their columns, appeared as if a cloth had been coloured by an expert dyer (45) Listening to the loud sound of the trumpets of Hanumān, the whole of the Vānaravamsa felt immensely pleased Like the peacock dances in delight on the arrival of clouds (46) All the bazars of Kiskindhā were profusely decorated with the *toranas* of gems (47) Several of the high ruling Vidyādharas adored Hanumān quite gracefully Thereafter Hanumān reached the vast palace of Sugriva (48) Sugrīva welcomed Hanumān with utmost respected than apprised him of the performance of Rāma (49) Thereafter Sugrīva, together with Hanumān, and other kings, went to meet Rāma, the best of te humans (50) Hanumān then looked at Rāma, who happened to be the best of the humans and felt delighted Rāma was the elder brother of Lakṣmana, having curly hair, which was quite thin and delicates (51) His body had been embraced by Laksmī, as the creeper embraces the tree, who looked like the rising sun, or whose glory resembled the moon rays,(52) the one who delighted the eyes, and was well-versed in stealing the mind, was the creation of the noble deeds, and appeared like the heavenly body,(53) who possessed the lustre resembling the pericarp of the lotus flower, whose tip of the rose had been quite charming, whose both the ears were well shaped and liked by the noble people,(54) who appeared like the image of the god of love, who had the lotus like eyes,

whose eyebrows resembled the drawn bow, whose face resembled the moon of the winter season,(55) whose lips resembled the ripe wood-apple, or the tender shoots of the green grams, whose line of teeth resembled the whiteness of the lotus flowers, the neck was conch shaped, was the chest as vast as that of a lion and had long arms,(56) whose chest was adorned with the Śrīvatsa symbol, who had the deep navel, and a thin waist (57) He was the one filled with the peaceful virtues, possessed several auspicious symbols, who had extremely delicate hands, whose both the thighs were solid and round,(58) whose both the feet were shining like the back of the tortoise besides being quite delicate, who had the bright nails shining with the lustre of the moon rays, (59) who was quite deep with undisturbed peace of mind, whose body was as hard as the *vajra*, or had been created putting all the best of the things together,(60) the one who was quite influenced, with the lustre of the banyan tree, who had been upset like the lion cub because of the separation from his wife, (61) who appeared like Indra without Indrāni or the moon without Rohinī, who possessed the beauty as well as the fortunes and was well versed in al the scriptures, (62) was filled with the glory of the prowess, and the noble wisdom Finding such a Rāma, Hanumān felt disturbed in his mind (63) Thereafter, Hanumān, who had been overowered with the influence of Rāma, the lustre of whose body was falling over the former, such a Hanumān felt confused and thought (64)

"Is he the same Rāma, the son of Daśaratha, who is the lord of Laksmī, having the most obedient brother like Lakṣmana?(65) If he is the same, at the sight of whose *chatra*, resembling the moon, because of whom *Vaitāli-Vidya* disappeared from the body of Sahasagasti (66) My heart which remained unshaken even at the sight of Indra, has been extremely disturbed by looking at him "(67) Thus feeling surprised, Hanumān, following has virtues, reached before Rāma (68) Rāma, Lakṣmana and others, with a delightful heart, got up and embraced him (69) Then looking at each other and entering in mutual talk in a humble manner, clapping their hands took their seats (70) At that oint of time, Rāma, who was seated with the best with fortune, who was clad in the spotless blue garments, and adorned with the best of *hāra* appeared like the moon surrounded by the constellations (71-72) Lakṣmana was clad in the divine *pītāmbara*, addorned with garland, armlets, and the *kundalas*, and appeared like the lightning with clouds (73) the king Sugrīva, who had a crown embossed with the symbol of a monkey, possessed the strength comparable with Airāvata, the elephant of Indra,

looked graceful in the company of the lokapālas (74) The prince Virādhita, seated behind Laksmana, looked graceful with the lustre, like the *Cakra-Ratna* placed besides Nārāyana (75) Seated close to the intelligent Rāma, Hanumān also looked graceful, like the planet Mars, having been risen with the moon (76) The fragrant garlands, and the costumes, besides the ornaments decorated the limbs of their bodies, Amgad looked like Yama and Vaiśravana (77) Besides these Rāma, had also been surrounded by Nīla, Nala and hundreds of other kings who also looked quite beautiful (78) The air was becoming fragrant with the use of the best fragrance of the betels and other fragrant materials In the assembly the ornaments worn by the kings, issued light, which appeared like the court of Indra (79)

Feeling surprised for a long time, Hanumān lovingly said to Rāma, "O Rāghava, though, I should not praise you about your quality before your, because this is the way of the world, but still I have a great desire to highlight your virtues, and this is correct as well, because, a loving speaker, narrates of the glory which is quite delightful (80-82) The one whose valorous glory has already been heard by us, the same benevolent and the patient person is present before our eyes O king, you possess all the beauty and are the abode of all the virtues The universe is getting decorated with your glory (83) O lord, we know about the prowess and glory earned by you by achieving the Vajrāvarta bow, which made you to rise, since it had been protected by a thousand warrior gods During the Svayambara of Sītā the prowess displayed by you has been heard by us (84) The one, whose father is Daśaratha and Bhamendalu is the friend, and Laksmana is the brother, and you happen to be the lord of the universe, O Rāma (85) Your strength is astonishing, your beauty is astonishing, because you are guarded by the lord of Vajaāvarta bow, itself (86) Your patience is also astonishing and so is the case of your detachment, who obeying the commend of his father, entered the horrible Ḍandaka forest (87) O lord, you have done great favour to us, which could neither be done by a brother nor by Indra even (88) You have removed the blemish of the Vānaravamśa by killing Sahasagati, who had taken to the form of Sugrīva (89) While we possessing the strength of all the *vidyās* could not tolerate the illusory body (of Sahasagati) and he could not be subjugtated by us, The same Sahasagati who had taken to the form of Sugrīva, did his best to control the entire army of vānaravamśa but with the mere sight of your body, the fake form of Sahasagati disappeared (90-91) The one who is unable to repay the kindness of a benevolent person, then why should he not have a spotless clean mind towards him?(92) The one who does not realise the

importance of the good done to him, how could he do justice to an ignorant person?(93) The degraded person who is ungrateful, is more sinful than a Candāla, is more cruel than a hunter, and is not at all good enough to enter into conversation with the noble people (94) O lord, instead of takingt refuge with anyone else, we have come here to take refuge with you and we, in reality, are prepared to sacrifice our lives for your sake (95) O long armed one, I shall myself go and try to convince Rāvana He is quitre an intelligent one and will surely undustand and I shall get back your wife in no time (96) O Rāghava, there is no doubt that you will shortty look at the face of Sītā resembling the rising moon (97)

Thereafter Jambunada, the courtier of Sugrīva, spoke, the benevolent words He said, "O son, Hanumān, you happen to be the only hope for us (98) Therefore, you should go to Lankā ruled by Rāvana quite carefully and shoud not pick up a contraversy with anyone at any stage "(99) Hanumān then uttered," Be it so " Thus speaking Hanumān got ready to proceed to Lankā, which delighted Rāma the most (100) Then Rāma having the eyes resembling the blossomed lotus flowers, called for the beautiful Hanumān again and again, and gracefully spoke to him, "You speak to Sītā on my behalf, "O chaste damsel, presently, Rāma in separation from you, does not feel peaceful with anything He does not feel attracted towards anything (101-102) When you are forcibly staying elsewhere, even when I am alive, I consider myself as having lost my strength (103) The way you perform the spotless *vrata* of chastity and also the vrata, with that I feel that you in separation from me intend to end your life, but still O damsel with a beautiful face, it is of no use doing so with evil result O Maithili, you brother, remains alive, the ending of life would be of no use (104-105) It is difficult to get all the things again and further difficult is the *dharma* as propounded by the lord Arhanta from his mouth (106) Thougth the said *dharma* is difficult to achieve, but still it is more difficult than the meditation or the death thereafter (107) In order that my beloved believes me to be alive, therefore, you hand over this finger ring to her which is quite well known to her (108) More over, O son of Pavana, you at once go and get me the *cudāmani* of sita, in order to assure me which is qite resplendent "(109) Hanumān then said, "As you commend," and this speaking, wearing the gem studded crown embossed with the effigy of a monkey, offering his salutation to Rāma and Lakṣmana with folded hands, came out He had been extremely delighted at that point of time and was disturbing the entire courtyard of Sugrīva (110-111) Then he said to Sugrīva, "Till my return, you should stay here quite carefully "(112)

Thereafter Hanumāna, boarded over a plane with a beautiful *śikhara* and appeared as if the shining temple of the Jina had been placed over the peak of the Sumeru mountain.(113) Thereafter he departed extremely gracefully He had a white umbrella over him at that point of time and the flywhisks which resembling the swans were being moved over him (114) He was moving with the steed having the speed of the wind, the elephants which appeared like the moving mountaqins, and the warriors resembling the gods (115) He was moving with such a grace, Rāma and others started looking at him raising their heads Hanumān crossing the path of the sun kept an advancing (116) Gautama Swami says, "O Śrenika, the entire world is full of various types of creatures who indulge in various types of sports Some one out of them with great difficulty engages himself in doing good to others and then achieves enormous fame (117) Such of the people, who always remember the good done to them by others, and as such cannot be compared with the moon, Kuber, the sun or even Indra (118)

Here ends Parva 49, of the *Padma Purāna* composed by Ravisenācārya, relating to Hanumān's departure for Lankā (Vrs 1-118, P T 10,387)

Parva 50

Mahendra's Meeting with his daughter

The immensely illustrious Hanumān, while flying in the sky, as if Bhamandala was moving in order to get back Sīta, his sister (1) At that point of time an astonishing type of delight had been occupying the mind of Hanumān, who was quite humble, benevolent, had spotless intentions, and was moving at the command of his friend Rāma (2) While moving in the path of the ocean, wherever, Hanumān, looked at all the directions with a matured vision, he found them like his own body (3) While moving towards Lankā, Hanumān found the city of the king Mahendra, which appeared like the city of Indra (4) The city was lodged at the peak of the mountain, and it illumined from a distance like the lotus flower placed over the pedestal It also had beautiful white mansions, which were illumining from a distance like the moon rays (5) As Indra was not interested in the city of Bāli, similarly, Mahendra too was not at all interested in the that city Looking at it he thought (6) "The city of Mahendra is lodged over the peak of the mountain, in which the wicked king Mahendra lives (7) When I was in the womb of my mother, she arrived here sufferingt from miseries in this city, but the wicked king drove her out (8) Then my mother had to take shelter in a cave, in a

lonely forest, which was inhabited by the sage Amitagati In this cave, the compassionate sage had consoled my mother, with the best of the words. She was then alone, without any relatives and then she gave me the birth (9-10) My mother had to suffer in this cave because of a lion, since the great sage provided her the shelter, therefore this cave is quite dear to me (11) The one who had felt successful by drivfing out my mother, how should I serve the same king Mahendra in the form of the revenge?(12) Mahdra is quite proud and arrogant and is envious of me Therefore, I shall surely shatter his pride "(13) Thus thinking, he sounded aloud the bigdrums, the huge trumpets which created deafening sound (14) The valorous warriors blew the couches which disturbed the universe Besides the great warriors carrying the shining weapons thundered aloud (15) Learning about the arrival of the enemy army the king Mahendra, came out of the city with all his forces and as the mountains stop the clouds, he also stopped the forces of Hanumān (16) Thereafter finding that his force was being destroyed with the enemy attack, the son of Mahendra, with the *chatra* held over his chariot, holding the bow in his hand arrived there to face Hanumān (17) Hanumān, shooting three arrows, shattered his bow in the same way, as the sages shatter the mind with use of three guptīs (18) Getting upset, by the time, he took up an other bow, Hanumān shot sharp arrows which released the horses from his chariot (19) The unstable horses, getting released from the chariot, started wandering here and there as the organs of senses of a passionate people wander here and there (20) Getting perturbed, the son of Mahendra, then boarded a plane But with the shooting of the arrows by Hanumān, it was broken and shattred in the same way as the opinion of an evil person is shattered (21) Then the son of Mahedra with his agitated mind, because of the strength of the *vidyā*, again getting delighted, started shooting the shining arrows like the *Cakra* and other weapons (22) Hanumān on the other hand stopped the weapons as the *parisahas* are stopped by the yogīs with self meditation (23) Then Hanumān, captured the son of Mahendra, who had been shoting the weapons like the high fire flames, on all the sides, as Garuḍa captures the snake (24) Finding the son having been captured, Mahendra's face became red in anger He therefore, mounted over a chariot and appeared before Hanumān, as the false Sugrīva had appeared before Rāma (25) Thereafter, Hanumān, whose chariot was glitting like the sun, who was adorned with a beautiful *hāra*, was a great archer and the best of the warriors, was issuing immense lustre, came forward to face the father of his mother (26) As the clouds clash with each other carried with the wind, similarly both

of them fought a great battle using *Karonta*, swords, arrows,(27) Thereafter both Hanumān and Mahendra, who were filled with anger like the lions, possessed enormous strength, whose shining eyes were red like the sparks, who were issing the hissing sound like the snashes, who were attacking each other, who were laughing with arrogance issing terrific sounds and uttering, "Disgrace to your prowess, you have arrived hereto wage a war " who were shouting like this, who had the strength of illusion, who made their people to cry in pain sometimes, and sometimes they made them shout the slogans of victory, kept on waging the war for a long time (28-30) Then Mahendra, who was immensely valorous, possessed strength, and was shining in anger started shooting several arrows at Hanumān (31) Which included *bhusundis,* battle axes, arrows, *śataghni, mudgara,* clubs, mountain peaks, teak wood as well as banyan trees (32) With the shooting of these weapons, and several others, Hanumān remained undisturbed as the mountain remains unaffected with the enormous clouds (33) With the use of *ulakā-vidyā*, Hanumān shattered the divine-maya of Mahendra (34) Thereafter, Hanumān, with the utmost force at his command, using the vast arms resembling the elephant trunk, possessing immense strength, took a long jump at the chariot of the maternal grand-father, and captured him inspite of his resistance The warriors around him praised him With his captured maternal ground father, he mounted his chariot (35-36) From whose enraged tail and hands, the sparks were emerging, who was ever rising, such a Hanumān, the grand son of Mahendra, was praised by the king Mahendra (37) He said, "O son, though I had learnt about the best of your glory earlier, but today, I have witnessed your prowess myself (38) My son Prasannakīrti, in the battle with Indra Vidyādhara, who possessed all the *vidyās* could not be defeated over the Vijayartha mountain, but the same has been captured by you today This is qite astonishing (39-40) O noble one, you possess the astonishing strength and patience You possess charming beauty and the strength to wage the war is quite surprising (41) O son, with your birth, my entire race has been illumined (42) You possess the qualities like the humility, enormous lustre, you are the form of generosity, and have risen like the Klpavrksa (43) You are the preceptor of the world, the suport of the relatives, and are like the cloud for the people who sufer from the heat of the sun "(44) While thus praising, the tears were flowing from the eyes of Mahendra, whose hands were shaking He therefore smelt his head and feeling thrilled he embraced him (45) Then Hanman, the son of the windgod, also offered his salutation to the maternal grandfather with folded hands With the feeling

of forgiveness, he became a diferent person in a moment.(46) He said, "O Arya, I have attempted a sin due to my childishness, therefore, O adorable one, you beter forgive me for this crime You kindly forgive me for all my sins, because you are competent enough to do so (47)

Then he narrated the news about the arricval of Rāma and the purpose of his own visit (48) He also said, "O Arya, I am moving towards Trikutācalon an important business Till that time you go to Kiṣkindhā and serve Rāma "(49) Thus speaking, Hanumān, flew in the sky and he comfortably went to Trikutacala as the gods move to the heaven (50) Then the king Mahendra, who was well-versed in polity and was quite lovable, went with his son Prasannakīrti and honoured his daughter Anjanā (51) Then Anjana Sundarī was immensely pleased, after meeting his father and brother (52) Learning about the arrival of the king Mahendra, Sugrīva, the king of his Kiskinda, himself went to welcome him and to receive him Virādhita and others were also immensely pleased (53)

Gautama Svāmī says, that the earlier life stories of conscious and illustrious persons carry such a grace with it that even the immensely valorous person remains obedient to them (54) Therefore, O noble people, protecting the mind from all the sides, always try to attempt the noble deed, getting the award of which one shines like the sun (55)

Here ends Parva 50 of the *Padma Purāna* composed by Raviṣenācārya, relating to the meeting of Mahendra with his daughter Anjana (Vrs 1-55, P T 10,442)

Parva 51

Achieving of Gandharva girls by Rāma

When Hanumān was flying high boarding the flame, he came across, on the way, an island named Dadhimukha, (in which there was a city named Dadhimukha), which had the palaces white like the curd and had the high *toranas* of gold The dark gardens, blossoming with flames, appeared in several parts of the place like the constellations in the sky (1-3) There were beautiful step-wells filled with the crysstal clear water, adorned steps, in which the lotus and lily flowers were blossoming (4) Away from the city, there was an awful forest, having long grass, creepers, groves, trees and thorny shrubs scattered in the same (5) The forest had been surounded with the dry trees, where the wild animals were creating horrible sound It was quite harsh and was shaking with forceful winds There had been numerous falleen trees in that forest It created enormous terror It had several tanks and lakes filled with saline

water where kites, vultures, and other birds were present There was no human habitation around, Gautama Svāmī says, "O king, in that forest two cārana-saints had been performing *tapas* taking a vow for eight days Their arms were hanging down (6-8) At a distance of a quarter of a kosa, three girls, having charming eyes, clad in white garments, wearing locks of hair over the head, having the spotless heart, and appeared like the grace of the three words and lokked like the fresh ornaments They were performing *tapas* (9-10) Hanumān then found that the sages were surounded by the huge fire flames, but were standing unmoved like the trees (11) The three girls also who were quite youthful and whose had not yet completed, had also been engulfed with the excess of smoke (12) Looking at them Hanumān's heart was filled with pity for them Then Hanumān found that the sages who had been meditating, were devoid of the desire of *mokṣa*, who had been freed from all the attachments, besides the costumes and ornaments, whose arms were hanging below, whose faces were serene and peacefrul, wo had the vision of the yogas, who were standing in *pretima-yoga*, who were free from the desire of life and death, had the peaceful minds, were unconcerned with the life or death, were sinless, were peaceful at heart, were unconcerned about good or bad, treated equally the gold or the stone, and both of them were engulfed in the fire flames He therefore got ready to display his sympathy for them (13-16) Hanumān, with his heart filled with devotion, atonce drew water from the ocean carrying the clouds on his hands and rising high in the sky made the heavy rain to fall (17) With the fall of the rain the fire fire was so subsided as the anger is subsided with the peaceful nature of the sage (18) With his heart-filled with devotion, Hanumān then adorned both the sages offering flowers etc , by that time, the desires of both of them were fulfilled Then all the three girls, taking a round of the mountain arrived before Hanumān (19-20) All of them then adored both the sages, with Hanumān, quite humbly Then they praised Hanumān saying, you are immensely devoted to the Jina, because though you were going elsewhere in haste, but you still protected our lives (21-22) The great danger that was created for us, could not cause the least harm to the sages Our destiny is quite graceful (23)

Then Hanumān, with an auspicious mind asked them, who are you dwelling in this lonely forest?(24) Then the eldest of the three girls, said, "We are the daughters of the king Gandharva from his queen named Amarā (25) The first girl is named Candralekhā, the second one is Vidyutprabhā and the third one is Tarangamālā We are all quite dear in our race (26) The Vidyādhara princes, in order to blossom the lotuses of

their dynasties had been extremely desirous of us are feeling restless Out of these princess, a princess named Angāraka is particularly suffering (27-28) Once our father enquired from the great sage who was well versed in astrology, "O lord where shall my daughters be arrived?"(29) In reply to that, the sage said, "The one who would kill Sahasagati in the battle field, he would be their husband in a few days "(30) Listening to the infallible words of the sage, our father smilingly thought (31) "Who would be the valorous person on earth, who would kill Sahasgati, living to the north of the Vijayardha mountain?"(32) Besides the words spoken by the sages cannot be otherwise " Thus thinking our parent felt extremely surprised (33) On the other hand, when Angaraka could not have us inspite of his desiring for us for a long time, then he thought of the cause of our suffering (34) Since that time we have been desirous of meeting with the killer of Sahasgati (35) All the three of us had arrived here to perform *tapas* for achieving the best of *vidyā* called Manogaminī, in the horrible forest (36) We are staying here for twelve days and these sages arrived here eight days back (37) Then the wicked Angāraka spotted us here and because of his earlier feeling he felt enaged (38) Then in order to kill us he created the ireflames all-round (39) But the *vidyā* which could be achieved in more then six years with great difficulty, the same had been achieved by us today itself, because of the disturbance (40) O great person, had you not arrived here at the time of danger then all of us together with the sages, would have been burnt out (41) Then Hanumān uttering, "This is all-right further said, with a smiling face " Your efforts are praiseworthy and you would surely get the award (42) All of you have spotless wisdom, your mind has been attracted towards appropriate place You have achieved this *vidyā* because of the best of your destiny "(43) Thereafter, Hanumān narrated to them the story of Rāma and his arrivfal there in a chronological order (44) Listening to the news, the illustrious Gandharva king accompanied with his queen Amarā and the servants arrived there (45) Thereafter in a short time many of the Vidyādharas arrived there in the forest like the arival of the gods in the Nandanavana (46) Then the Gandharva king accompanied with his daughters, went to Kiṣkindahapura with great pomp and show, and reaching there he received the comand of Rāma and felt pleased (47) He offered the three girls who were quite fortunate, possessed all the noble qualities to the peaceful Rāma (48) Though Rāma was served by those girls and other fortunes, but still without Sītā he considered all the directions to be blanks (49) Gautama Svāmī says, though the entire earth had all the virtues, and is decorated with the beautiful people, engaged

in noble activities, but still without the person who is lodged in the heart, the same earth appears like the thick forest (50) By means of merits earned earliers and because of the strong earlier bordages, a person enjoys all the pleasures and because of that pleasure, the entire universe remaining under control and illuminous like the sun of the *Karmas* (51)

Here ends Parva 51 of the *Padma Purāna* composed by Ravişenācārya, relating to the achieving of the Gandharva girls by Rāma, (vrs 1-51, P T =10,493)

Parva 52

Hanumān achievers Lankā-sundarī

The velorous and glorious Hanumān moved towards Trikūtārcala in such a way as the moon moves towards the Meru mountain (1) While flying in the sky, the forward movement of Hanumān's away was stopped which was turned like a bow or like the wicked clouds (2) Finding this, Hanumān said, "Who has stoped the forward movement of my way? You find out at once, who has done it?(3) Is *camara* the Indra of Asuras, here? Or is it Indra or Śikhandi? Or otherwise, none of them appears to be there (4) But it is just possible that there could be an image of Jina over the mountain, or possibly some human sage might be present there "(5) Listening to the reasonable words of Hanumān, Prthumati, the courtier said, "O intelligent Śri Śaila, you return atonce How are you concerned with it? There appears to been in illusory fort in which cruel *yantras* have been installed "(6-7) Then the lotus eyed Human looked around himself and found a huge fort, which was impregnable like the detached mind (8) I had several faces, besides the horrible pappets, could devour everyone, was shining, and was beyond the reach of the gods even (9) The front portions of the fort were quite awful and sharp, and its backs were adorned with thousands of tongues which vomited blood (10) The unstable serpents with spreaded hoods issued hissing sounds and the poisonous smoke was emerging from the hoods which created darkness (11) The warrior, having been filled with pride, whichever went to fort, he never returned as the frog cannot escape from the head of the serpant (12) The exit of the fort of Lankā is as high as the path of the sun, inaccessible, impregnable and is spread on all the directions It is awful like the thinking of the clouds of the time of dissolution and was built like the scriptures of terror by the sinful people (13-14) Observing it, Hanumān thought, "With the building of this illusory fort, Rāvana has discarded his earlier simplicity (15) With the use

of my *vidyā*, I shall uproot the fort shall also uproot his arrogance in the same way as a person in meditation, uproots the attachments (16) Thereafter, Hanumān, thinking for waging a war, directed his army which was like the ocean, made it stationery in the sky and he himself wore the kavaca of *vidyā*, held the club in his hand and entered the mouth of the puppet in the same way as the sun enters the mouth of Rāhu (17-18) Thereafter the puppet wich was covered with the bones from all the sides, he tore out the belly of the puppet as the lion tears out with its nails (19) Then striking with the club, he reduced the puppet to pieces, as a person in meditation, with his spotless intentions shatters the evil *karmas* (20) Even after having been shattered to pieces, the Āśālikā *vidyā* created thundering sound like the blue clouds (21) With that sound, the immendsely unstable fort of illusion, was shattered in the same way as the heap of sins is destroyed with the prayer of the Jina (22)

Listening to the thundering the sound of the clouds and resembling the sound of the time of dissolution, Vajramukha the lord of the fort, who happened to be its protector, was enraged, at once mounted over the chariot and came forward in the same way as the lion comes before the forest fire (23-24) Finding that he was being faced by Hanumān, the terrific warriors equipped with various types of weapons got ready for waging the war, using various types of vapons (25) On the other hand finding that the army of Vajramukha which was quite strong, ready to an attack, the army of Hanumān was disturbed and also got ready for a war (26) Ācārya says, "What is the use of speaking much about this? Both the armies fought in the same way when the lord honours first and then humiliated later (27) Such of the warriors, who were sighted by the lord, on the way, those warriors, roaring about, discarding the love for their lives, (and fought till death) What more could be spoken about this?(28) Then the great warriors of Vajrayudha, who had fought great wars, were defeated by the monkeys in a moment and they fled away here and there (29) Hanumān then deprived the enemeis of their lustre with the war of his *cakras* With the severed head, the enemy fall from the sky like a comet (30) Finding the death of her father, Lankā sundarī, could control her grief with great diffficulty and having been infested with the passion of anger, she rushed towards Hanumān At that point of time, she was surrounded over the chariot with the fast moving horses Her face was illuminating with the lustre of the gems studded in the kundalas Her breasts were studded like the bow Her eyebrows were stretched She appeared like a comet She possessed the lustre of the gold, son Smoke was emerging fro her body and it appeared as if she stood among the

clouds, because of anger, her eyes-looked like the blossomed lotus flowers. She was chewing her lips in anger She appeared like Lakṣmī of Indra having been filled in anger (31-34) She was quite beautiful and was praising herself Placing the arrow the bow and she rushed saying, "O Śrīsaila, I have seen you In case you possess some strength, then stand in attention (35) Whatever treatment, the enraged king of Vidyādhara would extend to you today, the same would be done by me (36) I shall send you to the abode of the sinful yama You have fallen here like the one having lost his way (37) Hanumān then dragged the *chatra* of Lankā Sundarī's chariot, who in the meantime shot an arrow and cut off the bow of Hanumān in two pieces (38) Before Lankā Sundarī could lift up the Śakti, Hanumān covered the sky with the arrows and broke into pieces the Śakti shot by her (39) Thus Lankā Sundarī, who was well-versed in the *vidyās*, shot arrows like *vajra danda*, battle axis, *kuntas*, *cakras*, Śataghni, *mūsalas* and the rocks over the chariot of Hanumān, which was as high as Himalaya, in the same way as during the storm, the clouds pour heavy rains (40-41) With the shower of the weapons shot by him with ull force, Hanumān was surrounded in the same way as the sun is covered with the clouds in the month of Asādha (42) Inspite of all this Hanumān felt no pain, since he was quite valorous and was well-versed in the uprooting of the illusion, he neutralised all her weapons, with those shot by him, from a distance (43) Her arrows were absorbed in his arrows, tomaras in tomaras, Saktis in saktis which were shattered and were thrown away (44) With the oprating of the *cakras*, *krakacas*, *samvartskas* and *kanakas*, the yellow sky looked horible as if having infested with the light rings (45) Svāmī Gautama says, "O king, than, Lankā Sundarī who was quite beautiful and patient in temperament, having lotus like eyes, resembling Laksmī, shot arrows of love with her eyes, besides shooting the arrows with the bow, stretcing it upto the ear The arrows of passion of Lankā Sundarī could steal the knowledge as well as the meditation, were quite pleasant, and were competent enough to pierce through the heart (46-48) In this way Lankā Sundarī, who was quite fortunate, who could surprise the universe with her performance, entered the heart of Hanumān (49) Hanumān could not be wounded with the weapons like arrows, śakti, *śataghni* and othrs, that much, as he was injured with the arrows of love, which pierced his sensitive spots (50) Then Hanumān thought, "This damsel with charming physique is inquiring internally as well as externally alike (51) In this battle it would be better to die getting wounded with the arrows, but without her it would be difficult to spend life in the heaven even "(52) When Hanumān was so thinking, then on

the other hand Lankā Sundarī, whose mind was filled with compassion, who was the unique beauty of Trikūtācula, overpowered with passion, withheld the śakti, she was about to shoot at Hanumān, having an illustrious mind and body, lotus like eyes, young moon like face, the crown embossed with the figure of a monkey, who was fully youthful and appeared like the god of love (53-55) She thought, "Though, he is sinful, because of the wounding of my father, but how can I kill him, since he is tearing out my sensitive spots (56) In case I do not enjoy the conjugal pleasures with him, any living on earch would be of no consequence "(57) Then Lankā Sundarī, with her upset mind, with he intention of following the earnest way shot an arrow towards Hanumān, with her name embossed over it (58) In the arrow, she had also written that, "I could not be won over by the gods collectively but have been defeated by the arrows of love shot by you "(59) Picking up the arrow fallen in his lap, Hanumān, carefully went through it He became peaceful He atonce descended from the chariot (60) Hanumān, who was as valorous as the lion, went to her and lifted her in his lap and embraced her so tightly as Kāmadeva was embracing Roti (61)

Then Hanumān said to Lankā Sundarī, whose emnity had been subsided, the tears from whose eyes were flowing like those of the miserable times, who was grieved of the death of her father (62) O damsel with beautiful face don't cry O beautiful, greieving would be of no use This is the way of the ancient Ksatriya *dharma* (63) You are well aware of the fact that, while performing the royal duties, one has even to kill his own father (64) Why are you crying uselessly? Shed away crying O dear, in this world all have to reap the harvest of their own deeds (65) To say that an enemy has been killed by someone is a mere fallacy In fact a person meets with his end with the influence of his *karmas* "(66) In this way Lankā Sundarī who was relieved of her grief with that as well as other words, Lank sundari looked graceful with Hanumān as the cloudless night looks graceful with this moon (67) Thereafter, the war fatigue of both of them, having the best of hearts, with the flowing of the spring of love disappeared with the mutual embrace (68) As the Vidyādharas were stopped with the use of *stambhini-vidyā* She away established its camp there and halted at that place (69) The camp of Hanumān looked like the divine city or even better than that (70) All the big rulers of the army, receiving permission from Hanumān, mounting over the elephants, horses, planes and the chariots, entered the city with their respective flags (71) They narrated the valorous stories of wars fought by the great warriors, and delightfully stayed in that city with enthusiasm (72)

Then Lankā Sundarī, finding that Hanumān was anxious to defeat, lovingly asked Hanuman in seclusion, "O lord, you are quite aware of the evil designs of Rāvana who has performed several sins, then why are you anxious to visit Lankā You tell me, "At these words of Lankā Sundarī, Hanumān narrated to her the entire story He further said, "The repaying of the kindness has been supported by the brother and relatives (73-75) O noble one, Rāvana-the Indra of Rāksasas, has stolen away Sītā I have therefore to arrange for the meeting between the two "(76) On hearing this, Lankā Sundari said, "Your earlier friendship with Rāvana has been lost in the same way as with the losing of the eyes, the lamp of no consequence Similarly, Rāvana, having lost faith in you, the earlier friendship of Rāvana with you has also been lost (77) There was a time when he made your entry in Lankā graceful decorating the roads with flags and made you to enter the city quite honourably as the gods are welcomed in the heaven (78) Today, if you as a sinner, enter Lankā, then the hard master Rāvana, would surely be annoyed with you There is no doubt about it (79) Therefore it would be proper to have an audience with Rāvana at the appropriate time and his mind is free from anxiety "(80) In reply to this Hanumān said, "I want to know the intentions of Rāvana Whatever you have spoken is correct, O intelligent one,(81) I also want to see as to how beautiful is Sītā whose beauty has upset Rāvana who is as patient as the Meru mountain "(82) Thus speaking and leaving his army with her, Hanumān getting free from the farsighted Lankā-sundarī, moved towards Trikūtācala (83)

Gautama Svāmī says, "O king, it is quite a surprising thing in the world, that a person leaving one rose, is attracted towards the other taking to the spotless form (84) This appears to be the surprising effort of the *karmas* in this world As the sun sometimes moves towards east and sometiems towards the west and smetimes towards the north, similarly the human behaviour concerning the body, is governed with the performance of the *karmas* Sometimes it is of one *rasa* and at other time, it is of another *rasa* (85)

Here ends Parva 52, of *Padma Purāna* composed by Ravisenācārya, relating to the achieving of Lankā Sundarī by Hanumān (Verses 1-85, P T 10,578)

Parva 53

Hanumān's return from Lankā

Gautama Svāmī says, "O lord of Magadha, Hanumān with his rising influence accompanied with a small number warriors, entered Laṅkā without any apprehension (1) Reaching there he entered the palace of Vibhīsana, where he was welcomed appropriately (2) Then talking over various things, Hanumān spoke the nice words," How does the lord of three *khandas*, steal away other's wife like a degraded person Is it proper for him to do so? (3-4) As the mountain happens to be the source of the rivers, similarly the king is the source of the traditions In case the king himself moves over the sinful path, then the people also follow suite (5) Further such activities are denounced in the world as a whole By indulging in such activities, the people have to face the miseries and we people, particularly have to face the painful situation (6) Thereafter, for the welfare of all of us, you better speak such words to Rāvana, which could uphold future (7) You tell him, "O lord of the world, don't do something, which earns disgrace and could destroy your fame in the world (8) The spotless and innocent conduct is not only desirable in this world, but even in the heaven such person is welcomed by the gods with folded hands "(9) At this Vibhishana said, "I have, spoken to Rāvana on the subject several times, but he has stopped talking to me since then (10) Still at your instance, I shall go to the king tomorrow and speak to him, but this much is certain that he would shed away his stubbornness with great difficulty (11) Though, this is the eleventh day since Sītā stopped taking food and water, but the lord of Lankā feels totally unconcerned He is not the least deviating from his resolve "(12) On hearing the words of Vibhīsana, the immensely compassionate Hanumān, got ready to proceed to the pleasure garden (13) Reaching there, he had a look at the pleasure garden, which had enough of fresh creepers It had enough of red tender shoots like the hands of the damsels, the beautiful bunches of flowers, were surrounded by the black-wasps The front branches of the trees were bending with weight of the blossoming flowers, which were shaking with the wind It had the lakes with clean water covered with the blossoming lotus flowers The creepers wre enterning the huge trees It appeared like the divine place The flower dust was spread every where and contained several surprises besides resembling the Nandanavana (14-17) Thereafter, the lotus eyed Hauman indulging in charming sports, entered the best of the garden with the sole purpase of having an audience with Sītā (18) Reaching there he glanced at all the thick trees

spread ın all the dırectıons (19) Suddenly he spotted Sītā from a dıstance and kept on gazıng at her Then he thought that she should be the beautıful wıfe of Rāma (20) She ıs lıke the thıck fıre Her eyes are fılled wıth tears, she ıs restıng her moon lıke face over her plams Her haır ıs dıs arranged and her belly ıs quıte thın "(21) Havıng a look at her Hanumān thought, "Thıs ıs astonıshıng Her beauty can defeat all the charmıng thıngs ın the world and ıs quıte famous It ıs the casue of truthful thıngs Laksmī emergıng from the lotus flower cannot equate her She ıs plunged ın the ocean of grıef, but stıll she ıs not lıke the other demsels (22-23) She was thınkıng that "I could meet wıth my end wıth a fall from the mountaın peak, but I shall not lıve wıthout Rāma "(24) When she was thus thınkıng, Hanumān, went to her ın a subdued way quıte sılently, takıng to a dıfferent form (25) Thereafter Hanumān dropped Rāma's fınger rıng ın the lap of Sītā Suddely fındıng ıt there, she was thrılled (26) Fınıng Sītā ın such a condıtıon, the female guards present there, atonce rushed to Rāvana who was anxıous to hear the news about Sītā, and converyed the good ddnews to hım who felt ımmensely delıghted (27) Feelıng pleased, Rāvana took out the ornaments and costumes from hıs body and gave them to those women Learnıng that Sītā was delıghtful, he thought that hıs task was establıshed (28) He felt so much delıghted at hıs heart that he looked as havıng achıeved the cıty of nectar Feelıng delıghted, he at once commended to organıse unıque festıvıtıes (29) At the ınstance of her husband, the chaste Mandodarī, went to Sītā wıth all the damsels of the ınner apartments (30) Her face was blossomınng and becamıng after a longtıme and therefore meetıng Sītā, Mandodarī saıd, "O gırl, you have ımmensely graced us today (31) As Devendra possessıng all the fortuens ıs served by Laksmī, sımılarly, you are gettıng free from grıef, serve Rāvana, the lord of the world "(32) At these words of Mandodarī, Sītā got enraged and saıd, "O Vıdyādharī, ın case Rāma comes to know of the words spoken by you, then Rāvana would surely be kılled (33) I have recıved the news of my husband as a result of whıch I am feelıng pleased and satısfıed Because of thıs my face wore a sımıle "(34) Lıstenıng to the words of Sītā all the women then saıd, "She ıs sufferıng from the wınd-aılment, because of hunger and because of that she ıs utterıng nonsense "(35) Gautama Svāmī says, "O Śrenıka, thereafter Sītā, who was ımmensely surprısed feelıng anxıous, spoke aloud," who ıs my brother to arrıve ın thıs terrıfıc land surrounded by the ocean, faceıng all the trouble?(36-37) Then Hanumān wıth whom the audıence were prayed by Sītā, and whose mınd was fılled wıth mobılıty, then thought ın hıs mınd (38) "A person, who ınıtıally accept some

responsibility and then concells himself, he being an immensely coward is considered to be a degraded one (39) Such of the people, who provide comfort to a person in distress, the life of such merciful people becomes spotless (40) Besides there is no harm or the less of prowess by revealing myself On the other hand, in case I reveal myself then I would surely achieve fame and glorious Laksmī (41) Thereafter Hanumān, like Bhāmandala, went closer to Sītā who had been surrounded by the thousands of women (42) Hanumān who was valorous like the doubtless elephant, whose face resembled the full moon, whose lustre resembled with that of the sun, who was decorated with beautiful garlands and costumes, possessed the charming beauty, appeared like the moon without the deer, who had the symbol of monkey embossed over his crown, who was attracting the black wasps with the fragrance, whose entire body had been plastered with sandal paste, on whose body the yellow saffron paste had been applied, whose lips had became red with the chewing of the betel Whose upper garment was hanging down, whose temples looked graceful with the falling of the lustre of gems studded in the *kundalas*, who was equipped with the best of weapons, whose prowess knew no bonds, who was adorned with all the virtues like the ornaments and possessed immense glory, addressing Sītā, moving slowly, looked extremely graceful (43-47) Looking at Hanumān, whose face was beaming and who possessed enormous fortunes, the lotus eyed damsels felt upset (48) Mandodarī, who felt shake in in her heart, looked at Hanumān standing close to Sītā with surprise (49) Then immensely humble Hanumān, with his head held in *añjali* posture and lowered head, bending himelf, initially spoke out his *gotra* and the names of his parents Thereafter, getting free from worries, spoke out the message of Rāma (50-51) He said, "O chaste lady devoted to your husband, Rāma, who is drowned in the ocean of separation from you, is not enjoying the conjugal pleasures even inthe plane having comforts like the heaven (52) Leaving aside all other things, he usually keeps quiet, and like an ascetic, he meditates upon you with the concentration of mind (53) O auspicious one, O Pañcakarinī, the bet of the music of flute and *veenā*, played by the young damsels, does not reach his ears (54) O mistress, he always delightefully narrates your stories in presence of all and he is living simply in a hope of meeting you "(55) Listening to the news about her husband, being alive, from Hanumān, Sītā felt immensely delighted Her eyes blossomed (56) Then in despair, the peaceful Sītā, with her eyes filled with tears, spoke to the humble Hanumān, who was seated before her, "O Kapidhvaja, I am presently facing the unfortnate and degraded

condition What shall I give you getting pleased?"(57-58) In reply to this Hanumān said, "O auspicious one, O figure of fortune, O adorable one, with the mere audience with you today, everything of the universe has been achieved by me "(59) Then Sītā, whose pearls like tears were falling over her lips, who appeared like Laksmī in distress, spoke to Hanumān, "O noble one, how could you reach here crossing the horrible vast ocean filled with *makaras* and crocodiles? Being successful in your mission, you have arrived here with great patience and met me (60-62) O noble one, you possess the best of charm and beauty, and are surrounded with the ocean of glory, therefore you happen to be my dear brother possessing Lakṣmī and glory (63) Where did you find the lord of my life? O born in the spotless race, is the lord of my life with Laksmana, alive in reality?(64) Could it be that the younger brother Laksmana might have been killed by the wicked Vidyādharas and feding grieved Rāma might also have followed him (65) Or after your delivering the message to me, my lord might have faced death, in separation from me, in some forest?(66) Or otherwise, he was quite well-versed in getting detached from the world and leaving all the attachments, might have received *dīksā* orained by the Jina, and might be performing *tapas* somewhere?(67) Or otherwise, Rāma with his body having been fatigued in separation from me, might have dropped the ring from his finger and you might have got it?(68) You had been unknown to my lord earlier, then how could you be his friend without any reason?(69) Becoming merciful you have brought this ring but having been pleased, I am unable to repay your kindness (70) O brother, you shall speak out the truth keeping in mind your parents and Jinendra "(71) When so questioned by Sītā, Hanumān with the concentration of his mind and blossoming eyes, folding his lotus like hands and placing them over the head, said,(72) "When Laksmana captured the Sūryahāsa sword, and when Candranakhā was rejected by Rāma and Laksmana, then she roused the anger of her husband Kharadūsana (73) Rāvana the lord of Rāksasas was then summoned for help, but before his arrival Kharadūsana himself went to face the battle with Rāma (74) But on the other hand, Laksmana waged the horrible war with Kharadūsana, and in the meantime Rāvana arrived there (75) Though Rāvana was well aware of *dharma* and *adharma* and was well-versed in all the scriptures, but the degraded person, was infested with passion on seeing you (76) Rāvana, whose entire polity had been shattered, and consciousness had become useles, Rāvana uttered the illusory lion's roar, in order to steal you (77) By the time Rāma, reached the battle field listening to the lion's roar, to help Lakṣmana, the sinful

Rāvana kidnapped you and brought you here (78) Laksmana, atonce made Rāma to return from the battlefield He retired from there and reched his abode, but O chaste lady he culd not find you there (79) He wandered in the forest for a long time, and finally met Jaṭāyu who was breathing out his last (80) He conveyed the message of Jina in the ear of the dying Jatāyu Then feeling grieved he sat in the forest At that time his mind had been thinking of you alone (81)

Lakṣmana, after killing Kharadūsana returned to Rāma and Ratnajatī brought the message about you (82) In the meantime Vidyādhara Sahagati who had taken to the form of Sugrīva got ready to kill Rāma, but with the influence of Rāma, he was relieved of the *vidyās*, he himself was killed (83) In this way, Rāma did a great service in purifying our race The elderly people have deputed me here in order to repay his kindness (84) I shall get you released lovingly, because the fighting would be of no consequence, because the people with wisdom would like to establish their task by all the means in this world (85) Rāvana, the king of Lankā is quite merciful, humble and is well versed in *dharma*, *artha* and *kāma* He is quite valorous and soft hearted one (86) He is quite beautiful, is divoid of cruelty, is quite truthful, and therefore he would surely listen to my words and shall hand you over to me (87) He has also to maintain his bright glory, therefore, he being a well-read person would surely be afraid of public criticism (88) The broad eyed Sītā was then imensely pleased and she spoke to Hanumān, "O valorous one, how many of the people of the *Vānaravamśa*, comparable with your the prowess, patience, beauty and humility are supporting the lord of my life?"(89-91) Then Mandodara said, O Vaidehī, do you not know the fact that you are asking him? There is no Vānaaradhvaja in the Bharata-khanda, comparable with him (92) He helps Rāvana, in the war where there are the cowds of planes, various types of vehicles, etc (93) He helped Rāvana in the great war and is known by the name of Hanumān, being the best son of Añjanā (94) Once Rāvana was caught in a great danger, then he alone killed many of his enemy Vidyādharas and the mind felt painful with the mere hearing of his name (95) He has achieved Anangakusumā, the daughter of Candranakhā He is so deep, that the people get deserious of having a look at him (96) Who is like the moon to increase the ocean like people of the country Rāvana, the lord of Lankā thinks him to be his brother (97) Such a Hanumān is well known in the world and possesses the best of the virtues In spite of this, the earth dwellers have made him to be a messenger (98) This is quite surprising What more degraded an act would be that he, like an ordinary person, has accepted the slavery of the

earth-dwellers "(99) At these words of Mandodarī, Hanman with a firm mind said, "Whatever has been spoken by you is all foolish (100) The one by whose grace, the life is being spent comfortably, in case he indulges into a wrong path, then why the noble advice is not being rendered to him?(101) A friend who moves according to his own will, in case, he intends to take poisonous food, then why is he not prevented from doing so (102) The person who enjoys all the comforts, should feel grateful The one who does not realise the benefit for the person who provides comfort, his life is like an animal (103) O Mandodarī, you are uselessly feeling proud, because being the chief queen, you are acting like a messengers (104) Evidently you have been redued to an ordinary woman in the field of conjugal pleasures (105) therefore, I do not consider you to be the chief queen O unfortunate one, you now have become a cow "(106) Then Mandodarī, who was feling enraged, said to Hanumān, "You are talking nonsense, in spite of being a criminal and indulging in tall talk (107) In case this is kown to Rāvana, you would surely meet with the fate, which no one else has met so far (108) The one who could kill Kharadūṣana the husband of Candranakhā accidently, the degraded Sugrīva, placing him in the forefront, forgetting the slavery of Rāvana What can these degraded people do, influenced by Yama (109-110) Evidently, whose souls have been detracted because of foolishness, those shameless persons, indulge in degraded activities, are ungrateful and are becoming arrogant without any cause All of them are nearing their death "(111) At these words of Mandodarī, Sītā spoken in anger, "O beautiful one, you are extremely foolish because you are unnecessarily praising yourself (112) Have you not heard the name of Rāma, my husband, who is immensely praised in the gatherings of the people of wisdom, who possesses astonishing prowess?(113) At the beginning of the war, listening to the sound of whose Vajrāvarta bow, the great warriors well-versed in war tremble with fear feeling painful (114) He is the one in whose body, Laksmī dwells, and whose younger brother is Laksmana who is such a brother at the sight of wom, the enemies get demoralised (115) What is the use of speaking much in this connection? My husband Rāma, accompanied with Lakṣmana, is just arriving, after crossing the ocean (116) You will find in a few days your husband having been killed by my husband possessing the divine glory (117) Since you have been supporting your husband indulging in sinful ways as a result of the same you would achieve widowhood and shall cry for a long time after having been deprived of your husband " (118) With the uttering of these harsh words, Mandodarī, who felt immensely enraged, and with

her fluttering lips she felt disturbed (119) Though Mandodari was alone, but under the influence of illusion, her body started shaking and together with her eighteen thousand cowives, got ready to slap Sītā with their hands She was humiliating her speaking extremely harsh words.(120-121) At that point of time, Hanumān, decorated with Lakṣmī and force, got up and stood in between them as a mountin appears between the two enemies (122) Hanumān prevented all the grieved women as a physician prevents the body pain (123) Then all those women who were striking the earth in anger and had beecome careless about the ornaments, with their malicious minds, went to Rāvana (124) Then Hanumān with a noble heart, offered his salutation to Sītā with great respect and speaking the best of the words, he prayed to her to take the food (125) Since the vow of Sītā had been completed and her intentions were spotless, whose mind was conscious of the time and the country, she agreed to take food (126) While making the request, Hanumān had said, "This earth stretched upto the ocean is under the control of Rāma, therefore you need not discard the food of this place "(127) In this way, when she was so convinced by Hanumān, Sītā, the image of mercy, agreed to take food Tis is correct also, because, the chaste Sītā was well-versed in all types of conduct (128) Then Hanumān spoke to the servant named Irā, "You go at once and bring the praiseworthy food "(129) At the command of Hanumān, the girl went to her camp After the end of night and at dawn, Hanumān met with Vibhīsana (130) Hanumān took the delicious food at the abode of Vibhīṣana Thus performing his duty, three *praharas* were spent (131) Thereafter in the fourth *muhurta*, Irā, carried food to Sītā (132) Plastering with sandal paste the ground was made spotless like the mirror It was decorated with flowers, which looked like the lotus leaf (133) In the plates and vases of gold the beverages were brought which were fragrant, benevolent and clean (134) Several of the plates were filled with cooked rice, resembling the lily flowers (135) Several of the plates were filled with pulses looking charming Several of the plates were filled with six types of juices which increased appetite Many of them were filled with thin and others with thick eatables and balls (136) Several of them were filled with eatables made of milk, curd, and other stuffs Several of them with filled with the items which were licked, several of them contained the delicious food items and several of them were filled with items consumed after the taking of the food (137) Thus Irā arrived with her relatives carrying the best of the food Making Hanumān to lead, then Hanumān whose brotherly affection for Sītā was at the peak, with utmost devotion in her heart, offered her salutation to lord Jina and said, "I had taken a

vow that I shall not take my food till I receive the news of my husband which has been completed by me with patience Then she welcome the guests, purified her body by taking the bath and then enshrining the noble image of Rāma in her heart, the chaste Sītā took her food during the day time, which was quite praiseworthy This is correct also, because, the one who illmines with the rays of the sun, is quite pleasent, increases the merit, removes the ailments, and is taken during the day time alone, such food is considered to be praiseworthy (138-141) After consuming food, when Sītā rested for a while, then Hanumān again went to her and told her, "O auspicious lady, O virtuous one, you better climb over my shoulders and I shall carry you across the ocean in a moment (142-143) You can then have an audience with Rāma, who is filled with fortunes and always remains thoughtful about you and experience the delight of meeting with beloved, friends and other people (144) Then Sītā who could visualise all the situations quite respectfully with folded hands, while crying said, "It would not be proper for me to go without the command of my husband What reply shall I give him under these circumstances (145-146) Presently the people would not have any trust in my purity without my death Therefore the lord of my life alone would be truthfully conscious about my position (147) O brother, therefore, before Rāvana creates any trouble, you atonce leave this place Don't delay here even for a moment (148) Folding your hands you place them over your head and uttering the preliminary stories, repeat the words spoken by me to the lord of my life, quite well Tell him, "O lord, in the forest, once while praying, you had with great devotion adored the sages flying in the sky (149-150) Once we were enjoying beautiful watersports in a lake filled with lotus flowers In the meantime a huge wild elephant arrived there At that point of time I called for you You atonce came out of the water (151-152) Getting engaged in the beautiful water sport, you shattered the pride of the wild elephant, making it motionless (153) Once I was bending the branches of the tres in order to get the tender leaves in a foerst, which resembled the Nandanavana and had trees laden with enough of fruits and were bending down Then the flying black-wasps collectively attacked me, making me upset Having been so upset, you come to my rescue and saved me embracing me tightly (154-155) Once I was sitting with you over the bank of a lake with lotus flowers At tht very moment, the sun appeared from the eastern direction like an ornament and I praised it Then you became jealous and you lovingly struck me slowly with a small stalk of the blue lotus (156-157) Once on the peak of the Ratigiri mountain, because of the utmost grace, I had

asked you, "O dear, what type of trees are here which are fully blossoming with flowers in close proximity and attract the mind (158-159) When so asked by me, Rāma in a delightful mood had said, "O goddess, this is the Nandī tree "(160) Once we had been staying at the bank of the river Karnakuṇḍalā, then during the moon time, two sages appeared in the sky (161) Then both of us got up and adored both the sages with utmost devotion, who had arrived to receive alms (162) Then we served them the best of food appropriately Because of the influence of the same five surprises occured there (163) Then the gods uttered the pleasant words in the sky, "Only at charity is the true one which is given to the appropriate receiver "(164) Then the gods with invisible bodies played on the big drums, then the flowers were showered from the sky like the moving of the black wasps (165) The pleasant, comfortable, fragrant, dust free and soft wind started blowing With the showering of pearls, jewels and gold, the *āśrama* was filled (166) O brothers, then, in order to inculcate full faith in the lord, you can show the best of *cūdāmanī* to the lord, because it is extremely dear to him (167) Then you give him the message, "O lord, though I am well-aware of the amount of love you have for me, still in the hope for a meeting with each other, the life has tobe saved (168) I have been separated from you due to negligence, but presently, when you are making the efrorts, then both of us are undoubtedly sure to meet "(169) Thus speaking, Sītā started crying Then making all the efforts, consoling her and saying, "As you command," Hanumān come out of the place of Sītā (170) At that pint of time when the body of Sītā was feeling witout strength, Sītā wore the ring over the finger and felt as if she had met her lord with delight (171)

Then all the damsels in the orchard, having the frightened eyes like the doe, looking at Hanumān, felt surprised, with smile on their faces they started talking among themselves thus, "The best of a person has incarnated over the mountain of flowers Is he then god of love in human form? Or has some god arrived in order to enjoy the beauty of the mountain "(172-174) Out of those damsels, someone placing the wreath of flowers over her head, having been filled with passion started playing a sweet tone over the *veena* like the Kinnaras (175) Some one, with moon like face, holding a mirror in her left hand, was desirous of finding the reflection of Hanumān there, felt disgusted (176) Someone of the damsels, recognising somewhat, started thinking, wherefrom has this Hanumān arrived, who was not welcomed at the gate?' (177) Thus when Hanumān, disturbing the minds of the damsels in the forest, adorned with *hāra*, garland and clad in the best of garments, shining, walking in a national

way, was movıng to some dırectıon, when Rāvana heard the entıre news (178-179) Hearıng about hım, hıs mınd was ın flame He became ınımıcal to Hanumān, had forgotten all the love and affectıon, and commanded hıs promınent warrıors, "You people need not think The person, who ıs gettıng out of the orchard of flowers, ıs a traıtor and he be kılled at once (180-181)

The warrıors, came out wıth surprıse and started thınkıng, "Is he a kıng havıng conquered Indra or ıs he the Śravana constellation?(182) Whatever he mıght be, let us go and look at hım " Thus speakıng, they announced, "O guards of th orchards, lısten, why are you sıttıng ıdle? We have heard the talk outsıde the orchard that some wıcked Vıdyādhara has entered the orchard because of hıs arrogance What ıs all thıs? The wıcked Vıdyādhara should eıther the captured or kılled atonce (183-185) Lıstenıng to the words of the chıef warrıors of Rāvana, the guards saıd, "Rush atonce, who ıs he? He would be captured here somewhere, to whom ıs he related to? Who ıs lıke hım and where?" Thus they kept on shoutıng (186) Out of those guards, some were carryıng the bows, *saktıs*, clubs, swords, spears, whıle others were movıng ın crowds ın large number Fındıng them so movıng, a doubt flashed ın the mınd of Hanumān But he was as valorous as a lıon Then he ıllumıned the sky wıth lustre of gems (187-188) Then Hanumān, remaınıng undısturbed, wıth flowıng upper garment, got down from that regıon of the orchard, then the guards spotted hım (189) At that oınt of tıme the lustre of Hanumān, was spreadıng lıke the rısıng sun He was chewıng hıs lıps ın anger Fındıng hım there the crowds of warrıors fled away from that place (190) Then the foremost of the warrıors, who were quıte cruel, they assembled the fleeıng warrıors from here and there (191) Thereafter all the warrıors holdıng *śaktıs, tomaras*, dıscs, swords, clubs, and bows shoutıng aloud surrounded Hanumān from all the sıdes (192) The warrıors had collected ın such a large number that even the sun became ınvısıble As the wınd of the Jyestha month carrıes away the wheat husk, smılıarly all of them started shootıng the arrows (193) Hanumān, who was the foremost of the patıent people, carrıed no weapon, stıll he uprooted huge trees and rocks whıch were thrown by hım (194) Lıke the body of the terrıfıc Sesanaga, he had hıs arms, whıch were used by hım ın throwıng the trees etc Hanumān then apeared lıke the cloud of the tıme of dıssolutıon (195) Hanumān was throwıng wıthout any delay the uprooted trees lıke wood-apple, pıpal, teak, banyan, *nandı, campaka, bakula, neem, aśoka, kadamba, nagakeśara, koha, dhava, mıtamam, lodhra*, palm, ȷack-fruıt and other trees (196-197)

The immensely valorus Hanumān, quickly shattered them all, while several of them were completly uprooted or he threw them holding their feet Several of the warriors were pounded with his kicks and fists (198) Alone he treated the entire army so badly that all the warriors fled away from that place, getting upset and saving their lives Gautama Svāmī says, "O Śrenika, what is the use of others help to the lion who rules the deers in the forest? While those who had themselves lost their lustre, the help of others would be of no use to them?(199-200)

When Hanumān descended from Puspagiri, he had to fight with such of the warriors of the associates of some of whom had been killed and who could obstract all the directions A terrific battle was fought (201) With the attack of Hanumān, all the assembly halls, orchards, step-wells, planes, gardens and orchards, surrounding the dwellig places had been completely destroyed and only the palm ground alone was visible (202) The gardens and the orchards, which had been lying on either side of the pathways were all destryed by him as a result of which the long pathways looked like the ocean (203) The lines of raised shops were shattered and were razed to the ground Besides several of the warriors had also been killed Similar was the fate of the royal path which was also turned like the battle ground (204) The falling high *toranas*, with the fluttering lines of flags, the sky apeared as having been attacked with *vajra* (205) The dust raised with the rubbing of the thighs, it appeared as if thousands of rainbows had been created in the sky (206) With the striking of the earth with kicks, the mountain like palaces were sinking, creating the deafening sound and the mountain like palaces were sinking in earth (207) He killed some of the warriors by throwing others, with the pounding with hands, some of them were being killed with kicks, others with the striking of his chest, and still others with his shoulders and others were blown with the wind (208) Soon after his arrival thosuands of the warriors fell in crowds as a result of which the long road was littered with burdens like the flood (209) At places the cries of the citizens were heard, while at others the sound was being produced with the faling of the gem-studded peaks of the palaces (210) When Hanumān took a leap forward, then with that force several of the flags were also carried away which apeared as if they were following him in anger creating the sound of the bell following him (211) Several of the elephants started wandering uprooting the huge pillars and the horses flying in the air appeared like the tree leaves (212) The stepwells were burst from the base and flowed on, leaving only the mud in them The entire Lankā appeared as rotating like a wheel (213) Then Hanumān desturbing Laṅkā like the

lotus forest, in which the Rākṣasas were killed like the fish, he came out like an elephant (214) In the meantime Indrajit, together with Meghavāhana, getting ready and mounted over the elephant, came out in the open (215) By the time Hanumān got rady to fight with him, the army of Meghavāhana also arrived there (216) There in the outskirts of Lankā, such a terrific war was waged with Vidyādharas, which resembled Laksmana's war with Kharadūsana (217) Hanumān was mounted over a chariot driven by four horses, rushed towards the Rākṣasas drawing his bow and arrow (218) Thereafter he fought for a long time and then Hanumān was captured by Indrajit with the *nāgapāśa* While Hanumān was thinkng in his mind, he was carried inside the city of Lankā (219) The one who appeared to be creating destruction with the lithtning like rod, the same Hanumān was looked by the people of Lankā with ease (220) Then he was carried in the court of Rāvana, where he heard about his crimes from the intelligent people (221) The intelligent people said, "This messenger having been entruested with job, arrived from Kiṣkindhā to this place While travelling from there, he initially destroyed the city of Mahendra, and gave it on to his enemy (222) In the island of Dadhimukha, he relieved the two sages of their miseries and three daughters of the king of Ganadharvas, were sent to Rāma to accept him as a husband, supporting them (223) He shattered the Vajrakot of the king Vajramukha Accepting his daughter Lankāsundarī, he camped his army outside the city (224) He destroyed the Puspagiri orchard, its female guards were tortured and the places of drinking water were destroyed (225) He has destroyed the small trees which were irrigated by the damsels like sons with the pitchers of their breasts (226) The creepers, whose leaves were shaking were separated from the trees and were thrown on the ground, which look like the widows (227) The trees of several species, the branches of which were laden with fruits, which now appear like the trees of the cremation ground "(228) Listening to the crimes of Hanumān, Rāvana was enraged, and calling Hanumn, who caught in a special type of noose, bound him with iron chains (229) Thereafter seated over the lion throne, resplendent like the sun, started uttering harsh words for Hanumān, who was earlier adored by him (230) He uttered, "His wicked, sinful, shameless and has no grace left now Disgrace to him what is the use of looking at him?(231) The one who has committed so many crimes, why should he not been killed? He has totally forgotton the benevolent treatment extended to him by me earlier (232) Then the best of damsels who were surrounding Rāvana, and were immensely youthful and fortunate, filled with anger contemptuously

smilingly, closing their eyes, and shaking their heads started saying, "O Hanumān, by whose grace, you have risen to glory on earth, and having no strength wander on earth at will,(233-235) this is the reward which you have given for the pleasure of your lord, that joining hands with the earth dwellers, you have taken up the degraded task of a messenger (236) Ignoring the good done by Rāvana to you, how could add importance to poor Rāma and Laksmana who are wandering on earth.(237) Evidently you do not happen to be the son of Pavanāñjaya and have been born of someone else, because your activities are indicative of your having been bron in a dirty race (238) A person who is born of adulterous, have no symbols on his body, but when he moved over the evil path, then his degradedness is revealed (239) Do the intoxicated lions serve the jackals? It is correctly said that the people born in high family, do not take shelter with the degraded people in order to remain alive (240) Though you arrived here earlier several times and were adored by Rāvana, but presently, you have arrived after a long time but as a traitor, and as such, you have to be controlled "(241) Hearing these words Hanumān was enraged, but spoke smilingly, "Who knows that who would be competent enough to award punishment, without merit?(242) The evil minded one whose death is nearing, and it would be witnessed by us here itself We shall not have to go elsewhere?(243) Laksmana possessing the enormous prowess is arriving here wth Rāma As the clouds cannot be stopped by the mountain similarly, they cannot be stopped by any king (244) As one consuming the nectar like food made available to him as per his desire, can meet with hs end with a single drop of poison, similarly, the one who does not feel satisfied with the thousands of women like the fire wood, the same Daśānana, with the desire of other's wife would surely meet with his end very shortly (245-246) The one who has achieved the good or evil wisdom, even if he be like Indra himself, nothing can be done othersiwe (247) Hundreds of discourses in sweet words, are of no consequence to an evil minded person Evidently his end has been made certain by destiny Therefore he would be destroyed with the moves of destiny (248) When the time of destruction arrives, the wisdom of the person vanishes This is corect also because, with the influence of the destiny, one performs according to the rise of his *karmas* (249) As a person meets with his end by consuming the fragrant poisonous but sweet milk, similarly, O Rāvana, you with the lust of enjoying the company of other's wife, would surely meet with your end quite shortly (250-251) You are indulging in sinful ways neglecting the advice of the preceptors, relatives, elderly people, friends and the dear friends, besides the mother,(252) you

getting caught in whirlpool of passion in the ocean of wickedness, would fall in the degraded hell, where you will have to suffer immensely (253) O Daśānana, you were born of the king Ratnaśravā, as a degraded son, and have destroyed the race of Rāksasas (254) Your ancestors on earth followed the traditions and limitations, were pefrormers of te noble deeds, and were the best of humans but you have been of no consequence like the bark or the peel "(255)

At these words of Hanumān, Rāvana's face became red in anger Looking at his dagger he said, "This arrogant person speaks too much of the evil words and getting unmindful of death is indulging in a tall talk before me He should, therefore be carried into the city and his life should be made miserable (256-257) He should be bound with iron chain creating sound, at the neck, hands and feet Then the warriors should surround and jeer at him uttering harsh words His body should be covered with dust He should be carried from house to house He would therefore cry with this ill treatment (258-259) The damsels and other people of the city would shower disgrace on him His face should be deformed and shaken Then the people would feel pity for him (260) While moving ahead of him, it should be announced in the city that he happens tobe the same messenger of the earth-dwellers, who should be seen by the people "(261)

Hanumān was then immensely enraged with the words spoken by Rāvana in an irregular manner He, with a great force broke the bondages in the same ways as a *yati* is freed from all the bondages (262) With the placing of his feet over the high *gopuras* and other doors, he broke them all and then delightfully raised himself in the sky (263) Only empty pillars remained there (264) Though the land of the place had been surrounded with the mountains, but with the kicking of the palaces by Hanumān, they also shook (265) The palace of Rāvana, the fort of which was razed to the ground, and several deep pits had been formed therein, it appeared to have been reduced to pieces with the striking of *vajra* (266) Sītā, learning that Hanumān, the king of the *Vānaravamsis*, having the effigy of a monkey over their crowns, was so powerful, she felt immensely delighted but learning about the bondage she felt immensely disturbed (267) Thereafter Vajradarī, who was seated close to Sītā said, "O goddess, why are you crying for nothing? Look here, Hanumān is flying in the sky, breaking the bondage "(268) Hearing her words, finding that Hanumān was returning with his army, her eyes blossomed (269) She started thinking, "The one who possesses so much of lustre at the time of his departure, he would surely convey my news to my master "(270) Thus thinking, becoming alert in her mind, Sītā offered the bunch of

flowers to hanuman as Lakṣmī, does so for the lord of the lustre (271) She further said, "O son of the wind-god, all the planets should be favourable to you and shattering all the obstacles you should live for long (272) Gautama Svāmī says, "O king, those who performed the noble deeds in earlier birth, who are benevolent, whose glory is alway spread in the universe, such people becoming free from wandering are competent enough to perform (the noble) deeds, which create unthinkable surprise (273) Therefore, leaving aside, petty *karmas*, which bestow no good reward, one should divert himself towards the merits by which you can achieve great comforts In fact a person can conquer the lustre of the sun with his own lustre and enjoy pleasent sport (274)

Here ends Parva 53 of the *Padma Purāna* composed by Ravisenācārya relating to the return of Hanumān from Lankā (Verses, 1-274, P T 10,852)

Parva 54

Arrival of Rāma's Army in Lankā

Hanumān, accompanied with the army, whose flags and beauty had been lost, moved towards the city of Lankā (1) The crowds of the people of Kiskindhā came out of the city in order to have an audience with the army and Hanumān, who had to his credit the best of the activities, and was patient by nature He entered the city (2) The damsels of the city were looking through the windows to witness the injured soldiers and they felt disturbed with the same (3) Arriving at his abode, Hanumān, lodged appropriately all the warriors of the army, at appropriate places in his palace (4) Then he met Sugrīva and apprised him of the happenings in Lankā Thereafter he went at the feet of Rāma in order to communicate the news to him (5) At that point of time, Rāma felt worried thinking that "Hanumān would arrive and say, "O noble one, your beloved is alive "(6) Rāma having the beautiful body had grown quite lean and thin and was becoming weaker day by day He has been becoming anxious in the fire of separation in the same way, as the elephant is upset with the forest fire (7) He was plunged into the ocean of grief and was feeling envious of the entire world Hauman went to him placing his folded lotus like hands over the head (8) First of all Hanumān with vast eyes, was feeling delighted and communicated the welfare of Jānakī with the pleasent looking face Thereafter he narrated the entire events of Lankā in sweet words (9) Whatever words Sītā had spoken to Hanumān in the way of introduction were repeated by him to Rāma and thereafter he handed

over the *cūdāmanī* to hım By doıng so he flt extremely successful (10) The *cūdāmanī* was wıthout lustre It appeared as ıf ıt had lost ıts lustre becaue of wornes It appeared ın the hand of Rāma as ıf ıt was restıng there wıth fatıgue and had gathered dırt because of ıts remaınıng studded over the head of Sītā Or other wıse appeared as ıf ıt had eaned dırt because of the grıef of Sītā (11) The lustreless *cūdāmanī* reachıng the hands of Rāma appeared as ıf ıt was sheddıng tears Rāma started lookıng at ıt wıth ımmense anxıety It cannot be stated, whether he enquıred of ıt the welfare of Sītā or not (12) Because of weakness, the fıngers of Rāma had developed snags, the sacred *cūdāmanī* was held by Rāma ın hıs handcups, out of whıch the lustre of rays started emergıng Rāma however, expressed hıs grıef to that *cūdāmanī* (13) The *cūdāmanī* whıch had filled the hands of Rāma wıth the lıght of ıts rays, was placed by Rāma over hıs head It appeared at that tıme as ıf the *cūdāmanī* had filled Rāma's hands wıth ıts tears (14) Over whıch ever of hıs lımbs, Rāma placed the *cūdāmanī*, he got the feelıng of Sītā's embrace (15) At that poınt of tıme, he felt on unexpected thrıll as ıf the fountaın of pleasure had burst out (16) Then Rāma wıth great emotıon embraced Hanumān and asked hım, "Is my beloved wıth delıcate lımbs really alıve?"(17) In reply to thıs, Hanuan spoke out quıte humbly, "O lord, she ıs ındeed alıve I have not brought a false news O lord, be comfortable (18) But thıs much ıs sure, that the gırl, lıke the rıver of all the vırtues, ıs surronded wıth the forest fıre of separatıon from you She ıs always ın tears facıng evıl tımes (19) Her unkempt haır have lost the lustre She feels extremely paınful She has deep sıght pathatıcally and remaıns drowned ın the ocean of mıserıes (20) She, by nature had been thın waısted, but presently ın separatıon from you she looks more thınner The enraged damsels of Rāvana always frıghten hım (21) Leavıng asıde the care of her own body she only remaıns worrıed about you Thus, O lord, your beloved ıs passıng through the hard days Therefore approprıate measures should be taken "(22) Lıstenıng to the words of Hanuman, the eyes of Rāma faded out He felt paınful for long gettıng upset wıth anxıety (23) Then Rāma, whose body had been fatıgued and developed lethargy, started takıng deep and hot breaths and started denouncıng hımself varıously (24) Observıng hıs performance contınuously, Hanumān saıd, "O ımmensely ıntellıgent one, why are you so worrıed? Devote your mınd towards the duty Sugrīva the kıng of the Kıskındhā appears to be engrossed ın dılatarıness and Bhāmandala, the brother of Sītā ıs delıbrately delayıng ınspıte of havıng been summoned here repeatedly (25-26) Therefore we, by crossıng the ocean by means of boats or by swımmıng tomorrow ıtself,

would surely reach the city of Rāvana known as Lankā "(27) Thereafter, an imensely intelligent Vidyādhara said, "Don't indulge in tall talk like a proud person You are a man of wisdom (28) The fate you had to face at Lankā, the same fate shall have to be met by us here Therefore we should think out some graceful way out (29) Hanumān, the son of Pavana has destroyed the fort, the palaces, *gopuras* besides all the orchards and gardens, in Lankā (30) Therefore, Rāvana, the great lord of Vidyādharas is totaly enraged Because of his anger we are all sure to meet with the death collectively (31) Thereafter a Vidyādhara named Candara-mārīci spoke some extemely encouraging words, "Are you feeling afraid, as a deer is afraid of the lion?(32) It is Rāvana who should be afraid, otherwise, who is he and how are we concerned with him? He has done injustice and therefore the death is dancing before him (33) We have several of the Vidyādhara kings, who are imensely forceful and have displayed their miracles thousands of times (34) They are known by the name of Ghanagati, Tīvra, Bhūtanāda, Gajasvana, Krūra, Kelikila, Bhīma, Kunda, Gorāti, Angada, Nala, Nila, Tadidvaktra, Mandāra, Aáni, Arnava, Candrajyoti, Mrgendra, Vajradamstra, Divākara, Ulakā and Lāñgūla They possessed the divine weapons and Hanumān possessed enormous prowess Bhāmandala is the lord of *vidyās* Mahendraketu having strong power like the wind, Prasannakīrti—the immensely valorous one, and his immensely strong sons Besides the above, there are several other powerful courtiers of Sugrīva, the lord ot Kiskindhā, who after starting a task do not leave it half finished They are obedient and are waiting for the command '(35-39)

Listening to the words of Candramārīci, all the Vidyādharas looked at Rāma (40) Thereafter they witness frowning over th other wise calm face of Rāma, like the bower of the creepres (41) They found, Rāma looking at Lankā with his eyes getting red in anger, which appeared like the time of Ketu for the destruction of Rāksasas (42) Thereafter they found that Rāma had cast his same angry look at his own bow, which was lying unused for long and could resemble the eyeborw of Yama, resembling a creeper (43) His hair was flowing in anger and was dishevelled becoming loose It appeared as if the treasure of darkness had been opened by Yama to plunge the universe into darkness (44) In the disc of the lustre his face appeared like the rising sun of the time of dissolution (45) Thus in order to destroy the Rāksasas, those who were getting anxious to march on, the minds of all the Vidyādharas felt disturbed at the sight of Rāma All of them got ready to march on (46) Inspired with the desire of Rāma, all the Vidyādharas, respecting the words of Candramārīci, started moving in the sky All the Vidyādharas were carrying several types of weapons and

possessed all the fortunes (47) With the desire of waging the war, both Rāma and Laksmana created deafening uproar with the sounding of the musical instruments, which filled the caves, and departed (48) On the fifth day of the black fortnnight of the month of Mārgaśīrsa, they departed The auspicious omens which appeared at the time of the departure of Rāma, increased the enthusiasm of the warriors (49 They found the fire witout smoke burning from Daksināvarta, the peacocks were issuing sweet notes, the women decorated with the best of ornaments ws standing there, besides the fragrant wind was blowing (50) The Nirgrantha sage was emerging from the front A *chatra* was moving in the sky, the sound of neighing of the horses was spread everywhere, the big bell was issuing sweet sound, a pitcher filled with curd emerged in the front (51) The crow was cawing sweetly, fluttering the spreaded wings and throwing away the fresh cow dung again and again (52) The sound of conches and the trumpets was being heard The auspicious slogans like "Let you meet with success, be victorious, gain wisdom and depart without any obstructions," were heard(53) With the meeting of the auspicious signs the enthusiasm of all of them was on the increease Then Sugrīva also, who appeared like the moon of the bright fortnight, whose army had been increased with the Vidyādharas warriors having arrived from all the directions, also got ready to depart (54) All the Vidyādhara kings, who were mounted over the various tpes of vehicles like planes and adorned with different types of flags, while moving through the sky looked quite graceful (55) Sugrīva the king of Kiskindhā, besides Hanumān, alya, Durmarsana, Nala, Nila, Kāla, Susena, Kumuda an other Vidyādhara kings flew in the sky The flags of all of them bore the effigy of a monkey The immensely valorous Vidyādharas, while flying looked as if they were about to swalow the entire sky (56-57) The flag of Viradharas was decorated with a flag like a huge tree, in the flag of Simharana, the effigy of a tiger was there, the flag of Meghakanta had an elephant, wile the flag of other Vidyādharas had other traditional symbols of their respective dynasties All of them were carrying the illumining *chatras* (58-59) The imensely illustrious Bhūtanāda was marching ahead of all of them folowed by Hanumān like Lokapāla (60) They were surrounded by the crowds of appropriate courtiers The immensely illustrious Vidyādharas filled with delight, looked quite graceful, while marching towards Lankā (61) As the son of Sukeśa, son of Malya had marched towards Lankā in earlier times, similarly Rāma and other kings boarding the front parts of the planes, movd towards Lankā (62) Vidyādhara named Virādhita was lodged close to Rāma and Jambava with his courtiers was seated behind him (63) Suṣena was on the left,

while Sugrīva was on the right Thus moving in an ordinary manner, they reached the Valendhara mountain in a moment (64) A Vidyādhara named Samudra happened to be the lord of Valendhara He welcomed Sugrīva with a terrific fight (65) Thereafter Nala, with the stength of his arms, competitively killed all the warriors of that place and captured Samudra (66) But then he accepted the command of Rāma, he was honoured and freed crowning him as the king of the same city Rāma and other saintly persons stayed in his city quiete appropriately (67) The king Samudra had the daughters named Satyaśrī, Kamalā, Gunamālā and Ratnacūlā, who appeared quite graceful with all the female virtues appearing in their like the divine damsels The king Samudra, having been filled with delight, gave away those girls to Lakṣmana (68-69) Staying there for a night all of them, then proceeded on to Suvela mountain which was ruled by a Vidyādhara named Suvela (70) Conquering him in the battle with quite ease, the Vidyādharas, getting delighted, enjoyed sports there, in the same way, as the gods sport in the Nandanavana (71) They spent the night comfortably in the Aksaya garden, the graceful Vidyādharas got ready to proceed on to Lankā (72)

Then observing the city of Lankā from close range, which had high boundary walls, the houses of gold, had white lotus flowers resembling the peak of Kailāsa, had several types of shining flowers, had many of the forests of lotus flowers, had enough of booths for the supply of the drinking water and other cereals, had several of igh Jina temple of different colours, was quite auspicious and appeared like the city of Mahendra Observing the city of Lankā, thus, all of them halted in the Hamsadvīpa (Island of swans) (73-76) In the city of Hamsapura conquering the immensely valorous Hamsaratha, they enjoyed sports to their liking (77) People were expecting the arrival of Bhāmandala, who had been summoned repeatidly, in a day or two, waiting for him there (78)

Gautama Svāmī says, that whichever places are visited by the noble souls, they conquer the enemies there and enjoy all the fortunes there For the enthusiastic auspicious souls, nothing is beyond their reach All the desired things automaticaly reach them (79) Therefore, the one who is desirous of enjoying all the pleasures in the world, he should folow the praiseworthy *dharma* as propounded by lord Jinendra from his mouth, which indeed is the best Because what to speak of the worldly pleasures which are short lived, he also, with the influence of this *dharma* acieves the *mokṣa*, which is more brilıant then the sun (80)

Here ends Parv-54 of the *Padma Purāna*, composed by Ravisenācārya, relating to the arrival of Rāma's army in Lankā (Verses 1-80, P T 10,932)

Parva 55

Vibhīṣana's journey to the camp of Rāma

Rāvana finding the huge army of the enemy having collected outside Lankā, felt disturbed like the ocean getting disturbed at the time of dissolution (1) The mind of Rāvana was confused as well as enraged the people collected in crowds and started talking about the war (2) The trumpets, the sound of which resembled the thundering of the great ocean, were sounded, which created terror all round The sound of the blowing of the conches was heard in the courtyard of the sky (3) Listening to the sound of the trumpets, the warriors loyal to Rāvana, getting ready reached before Rāvana (4) Those who arrived included Mārīca, Amalacandra, Bhāskar, Syandana, Hasta, Prahasta and several others, adorned with *kavacas* (5) Then finding that Rāvana, the lord of Lankā, getting is ready for a war, Vibhīsana went to him and offered his salutation with folded hands and spoke extremely sweet words supported by the scriptures which were the best, desirable for the civilised people, benevolent for the present as well for the future, besides being delightful and peaceful Vibhīsana had been possessing the pleasent face, well-versed in speaking sentenses, well-versed in quoting examples, and was immensely patient (6-8) He said, "O lord, your fortunes equate the fortunes of Indra, being pretty vast and the best Your glory resembling the lotus bud, is spreading in the sky as well as the earth (9) O lord, O Paramesvara, your spotless glory should not get destroyed in the moment for the sake of other's wife Therefore be pleased (10) Therefore, at once entrust the care of Sītā to Rāma This is the most appropriate job for you There is no harm in her returning to Rāma (11) O man of wisdom, be comfortable, plunging into the ocean of pleasure All the great pleasures possessed by you are without blemish (12) Rāma has arrived here Therefore welcoming him Sītā should be given back to him, because our mental attachment, is praiseworthy from all aspects "(13)

Then Indrajit, who was well-aware of the mind of his father, listening the words of Vibhīsana, spoke the arrogant words which were against the *Agamas* (14) He said, "O noble person, who has asked about your opinion? What is your right? By which authority you are speaking such arrogant words?(15) In case you have a fearful, cowardly heart, or are a eunuch, having a miserable heart, then remain comfortably in the rat hole of your house What is the use of your speaking such words (16) As using several weapons the herd of the intoxicated elephants creating darkness is overpowered, waging a terrific war or Lakṣmī is conquered

by attacking the terrific warriors with the use of the sharp-edged sword with the strength of arms, similarly when the gem of the women has been achieved with great difficulty, then why should she be freed? Therefore your advice is of no use "(17-19)

Then scolding Indrajit, Vibhīsana said, "You having the heart filled with blemish, are in reality an enemy of Rāvana in the form of a son (20) You, unmindful of your own welfare, suffering from the attack of high cold, are drowning in the cold water as per the desire of others (21) You are dropping the drywood over the fire which is burning your house, you are indulging in such activities due to the *Piśāca* like illusion and your mind is moving in opposite direction (22) Therefore before the golden Lankā with its fort, is not reduced to pieces by Laksmana, the handing over of the chaste Sītā to Rāma with benevolent heart, would be beneficial for all besides being appropriate (23-24) Actually speaking, your evil minded father has not brought Sītā here, but has in reality brought a snake-hole, the dwelling place for the serpents or the poisonous medicine for Lankā (25) The enraged Laksmana, who is the best of *Laksmīdharas*, resembles the lion, and you people are like the elephants, therefore all of you are unable to confront him in the front of the battlefield (26) The one who possessess the *Sāgarāvarta* bow and the *Ādityamukha*-arrow and is supported by Bhāmandala, then how could you be able to defeat him?(27) Besides several of the great kings of Mahendra, Malaya, Tira, Sriparvata, Kiskindhā, Tripura Ratnadvipa, Valendra, Alaka, Kelikila, Gaganatilaka, Sandhya, Heyhaya, Pragbhara and Dadhimukhs, besides other kings who possessess enormous wisdom and prowess are offering their salutation to him and have joined him with enormous wisdom and prowess are offering their salutation to him Are they not the Vidyādharas?"(28-30) While Vibhīsana was so speaking aloud, Rāvana on the other hand, took out the sword from the sheath and got ready for the killing of Vibhīṣana (31) On the other hand the valorous Vibhīsana, who was quoted as an example for rendering sane advice, also got enraged, uprooted a *vajra*-like pillar (32) The courtiers however, stopped both the immensely valorous brothers from fighting with great difficulty Having been so prevented from fighting, both of them reverted to their seats (33) Thereafter, Rāvana, who had been assured by the responsible persons like Kumbhakarna, Indrajit and other prominent people, maintaining the hard stone, said, "The one who is engaged in causing harm to the one under whom he has taken refuge Such a wicked person should atonce leave my city (34-35) The one whose mind is bent up doing evil, his stay here would be of no use Even my own limb which moves against my wishes

would be of no use to me (36) In case he stays on here and I do not have him killed, then I would not be entitled to be called as Rāvana "(37)

Then Vibhīsana, saying, "Am I not the son of Ratnaśravā?" Went out of Lankā (38) He was followed by a little above thirty *aksaunī* of army warriors, got ready to proceed to Rāma to join him (39) The immensely valorous warriors named Vidyudghan, Ibhavajra, Indrapracanda, Capala, Kāla, Mahākāla and others were under the patronage of Vibhīsana All of them weilding the *vajra*-like weapons, accompanied with their women folks and the riches, equipped with several weapons, marched on (40-41) Mounted over several types of vehicles and accompanied with their families, covering the sky, they reached the Hamsadvīpa (42) They halted over the shore of the island, decorated with several rivers in the same way as the gods stay at Nandīśvara-dvīpa (43) As the poor people start shivering with the arrival of the winter season, similarly the monkey army started shaking with the arrival of Vibhīsana (44) Then Laksmana, the holder of *Sāgarāvarta* bow looked at Suryahāsa sword (45) The disturbed courtiers started consultations among themselves collecting at some places As the elephants assemble together with the arrival of the lion, in herds, similarly the entire army of monkeys collected together in crowds, getting frightened (46)

Thereafter Vibhīsana, sent his intelligent and sweet-spoken gatekeeper to Rāma (47) On being summoned by Rāma, "Vibhīsana went to the court of Rāma and took his seat offering his salutation Thereafter he narrated the adverse behaviour of his both the brothers (48) Thereafter he said, "O lord, O Padma (Rāma), Vibhīsana who is always engaged in performing noble deeds, submits at your feet, O grace of those who take refuge with you, I have arrived here with my heartfull of devotion for you Therefore, you kindly make me successful with your command "(49-50) At these words of the gatekeeper, Rāma then consulted the courtiers surrounding him (51) The courtier named Mantrikānta said, "Possibly, Rāvana has sent him deceitfully, because the activities of the kings are sometimes surprising (52) Or otherwise because of some mutual controversies, the families, unite again like water "(53) Then the intelligent courtier named Matisāgara said, "We have heard talking people, that both the brothers have developed enmity (54) It is heard that Vibhīsana is the follower of *dharma*, is well versed in polity, his approach is quite clean and based on scriptures and is always ready to bestow grace and do god to others (55) Brotherhood is not the reason for it but different actions are the cause for the same Surprising things happen due to influence of the *karmas* (56) You listen from me a story in this connection Two Brāhmana

boys named Giri and Gobhuti, lived in a village named Naisika (57) Matipriya, the queen of the king Suryadeva, once gave away in charity, with the intentions of earning merit, two earthen vases placing gold pieces below and covering them with cooked rice Out of these two boys, the one named Giri could know that the vases were actually filled with gold He therefore killed the other boy and usurped his gold as well (58-59) The second story is that in the city of Kausambi, there lived a trader named Brhadghana whose wife was known as Kuruvinda Two sons named Ahideva and Mahideva were born to the couple After the death of their father, both the sons, boarded a ship and went abroad In order to save the riches from stealing, they had covered the maximum of their wealth with them Selling every thing, abroad, they brought the best of a gem Whenever the gem reached in the hand of one he thought of killing the other brother (60-62) Both of them revealed the evil ideas which they had developed to each other, and feeling detached they handed over the gem to their mother, reaching home (63) The mother also first thought of killing both her sons, by poisoning them, but later she was enlightened Thereafter, the brothers and the mother getting detached, threw away the gem in the Yamuna river, which was swallowed by a fish (64) A fisherman caught the fish and he sold the gem again to the three then the sister of the fisherman saw the gem while cutting the fish (65) Then she also developed an idea of killing both the brothers and the mother by poisoning them, but she could not do so out of love and became peaceful (66) Thereafter realising the intentions of each one of them, they reduced the gem into pieces and threw them out Thereafter, realising the truth about the world, all the four of them received *dīkṣā* (67) It has been established from this story that the enmity among the brothers develops because of the greed for riches and other things, the relation of the *yoni* is not the cause for the same (68) Though the enmity has been projected, but due to the move of the destiny it has been subsided again, but in the earlier story Giri had killed his elder brother (69) Therefore the immensely intelligent Vibhīṣana who has sent the messenger should be summoned The example of *yoni* does not exactly fit in this case In other words as Rāvana is wicked having been born in the same *yoni*, and Vibhīṣana should also be wicked similarly, this is not the case (70)

Summoning the gatekeepers, then all of them said, "Bring Vibhīṣana here " When the gatekeeper conveyed the news to Vibhīṣana, he arrived before Rāma (71) He offered his salutation to Rāma, after his arrival there, he said to Rāma, "O lord, I believe that you happen to be my master

during this birth and in the other birth, Jinendra is my lord "(72) When Vibhīṣana spoke on oath, then Rāma, with his heart having been freed from the doubt, said to him, "I shall crown you as the king of Lankā You should be free from any doubt "(73) As the festivities for the joining of Vibhisana were being celebrated, in the meantime, Bhāmandala, the son of Puspavatī and the possessor of several *vidyās*, arrived there (74) On the arrival of the immensely glorious Bhāmandala, the lord of Vijayārdha mountain, Rāma and others heartily welcomed him (75) Thereafter, spending eight days in the city of Hamsa and becoming sure of the future course of action, all of them marched towards Lankā (76) The Vidyādhara kings were moving enthusistically, in several types of vehicles, including the chariots, the horses, moving with speed of the wind and elephants which looked like the clouds of the rainy season, besides the warriors filled with devotion and the soldiers who had been adorned with *kavacas* and other ornaments, covering the entire sky moved on (77-78) The kings of the *Vānaravamśa* reached the battle ground ahead of all, which was quite appropriate for them (79) The battlefield was twenty-*yojanas* in width and the length was beyond measue (80) With the thousands of warriors having different symbols and flags, the battlefield appeared like the cremation ground (81) Rāvana, on the other hand, who had got an opportunity for festivities after a long time, felt delighted, observing the elephants, horses, lions and the sound of beating of the drums (82) He summoned all the courtiers and honoured them appropriately and this is correct also, because they had never, deprived him of the pleasure of the war (83) The great Vidyādhara kings, feeling delighted, together with their courtiers, arrived before Rāvana, including the rulers of Suryabhapura, Meghapura, Kañcanapura, Gaganavallabhapura, Gandharvagīta Nagara, Kampanapura, Śivamandirapura, Sūryodayapura, Anarta, Śobhāpura, Simhapura, Nrtyagītapura, Laksmīgītapura, Kinnaragītapura, Bahunadapura, Mahaśailapura, Cakrapura, Surnupura, Śrīmantapura, Malayamandapura, Śrīgrhapura, Śrīmanoharapura, Ripuñjayapura, Śaśi-sthānapura, Mārtandābhapura, Viśālapura, Jyotiradandapura, Pariksodapura, Aśvapura, Ratnapura, Parajanyapura and several other cities (84-88) Offering the weapons and the *kavacas*, to them, all the kings were honoured by Rāvana like Indra, honouring the gods (89) The people of wisdom estimated the strength of Rāvana's army as of four thousand *aksaunī* His entire force was fully competent (90) The size of the army of Sugrīva, the king of Kiskindhā, had been a thousand *aksauni*, while that of the strength of the army of Bhāmandala was a little over a thousand *akṣaunī* (91) The immensely enthusiastic and always alert

Sugrīva and Bhāmandala, together with their respective courtiers, always remained close to Rāma and Lakṣmana (92) At that point of time, several of the Vidyādharas, belonging to different dynasties, races, virtues, those well-versed in different types of sports, and those who could create several types of sounds, collected there (93) Gautama Svāmī says, "O king, because of the rising of the merits even the enemies become friends, while those who are deprived of the merits, their old friends, at the time of destruction become enemies (94) The people with sun like wisdom, therefore, should never think that, "This is my brother, he is my friend, he is my subordinate and that he provides comfort to me (95)

Here ends Parva 55 of the *Padma Purāna* composed by Raviṣenācārya, relating to Vibhīsana's joining the camp of Rāma (Verses 1-95, P T 11,027)

Parva 56

Departure of Rāvana's Army

Śrenika,the king of Magadha then asked Gautama Ganadhara,"O noble sage, tell me about the quantum of an *aksaunī* "(1) In uply to this, Gautama Ganadhara said,"O king, Śrenika, you better listen, I shall tell you in brief the quantum of *aksaunī* (2) The elephant, horses, chariots and the foot soldiers are the four wings of the army In order to count them, the following eight divisons are well known (3) The first divison is *patti*, the second is army, the third is army chief, the fourth is *gulma*, the fifth is *vāhinī*, the sixth is *prtanā*, the seventh is *camū*, and the eight is *anīkinī* I shall now speak out about the four wings (4-5) The formation which includes an elephant, a chariot, five foot soldiers and three horses, is called *patti* (6) The army comprises of one *patti*, Three army groups have a chief of army Then *gulma* comprises of three army chiefs (7) The *vāhinī* comprises of three *gulmas* and *prtanā* comprises of three *vāhinīs* A *camū* comprises of three *prtanās* *Anikinī* comprises of three *camūs* (8) The people with wisdom describe an *aksaunī* to be comprising of ten *anikinīs* O Śrenika I shall now speak out separately, The number of four wings of *aksaunī* (9) The people with wisdom have discribed the number of the chariots glittiring litle the sun as 21,870 (twenty one thousand eight hundred and seventy) The number of elephant would be the same as the number of chariots (*i e*, 21,870) (10-11) The number of foot soldires would be 1,09,350 (One lakh, nine thousend, three hundred and fifty) The number of horses runs 65,610 (Sixty five thousend, six hundred and ten) (12-13) In this way four thousend *aksauni* army was possessed by Rāvana But well realising that Rāvana was quite strong and invimiable, Sugriva-

the lord of Kıskındha's army fearlessly marched towards Rāvana (14) When the army of Rāma so reached there the people who were dıvıded ın several groups, started talkıng to one another (15) Some one saıd," Rāvana ıs the lord of constellatıon and possesses the rays of the knowledge of the scrıptures, he lıks the moon, beıng desırous of other's wıfe, has been covered by the clouds of passıon (16) He has eıghteen thousand wıves havıng the best of lustre The same Rāvana has been wounderd wıth the desıre for Sītā (17) Let us see who ıs dıstroyed, the Rokṣasns or the monkys ? In thıs way armıes of both the sıdes were ın doubt (18) On the other hand the *Vānara* army comprıses of Hamuman, who ıs quıte brave Hıs prosessess rays lıke the sun, whıle among the Rāksasas, Indrajıt ıs he splendant lıke the sun (19) "Some one saıd that "Rāvana's army was as vast as the ocean, ıs quıte voılent and compares well wıth the army of the Daıtyas (20) Are you not aware of the dıfference between a volarous warrıor or a coward?" (21) Some one saıd,"The war that was faaught ın the terrıfıc Dandaka forest, by Laksmana, he kılled Kharadūsana, wıth the help of Vırādhıta Thus the enormous force possessed by Laksmana ıs unknown to the people (22-24) Some one saıd, that "Earleır, Hanumān alone, scoldıng Mondodarī, consoled sıta, had conquered the extremly terrıfıc army of Hanuman He destroyed the fort and *tornaa* of Lankā besıdes the cıty as a whole (25-26)

Wıth these words spoken by the people who had been well-versed ın the *tattvas*, the Rāksasa, smılıngly saıd,(27) "The people of the *Vānaravamśa* havıng the flags embossed wıth the effıegy of monkey, are the ınsıgnıfıcant army lıke the cow's hoof, whıle the dwellers of the Trıkūta are lıke the ocean (28) Rāvana, the lord of Vıdyādharas could not be captured even by Indra, how can an archer defeat hım?(29) The Ravans, who ıs lodged one the heads of the ıllustrıons people and ıs quıte glorıous, then who ıs competent enough to lısten to hıs name?(30) Hıs ıs arms are extremely solıd and ıs ınvıncıble by the gods, such a kumbhakarna ıs well known to everyone (31) Who can defeat Kumbhakarna ın the battle, havıng the *chatra* resemblıng the full moon of the wınter season, wıth whıch holdıng a trıdent, who appears lıke the fıre flame of the tıme of dıssolutıon has the best of prowess ın the world?(32) He ıs the darkness ın the form of enemy warrıors, ıs destroyer from all the sıdes Such an ımmensely strong warrıor can not be faced by anyone "(33-34) In thıs way people were ındulgıng ın varıous types of talk, who were the base of love an enmty, who had expressed the ıdeas of danger ın theır mind, and who had observed several types of actıvıtıes Therefore the people of both the sıdes were havıng the doubt ın theır

minds (35) Svāmī Gautama says, "Such of the people, who at the time when they should have been disciplined, keep on indulging in worldly attachments or become enveios, they after attaining the other birth, carry with them the same mental likes and dislikes, this is correct as well, because, one's own conduct like the sun, inspires him in his own activities (36)

Here ends Parva 56 of the *Padma Purāna* composed by Ravisenācārya, relating to the departure of Rāvana's army (Verses 1-36, P T 11063)

Parva 57

March of Rāvaṇa's Army from Lankā

Those who could not face the attack of *Paracakra*, feeling disturbed with their pride, got ready for wearing the *kavacas* (1) Many of the warriors resembling the lions, removing the noose of the arms of their beloveds with great difficulty, came out of Lankā, feeling disturbed 92) A damsel who had heard about the activities of the great warriors in the battlefield, embracing her husband, said,(3) "O master, in case you return, after having been wounded in the battlefield, then you would earn great disgrace, listening to which I shall meet with the end of my life at once (4) Because in such an event, the proud damsels of the warriors would shower disgrace on me What more painful a situation could be rather than this?(5) I find you whose chest has been adorned with the wounds like the ornaments, and the *kavaca* is broken, you are being praised by the warriors because of victory achieved by ou, you are extremely patient, and are not praising yourself because of your being of serious nature, but in case I find you returning from the battlefield, then I shall adore Jinendra with the golden lotus flowers (6-7) It is better for the great warriors to face death in preference to showing their backs in the battlefield with the life earning blemish or disgrace "(8) Some woman embracing the husband with both her breasts said, "I shall embrace you again similarly when you return victorious from the battlefield with the thick blood emerging from your chest like the sandal paste, my breasts would look quite graceful (9-10) O master, the one whose husband gets defeated, I cannot tolerate even the wife of the neighbours, then how could I tolerate you as a defeated person?"(11) Some woman said, "O master, this unfortunate old wound appears like an ornament and has healed up Therefore, you don't look so graceful (12) Then while placing my breasts over the fresh wounds, and observing it, my lotus like face would blossom The wives of the great warriors, then would look at me

with pride" (13) Some damsel said to her husband, "The way I have kissed your mouth, similarly I shall kiss the wound on your chest with my mouth (14) Though the newly wedded woman was not quite adult, but she became adult at the departure of her husband for the battlefield (15) Some damsel had been preserving her pride since long, but when the husband was about to depart for the battlefield, then she shed away all her pride atonce, and started embracing her husband (16) Though the wife of a warrior was not satisfied with the consuming of the wine of her husband's face, still becoming passionate she advised her husband for conducting himself in the war (17) Some lotus eyed woman, continued staring at the lotus like face of her husband, kissing him at the same time (18) Some damsel scratched a wound over the chest of her husband, as if furnishing an advance for the future wound of the weapon (19)

In this way when several activities were going on then the great warriors started conversing (20) Some one said, "O dear, the person is praiseworthy, who meets with his end in the battlefield, fighting with the enemies (21) Such of the great warriors, without merit, cannot swing through the tusks of the intoxicated elephants (22) The comfort the best of the warrior earns, having been hurt with the tips of the elephant tusks, or the one who tears out the temples of the elephants, could hardly be described by any one" (23) Some one said, "O dear, I, discarding, the fearful, coward, the one who turns his back, and the one who surrenders, shall pounce upon the head of the enemy "(24) Someone said, "I shall fulfil your desire and returning from the battlefield, when I shall staisfy you, only then I shall request you for an embrace "(25) Svāmī Gautama says, "With such type of conversation, reassuring their beloveds, the warriors getting anxious to enjoy the pleasures of the war, the brave warriors, came out of their homes (26) When the husband of some one was about to depart, carrying the weapons in his hands, then his wife, placing the garland of her hands, around the neck of her husband started swinging as if the lotus flowers swing around the neck of the king elephant (27) The husband of some woman had worn the *kavaca* and because her body could not touch that of her husband, she felt painful inspite her sitting in the lap of her husband (28) A damsel, finding the mark of embrace over the chest of husband became envious, and her eyes were squeezed (29) Finding her so annoyed, her husband said, "I have worn this half of the *kavaca* " At these words of her husband, she was again pleased (30) Some pleasent woman, on the pretext of desiring for a betel, getting the lower lip of her husband, pressed it with her teet and then released it with great difficulty (31) Someone desirous of the war,

made his wife to return but still she was moving on the pretext of binding the cord of the neck (32) The sight of the beloved was on one side and the sound of the trumpet was on the other Therefore the mind of the warrior was hanging over the two swings (33) The damsels, in order to avert the inauspicious omen by dropping the tears from the eyes, and in spite their having the desire to have a look at their husbands, but they did not wink their eyes (34) The proud warriors whose minds had been filled with anxiety, without wearing the *kavacas*, moved out carrying whatever weapons came handy with them (35) The body of some warrior, because of the satisfaction to such an extent that *kavaca*, did not fit over his body (36) The body of a warrior, listening to the sound of the trumpet of *Paracakra* to such an extent, that the blood started oozing from the wounds which had been healed up earlier (37) A warrior had worn a fresh and strong *kavaca*, but because of his delight, his body expanded to such an extent that the *kavaca* was burst and appeared like the old one (38) The hat of someone was not fitting properly and his wife in order to fit it properly, speaking sweet words, filled with assurance, was shaking the hat again and again (39) The wife of a warrior had plastered the fragrant paste over his chest, protecting which, being desirous of war, he did not put his mind in wearing the *kavaca* (40) Such of the warriors, who had been able to convince their beloveds with great difficulty, came out but their wives becoming upset lay down over their beds (41) Then the two kings Hasta and Prahasta, whose minds were devoted to the earning of sweet glory, who were mounted over the elephants, who did not tolerate the sound of the enemy, whose enormous glory had already spread, who possessed all the prowess, moved first of all (42-43) Though they had not come out with the permission of their lord, but still at that point of time their failure to seek permission from their lord, looked quite graceful at that point of time because even the demerits become merits on certain occasions (44) The warriors like Mārīca, Simhajaghana, Svyambhu, Śambhu, Uttama, Prthu, with the vast army, Candra, Sūrya, Śuka, Sārana, Gaja, the terrifics Vajrāksa having the lustre of Indra, Gambhīra-nāda, Nakra, Vajrānala, Ugranatha, Sunda, Nikumbha, Sandhyāksa, Vibhrama, Krūra, Mālyavan, Kharanāda, Jambumālī, Sikhivīra, and the immensely valorous Durdarṣa, came out mounted over the chariots driven by lions (45-48) They were followed by the courtiers named Vajrodara, śukrābha, Krtānta, vighatodara, Mahavajravava, Candranakha, Mrtyu, Subhīṣina, Vajrodara, Dhūmrāksa, Mudita, Vidyujjhiva, Mahāmālī, Kanaka, Krodhadhvani, Ksobhan, Dhundhu, Uddhāmā, Ḍindi, Dindim, Dambara, Pracanda, Damara, Canda, Kunda and Halāhala, mounted over

the chariots driven by the tigers The chariot were quite tall and could illumine the sky Mounting such horses, they drove out All these courtiers were full of arrogance and possessed the feeling of destroying the army (49-52) Folowing them, were the cavalrymen mounted over the steed moving with the speed of the wind, including Vidyakauśika, Sarpabāhu, Mahādyuti, Samhikā, Praśamkha, Rāga, Bhinañjanaprabha, Puṣpacaūda, Mahārakta, Ghatāstra, Puspakhecara, Anamgakusuma, Kāma, Kāmāvarta, Smarāyana, Kāmāgni, Kāmarāśī, Kanakābha, Śilimukha, Saumyavaktra, Mahākāma, Hemagaura and several others all of them came out of their houses appropriately (53-56) Thereafter Kadamba, Vitapa, Bhīma, Bhīmanāda, Bhayānaka, Śārdula, Vikrīdita, Simha, Calānga, Vidyutdambuka, Hlādana, Capala, Cola, Cala, Cancala and other commanders, mounted over the resplendent chariots driven by the elephants (57-58) Gautama Svāmī says, "O Śrenika, the names of how many of the great warriors could be spoken out? At that point of time in all four and a half crores of princes had come out, as has been stated by the men of wisdom All those princes belonged to the pure Rāksasa race possessing equal prowess and well-known grace, besies the ornaments of merits (59-60) Becoming anxious for fighting, the immensely valorous Meghavāhana and other princes surrounded by other princes also came out (61) Thereafter Indrajit, who because of his resplendent beauty resembled the sun, was most loveable to Rāvana, possessing patience and strength, besides beauty, came out like Jayanta (62) Kumbhakarna, the holder of a trident, illumining like the sun, boarding the vast plane called Jyotiprabha, come out of the palace (63) Thereafter Rāvana, well-known in the three worlds, resembled the Meru mountain, was as valorous as the Indra, having the lustre of the sun, accompanied with the warriors holding several types of the weapons in hands and were spread in the sky as well as the earth, came out mounted over the Puspaka plane (64-65) Then the courtiers mounted over the chariots, elephants, lions, boars, black bucks, deer, dark coloured animals, several types of birds, bulls, camels, horses, he-buffaloes, besides other aquatic animals and the animals of earth, also came out of their palaces (66-67) Such of the Vidyādhara kings who were envious of Bhāmandala and Sugrīva and were faithful to Rāvana also came out (68) Thereafter the bears who had been creating immensely terrific sound, who were ready to prevent the departure of Rākṣasa army, and had taken position in circles, could be seen on the south (69) The horrible vultures, which had created thick darkness with the spreading of their wings, were flying in the sky (70) Then the other birds, creating horrible sound, indicative of danger, who

could move in the sky as well as the earth, were getting upset (71) Infested with the immense pride of their strength, the great warriors in crowds, inspite of witnessing evil dreams, but still they were marching out of city for the waging of the war (72) Svāmī Gautama says, "When the time of favourable *karmas* arrive, then all the desired things are achieved without much effort and even Indra is not competent enough to stop their achievement, then what to speak of others?(73) The valorous warriors, whose minds had been devoted towards waging the war, who were themselves quite great, were mounted over their respective vehicles, who were holding the shining weapons in their hands, becoming fearless, disregarding all the evil omens, were marching on, as Rāhu proceeds towards the sun (74)

Here ends Parva 57 of the *Padma Purāna* composed by Ravisenācārya, relating to the march of Rāvana's army from Lankā (Verses 1-74, P T 11,137)

Parva 58

Killing of Hasta and Prahasta

Observing the army of Rāvana, spreading like the vast ocean, those of the great warriors who had been anxious to serve Rāma, with thier best possible activities, including Nala, Nila, Jāmbava and the other Vidyādharas, marched forward, mounted over chariots driven by the elephants (1-2) Kumudavarta, Mahendra, Bhānumandala, Anuddhara, Drdharatha, Pritikāntha, Mahābāla, Samunnatabala, Sūryajyoti, Sarvapriya, Bala, Sarvasara, Durbuddhi, Sarvada, Sarbha, Bhara, Amistha, Nirvinastha, Santrasa, Vighnasandena, Nada, Varvaraka, Papa, Lala, Patanamandala, and Sangramacapala, and th other best of Vidyādhara warriors marched on mounted over the huge chariots driven by the tigers All these Vidyādharas were armedwith several types of weapons and possessed great lustre (3-7) Prastara, Himvan, Bhanga, Priyarupa and other warriors were mounted over the chariots driven by elephants and marched on for waging a war (8) The warriors like Duspreksa, Purnocandra, vidhi, Sagaranesvana, Priyavigraha, Skanda, Candanpadapa, Candransu, Apratighata, Mahabhairava, Dusta, Simhakati, Krusta, Samadhi Bahuka, Hala, Indrayuha, Gatatrasa, Sauketa-prahara and others, came out mounted over the chariot driven by the lions (9-11) The warrior like the Vidyutkarna, Bala, Śīla, Svapakṣaracana, Ghana, Sammeda, Vicala, Sāla, Kala, Ksitīvara, Angada, Vikala, Lolaka, Kāli, Bhanga, Candromi, Urjita, Taranga, Tilaka, Kīla, Susena, Tarala, Bali, Bhīma, Bhīmaratha, Dharma, Manoharamukha, Śukha, Pramatta,

Mardaka, Matta, Sāra, Ratnajatī, Śiva, Dūsana, Bhīsana, Kona, Vikaṭa, Virādhita, Meru, Rānakhani, Ksema, Belākṣepī, Mahādhara, Nakṣatralubdha, Sangrāma, Vijaya, Ratha, Nakṣatramālaka, Ksoda and Ativijaya besides others, were mounted over the chariots driven by horses which could move at will, with great spead They arrived in the battlefield surrounded by the other warriors (12-17) Vidyudvāha, Marudvāha, Sanu, Meghavāhana, Raviyāna and Pracandali besides others, were the courtiers, who were mounted over various types of the best vehicles, which could fly like the clouds, illumining the sky, with the sole desire of waging the war All of them could fly with the speed of the wind (18-19) Then the anxious Vibhīsana, fighting on behalf of Rāma, mounted over the plane called Ratnaprabha (20) The warriors like Yuddhavarta, Vasanta, Kanta, Kaumadi-nandana, Bhūri, Kolāhala, Heda, Bhavita, Sodhuvatsala, Ardhacandra, Jinaprema, Sāgara, Sāgaropama, Manojña, Jinesanjña, and Jinamata, also came forward for the waging of the war They were all seated in the front seats of the different types of planes They were invincible and their bodies were adorned with the *kavacas* (21-23) Padmanābha, Rāma, Laksmana, Sugrīva and Bhāmandala, were all mounted over the planes driven by the swans and looked quite graceful in the sky (24) They appeared like the huge clouds and were flying in various types of planes Such Vidyādhara kings got ready to proceed towards Lankā (25) Like the thundering of the clouds of the time of dissolution, the sound of the blowing of the crores of conches was heard together with the sound of the trumpets (26) Besides the deafening sound of the *bhamba, bherī,* cymbals, *lampaka, shundhu, manduka, jhamla, amlataka, lakka, humkara, dundukanaka, jharjhara, hetuganga, kahala, durdara* and others instruments, which created deafening sound, was heard (27-28) The sound of bamboos, the sound of laughing aloud, the sound of *tārā* and *halāhala,* the sound of the roaring of lions and trumpeting of the elephants, buffaloes chariots, camels, deer, birds and others were raised The combined sound of all these covered the other sounds in the world (29-30) When both the armies had an encounter with eath other, then all the people became doubtful about their own lives The mountains started shaking and the disturbed ocean of salt water started drying up (31-32) All of them came out of their respective units They could not be tolerated and both the armies were filled with the arrogant warriors, looking terrific (33) After sometime, both the armies started fighting shooting *cakras, krakacas, kuntas,* clubs, *saktis,* arrows, *bimdipalas* and other weapons, waging an awful war (34) The great warriors who were challenging others, who were decorated with the *kavacas,* who were

carrying the shining weapons in their hands, who desired to enter the *cakras* of others, were jumping (35) The valorous warriors initially while taking a jump reached the enemy army and then they returned paving the way for the striking of the weapons (36) The warriors of Lankā were larger in strength and were more valorous too, therefore, they defeated the monkey army in the same way as the lion defeats the elephants (37) Thereafter the illustrious monkey kings, started killing the Rākṣasa warriors who could not be killed by others (38) Then both Hasta and Prahasta, finding that the Rāksasa army was being destroyed from all the sides, attracted for the love of the master, and surrounded by the vast army, came forward, getting up They looked distinctly because of their symbols of elephants over their flags They were mounted over the chariots driven by elephants, and were shouting, "Don't be afraid " They had the best of the bodies and were quite forceful (39-41) Finding this, Nala and Nīla, who were immensely glorious, whose chariot was being driven by the boars, elephants and horses, who appeared like the images of strength and pride besides being quite enthusiastic, were immensely enraged becoming awful, got ready to wage the war (42-43)

In the battlefield both Nala and Nīla entered, where the words of *Sadhu* were being repeatidly spoken and was filled with numerous warriors The battle went on for a long time in which several weapons were used Then Nala took a leap forward and deprived Hasta of his chariot, making him completely upset Nīla on the other hand made Prahasta lifeless (44-45) Gautama Svāmī says, "O king, the army of Rāvana, finding Hasta and Prahasta lying over the ground, deserted the battlefield becoming leaderless (46) This is correct also because, the time upto which a person looks at the raised head of the master, he feels reasssured upto that time alone But when the master is no more, the entire army becomes disorganised like the wheel of a chariot, whose axle is broken "(47) The Ācārya says, that the task of the people, which is decided to be taken up, cannot be established without the prominent person, because with the destruction of the head, the rest of the body meets with all out destruction (48) The entire universe having been linked with the supreme being, achieves the best award and this is correct as well because when the sun is attacked by Rāhu, the flood of sunrays are faded out and ultimately vanishe (49)

Here ends Parva 58 of the *Padma Purāna* composed by Raviṣenācārya, relating to the killing of Hasta and Prahasta (Verses 1-49, P T 11,186)

Parva 59

Story of the Earlier Births of Nala, Nila, Hasta and Prahasta

Then the king Śrenika said to Gautama Svāmī, "O lord, it is quite surprising that both Hasta and Prahasta, possesser of numerous *vidyās*, and could not be defeated by anyone earlier in the world, were defeated a he hands of Nala and Nila How could they be so killed? This is quite surprising O lord, you tell me know the cause of the same "(1-2) Then Ganadhara who knew well the secrets of the spoken events, said, "O king, influenced with the *karmas* the people meet with such a fate (3) With the influence of the earlier deeds, the sinful people meet with similar type of situation Because of the *karma*, the one who is killed earlier by someone, he is subsequently killed by the same person (4) A person who relieved the other one of the miseries, he also in turn gets himself relieved of the danger (5) Their story is like this—In the city of Kuśasthala, some poor families, observing all the worldly traditions, lived together (6) In those families there were too brothers named Andhaka and Pallavaka, who were born out of the womb of one and the same mother Both of them had trouble with their wives and the sons They were quite compassionate by nature and never indulged in the denouncing of the ascetics Because of the company of their Jaina friend, they used to give away food in charity (7-8) A poor couple lived in their neighbourhood who was quite wicked and indulged in all the worldly vices (9) Once the one who distributed charities on behalf of the king, developed some quarrel with him as a result of which both the poor brothers Andhaka and Pallavaka were killed by others (10) Because of the charities given by them to the ascetics, they were reborn as Aryas, in Hariksetra they lived there for the age of a *palya* each After completion of that period, they were reborn in the heaven of the gods (11) The other poor and wicked householders died in a sinful way and were reborn in the hell named Kālañjara, which was filled with all the miseries (12) This is correct also, because those who follow the false doctrines and denounce the ascetics, meet with similar end (13) Thereafter they wandered through the various lower creations and ultimately achieved the human bodies with great difficulty (14) They had grown there long and thick matted locks of hair They had vast bodies, and lived on fruits and leaves They became quite lean and thin because of their performing hard *tapas* Both of them died under the influence of the false knowledge (15) Both of them were reborn as sons after their death, to Vidyādhara couple Vanhikumara and his wife Aśvinī, residing on the south of the Vijayardha mountain (16) Both of

them could perform the task quite quickly, had the body like the *asuras*, were well-known in the world and ultimately became the two courtiers of Rāvana known by the name of Hasta and Prahasta (17) As already mentioned above both Andhaka and Pallavaka, falling from the heaven, achieved the best of the human form Then they performed *tapas* as householders, and became the best of gods (18) After the decline of their merits, they fell from the heaven and were reborn as Nala and Nila in the city of Kisku (19) Since Hasta and Prahasta had earlier killed Nala and Nila, in earlier birth, they had to reap the reward of the same in this birth and have now been killed (20) Whosoever kills a person in his earlier birth, the same is killed by him in his present birth Whosoever protects one in earlier birth, the same is protected by him in the present birth or the one who remains indifferent in his earlier birth, he remains indifferent in his present birth as well (21) By looking at whom one develops anger without any reason whatsoever, he should be considered to be an enemy of the earlier birth (22) The one, looking at whom, the eyes get delighted, he undoubtedly should be considered as the friend of th earlier birth (23) The people who have to face the crocodiles, while floating in the boat in water, or are obstructed by the fish and other aquatic creatures and are tortured on land by the Mlecchas, these are all the reward of the evil deeds (24) The person without merit, cannot be protected even when he is protected by the intoxicated mountain like elephants or the warriors holding various types of weapons, or the cavalrymen mounted over steed having great speed or the strong and arrogant soldiers, wearing *kavacas* (25-26) To the contrary, a virtuous person, wherever he retreats or moves out, or wherever he lives, he is protected by the charities and the *tapas* They are neither protected by the gods or the brothers or relatives (27) It is seen, that the one who is surrounded by his brothers and other relatives and embraced by the father, the one who is rich and valorous also meets the death No other person is in a position to save him (28) Whether there be war or no war, only the persons who are brought up by the people with *Samyagdarśana*, besides charities given to appropriate people, the *vratas* and the discipline alone protect them (29) The one who has not earned mercifulness, charities, besides the following of the *dharma* and still aspires for a long life, his desire becomes infructuous (30) Gautama Svāmī says, "The *karmas* of person can never get destroyed without *tapas* Keeping this in view the people with wisdom should forgive even the enemies (31) It is not proper for the people to think that a particular person does good to him or the other person does evil to him, because while doing so, one's own or the other person does

evil to him, because while doing so, one's own deeds are responsible (32) Thus thinking, those who have neutralised the outer causes of pleasure and pain, and have put an end to the evil actions, for the cause of such best of intellectuals should neither feel attached or envious (33) The path which is covered with the thick darkness, when lighted by the sunlight, then a person with eyesight neither falls in the pits on earth, nor is struck with a stone, nor can the snake bite him (34)

Here ends Parva 59 of the *Padma Purāna* composed by Ravisenācārya relating to the killing of Hasta and Prahasta (Verses 1-34, P T 11,220)

Parva 60

Receiving of *vidyās* by Rāma and Lakṣmana

Learning about the death of Hasta and Prahasta, several of the enraged warriors got ready for the waging of the war,(1) including Mārīca, Simhajaghana, Svayambhu, Śambhu, Arjita, Śuka, Sārana, Candra, Arka, Jagadvibhatsa, Niśvāna, Jvara, Ugra, Nakra, Makara, Vajrākṣa, Udyama, Nisthura, Gambhīra, Ninod and others, All these warriors were ready to wage the war, wearing the *kavacas* They were quite forceful, were mounted over the chariots driven by the lions and strong horses All of them arrived there disturbing the army of the *Vānaravamśa* (2-4) Finding the arrival of the best of the kings of the Rāksasas race, the prominent kings of the *Vānaravamśa* got ready for a war,(5) which included Madana, Ankura, Santapa, Prasthita, Ākrosa, Nandana, Durita, Anagha, Puṣpastra, Vighna and Prītikara, besides others (6) The warriors of both the sides, challanging others, fought a terrific battle with numerous weapons which were shining (7) At that point of time Santapa was desirous of fighting with Mārīca, Prathita, with Simhajaghava, Vighana with Udyama, Ākrosa with Sārana, Pāpa with Śuka, while Nandana was looking at Jvara Thus all those warriors fought competitively with one and other (8-9) Thereafter Mārīca filled in rage killed Santāpa Nandana on the other attacking Jvara with his spear in his chest, killed him (10) Simhajaghama killed Prathita, and Udyama killed Vighna Thereafter the sun was set and the battle for the day came to an end (11) Learning about the killing of their respective husbands, the women were plunged in the ocean of grief The night for them became quite unending (12)

On the very next day, the immensely enraged Vajrāksa, Kṣapitāri, Mrgendradamana, Vidhi, Śambhu, Svayambhu, Candra, Arka, Vajrodara

and other people of the side of Rāksasas and other monkeys of the opposite side got ready for waging a war (13-14) People of both the sides, because of the rising of the anger, collected since various births, becoming unmindful of their own lives, all were engaged in fighting the war (15) Samkrodhana, who had been filled with enormous anger, challanged Ksapitarita, then Bali with strong arms challanged Simhadamana, and Vitāpi called Vidhi In this way when the great war was thus fought, many of the warriors, whose names were unknown, started falling like the stones, after having been killed (16-17) Śārdūla, who had been attacked first, killed by Vajradara On the other hand Ksapitari, after fighting for long, killed Samkrodha (18) Śambhu killed Viśaladyati Svayambhu on the other hand attacking with the rod, killed Vijaya, while Vidhi, with the striking of a club killed Vitapi with great difficulty In this way hundreds of courtiers were killed on both the sides (19-20) By the time Sugrīva, finding his army being destroyed, while filled with great anger, got ready to fight, but in the meantime, Hanumān grounding his army, mounted over the chariot driven by elephants, arrived there for the waging of the war (21-22) As the herd of cattle flees finding the arrival of a lion, similarly the crowd of Rāksasas, looking at Hanumān, fled away on all the directions getting frightened (23) The Rāksasas then started talking among themselves, "Hanumān would make many women widows today "(24) Then Māli, the foremost of the Rākṣasa, desirous of waging the war, confronted Hanumān Hanumān also faced him taking out an arrow (25) Stretching the arrow upto the ear, it reached before Māli and a great battle was fought by both of them in which the correct words were uttered regularly It was a terrific war (26) For waging the appropriate war, the courtiers fought with courtiers, charioteers with charioteers, and cavalrymen fought with cavalrymen (27) Finding that Māli had been killed with the *śakti* of Hanumān, the immensely valorous Vajrodara came forward (28) After fighting with him for a long time, when Hanumān deprived him of the chariot, then he mounted over the other chariot and rushed towards Hanumān (29) Then the illustrious Hanumān again deprived him of the chariot and drove his chariot moving with the speed of the wind over him (30) Then Vajrodara was trampled under the feet of the elephants, driving the chariot of Hanumān He was reduced to pieces and was killed He could not utter even a *humkāra* (31)

The Jambumālī the well-known and the valorous son of Rāvana, observing the death of the Rāksasas of his side, confronted Hanumān (32) Then he atonce shot a crescent arrow, which cut off the flag of Hanumān

embossed with effigy of a monkey (33) When Jambumālī was so delighted with the destruction of Hanumān's flag, the latter shattered into pieces the bow and *kavaca* of Jambumālī, like the straw (34) Jambumālī, the son of Mandodarī then atonce wore another strong *kavaca* and shot the sharp arrows at the chest of Hanumān (35) Hanumān on the other hand having the enormous widsom like a mountain felt so comfortable with those arrows resembling the striking of the stalks of the faded out blue lotus flowers (36) Thereafter Hanumān shot an arrow resembling the moon of the sixth day, which released all the hundred lions yoked in the chariot of Jambumālī (37) Their mouths looked awful with fangs, red eyes and such lions took a jump and terrified the entire army (38) The lions looked like the waves in the ocean of warriors or appeared like the horrible crocodiles (39) Like the staff of shining lightning, the lions terrified the entire army like the clouds (40) In the whirl wind of the universe, the creatures like the warriors, were tortured in all the directions with the *karmas* in the form of lions (41) All the warriors including the horses, the intoxicated elephants, and the charioteers, feeling disturbed, leaving aside the activities in the battlefield, started fleeing in all the directions (42) Then with the fleeing of all the courtiers, Hanumān spotted Rāvana, standing at a distance (43)

Hanumān, then mounting over the resplendent chariot driven by the lions, drawning an arrow, rushed towards Rāvana (44) As soon as Rāma, observing the terror let lose by the lions in the army and finding Hanumān arriving near him, was about to wear the *kavaca*, but in the meantime, Mahodara who was seated besides Rāvana, getting enraged, got up (45-46) By the time both Mahodara and Hanumān fought, a war, the freed lions were somehow captured by the intelligent masters (47) With the capturing of the lions, all the Rāksasas fleeing enraged, pounced upon Hanumān (48) But still the immensely clever Hanumān, stopped the attack of te arrows of Rāksasas, with the shooting of his arrows (49) As the evil words spoken by the wiked person cannot shake the disciplined people, similarly the arrows shot by the Rāksasas, could no shake hanuman and he remained unmoved (50) Finding that Hanumān had been surrounded by a large number of Rākṣasas, the monkey warriors got ready to wage a war,(51) including Susena, Nala, Nila, Prītikara, Virādhita, Santrasaka, Harikuti, Sūryajyoti, Mahābala, son of Jambunada and others All of them were mounted over the chariots in which the lions, elephants, and horses had been yoked and were successful enough to stop the forward movement of Rāvana's army with ggreat difficulty (52-53) As the *vrata* undertaken by an extremely degraded

person, is lost in search, similarly the army of Rāvana was destroyed by the *Vānara*-warriors emerging from all the sides (54) Then Rāvana finding that his warriors were getting destroyed, he was desirous of waging the war himself Looking at Rāvana, Bhānukarna got ready for an encounter with him (55) Finding the illustrious Bhānukarna has risen up for waging a war, Susena and other warriors rushed to support him (56) Besides Candraraśmi, Jayaskanda, Candrābha, Rativardhana, Anga, Angada, Sammeda, Kumuda, Candramandala, Bali, Candālaranga, Sara, Ratnajati, Belakṣepi, Vasanta, Kolāhala and several others were (57-58) the valorous warriors of the side of Rāma and he sarted fighting such a terrific battle, which was unbearable for the enemy courtiers (59) Then Bhānukarna, who had been immensely enraged, invoked the *vidyā* called *nidra* and cast a swoon over all the Rāksasa warriors.(60) Thereafter, the soldiers having been overpowered with sleep, their eyes started rolling, and those carrying the weapons, started dropping them under in influence of sleep and their hands becoming inactive (61) Then Sugrīva finding that all the warriors were in swoon and the battle had come to a halt, at once invoked the *Prabodhini-vidyā* and applied the same in the battlefield (62) With the influence of the *vidyā*, all the warriors of the monkey race rose up regaining their lustre Then Hanumān and other warriors got ready to fight a terrific war (63) The army of the *Vānaravamśa* was quite vast having the *chatras*, swords and vehicles and the desire for waging the war had not faded out It gradually increased in strength and appeared like the disturbed ocean Contrary to this, the condition of the army of Rāvana was extremely precarious Then observing the conditions of the *Vānara*-army and that of his own army, Rāvana got enthusiastic to wage the war At that point of time the immensely illustrious Indrajit, offering his salutation, spoke to Rāvana (64-66) "O father, it would not be proper for you to wage a war, when I am there, because in such a case, my life would be of no consequence (67) would it be proper to use a battle-axe over a person, who could be destroyed with a blade of grass? Therefore you be rest assured, I shall surely fulfil your desire "(68) Thus speaking, Indrajit with an extremely delighted mind, mounted over his elephant named Trilokakantaka and marched for the battlefield Indrajit, at that point of time was immensely honoured, and was accompanied by his courtiers He, in fortunes looked like Indra and was quite patient and valorous (69-70) The immensely arrogant and valorous Indrajit, at once with the use of his weapons subjugated the vast *Vānara*-army (71) There was not a single monkey-warrior in the army of Sugrīva, who had not been injured by Indrajit with the arrows shot by him stretching upto the

ear (72) The people at that point of time uttered these words, "This is not Indrajit, but Indra himself, or he is the god Agnikumāra, or another sun has risen (73) Then Bhāmandala, finding that his army had been subjugated by Indrajit, rose upto face him (74) Then he fought with the enemy warriors in such a way, in which the sounds of mutual challanges were heard everywhere and the weapons used in the battle covered the sky with darkness No one could aspire to remain alive in the battle (75) Because of the love for their masters the horses fought with horses, elephants with elephants, chariots with chariots, and the foot soldiers with the foot soldiers (76) Then Indrajit finding Sugrīva in front of him, spoke in thundering voice, reaching the sky (77) "O degraded monkey resembling an animal, you are sinful, disobeying the command of Rāvana, where would you go when I am enraged?(78) I shall cut off your head with the sword resembling the blue lotus flowers Let the earth-dwellers Rāma and Laksmana protect you?"(79) At this Sugrīva said, "What is the use of these useless thunders? Look here, I sm going to shatter your pride in no time "(80) At these words of Sugrīva, the enraged Indrajit, weilding the bow in an astonishing way, reached before Sugrīva (81) Then Indrajit over whom the *chatra* like the lunar disc was raised and who stood under its shade, shot arrows aiming at Sugrīva (82) Sugrīva on the other hand, who was quite conscious about his safety, shot arrows stretcing upto the ear, creating thundering sound (83) The bunch of vast arrows spread in the sky in such a way that they appeared like the second sky (84) On the other hand, the valorous Meghavahan challanged Bhāmandala, while at the same time Virādhita challanged Vajranakra, while at the same time Virādhita challanged Vajranakra (85) Then Gautama Svāmī said to Śrenika, "O king, the king Virādhita then shot a *cakra* at the chest of Vajranakra as a result of which he fell down (86) Then Vajranakra, becoming alert, shot a *cakra* at the chest of Viradhita and this is correct as well, because, without taking the revenge, one feels shameful (87) With the striking of *cakra* with the *kavaca* the sparks of fire were produced, which made the sky yellow as if it so looked with the sparks produced by the falling of the shining comets (88) Indrajit, the son of the lord of Lankā, well-versed in waging of the war, deprived Sugrīva of all hsi weapons, but still he did not desert th battle-field (89) To the contrary Sugrīva also deprived Indrajit of all the weapons with the use of *vajra* and this is correct as well because no obstruction can be created in the activeties of the noble people (90) Then the enraged Indrajit, descending from the elephant, mounted over a chariot driven by the lions, making the sky to look yellow (91) Then Indrajit with a stable wisdom, was well-

versed in the use of illusory weapons, and was gaining a new form in the battle-field, got ready to wage an illusory war (92) Initially he shot a *Varunastra* which thundered like the clouds, deprived Sugrīva from the light from all the directions (93) In retaliation to it, Sugrīva shot an arrow, which could destroy the *chatra* and the flag besides other things As a result of this, the weapon of Indrajit was carried away like the wind carries away the cotton (94)

The valorous Meghavāhana on the other hand, shot the fire-arrows and burnt out the bow of Bhāmandala (95) With the sparks emerging from that bow, the bows of other archers also started issuing smoke (and went on burning) The scene was witnessed by the warriors with panic (96) Several warriors were killed with those bows Therefore, it appeared as it they were suffering from indigestion (97) Then Bhāmandala, protecting the army with his *cakra*, atonce shot the *Varunastra* which neutralised the effect of the fire-arrows (98) Then Meghavāhana, the son of Mandodarī, deprived immensely valorous and unnerved Bhāmandala of his chariot, breaking it into pieces (99) Not only this, Meghavāhana who was well versed in the use of arrows, shot a beautiful *Tamasa* arrow as a reslut of which the entire army of Bhāmandala was plunged into darkness (100) Because of the darkness he was unable to locate the earth or his own elephants or those of the enemy Covered with thick darkness, he was almost fainted (101) When Bhāmandala was almost getting blinded with the *Tamasa-bāna*, then Meghavāhana surrounded him with the poisonous snake shooting the serpent arrows (102) The serpents with their raised heads, covered the body of Bhāmandala, looking like the sandalwood tree, fell down on the ground (103) Similarly Indrajit placed Sugrīva in the same condition, issuing the *Tamasa*-arrows as well as the serpent arrows In other words Sugrīva was also blinded and bound with the *Nagapāśa* (104)

Thereafter, Vibhīsana, who was well-versed in the use of weapons with *vidyās*, placing the folded hands over his head, said to Rāma and Laksmana, "O valorous Rāma, O valorous Laksmana, look here all the directions have been covered with the weapons shot by Indrajit (105-106) The sky and the earth have been infested with the troublesome Nāga-arrows (107) The son of Mandodarī has deprived Sugrīva and Bhāmandala of the weapons and with the shooting of the serpent arrows, he has made both of them to fall on the ground (108) O lord, both Bhāmandala and Sugrīva, who possesses several *vidyās* are presently facing defeat and with their defeat, you take it from me that all of us are sure to face death, because both of them are the foremost leaders of our

side.(109-110) Look here, the Vidyādhara army having been deprived of the leader is trying to flee on all the sides (111) Look here, Kumbhakarna on the other hand, in the great war, has conquered Hanumān, has imprisoned him with his own hands (112) Hanumān whose *chatra*, flag, bow and *kavaca* have been shattered completely, and he has been forcibly imprisoned (113) By the time, the sons of Rāvana, who are well-versed in waging a war, reach before Sugrīva and Bhāmandala, I shall atonce go and carry them here You beter provide protection to the leaderless Vidyādhara army "(114-115) When Vibhīsana was so speaking with Rāma and Laksmana, by the same time Angada, the son of Sutārā, moved stealthely and unmoved the lower garment of Kumbhakarna, who feeling shameful started arranging his garments (116-117) By the time Kumbhakarna devoted his attention to the arranging of his garments, Hanumān, freed himself from the clutches of Kumbhakarna and fled away (118) As the just captured bird having been freed from the cage feels surprised, similarly, Hanumān, getting free from the clutches of Kumbhakarna, was surprised and regained his lost lustre (119) Then both Angada and Hanumān delightfully and with patience, sat in the front seats of the plane and appeared like the gods (120) On the other hand Anga, the brother of Angada and Virādhita the son of Candrodara, with Laksmana engaged themselves in reassuring the Vidyādhara army (121) Then Vibisana, the son of Mandodarī went to face Indrajit, who was upset finding his own uncle there (122) He thought, "From the point of view of justices, there is hardly any difference between the father and the uncle Thereafter it would not be proper to stand before him or to face him (123) Both Sugrīva and Bhāmandala are bound in *nāgapāśa* and both of them must have died by now Therefore, it would be better for me to leave this place now "(124) Thus thinking Indrajit having been filled with pride with his success, together with Meghavāhana went out of the battlefield (125) With the disappearing of both of them, the valorous Vibhīsana, who was feeling nervous, was carrying a trident, was wearing a *kavaca*, whose eyes were unstable, got down from the chariot, went to the place where Sugrīva and Bhāmandala were lying motionless Reaching there he found the precarious condition in which both of them had been placed having been bound with *nāgapāśa* (126-127)

Then the intelligent Laksmana said to Rāma, listen, when both Sugrīva and Bhāmandala, masters of several *Mahavidyās*, immensely valorous, leading huge armies, and passossesing enormous prowess, could be captured by the sons of Rāvana, disarming them, in that case can both of us conquer Rāvana?(128-130) Remembering of the rise of his merits, Rāma said to Laksmana, "O brother, you should remember the

words of Devabhūsana and Kulabhūṣana, who had granted us the boon "(131) At the same tıme wıth the mere rememberıng of Rāma, the lıon throne of Mahalocana, the lord of Garuda, suddenly started shakıng (132) Wıth the use of the dıvıne sıght, the lord of Garuda, came to know of the factual posıtıon, sent a god named Cıntavega with two *vıdyās* (133) Reachıng there, he communıcated the news of welfare Then he saıd god gave two praıseworthy *vıdyās* wıth theır famılıes (134) For Rāma the astonıshıng *Sımhavahını-vıdyā* and for Laksmana *Garudavahını-vıdyā* whıch could ıllumıne all the dırectıons, were gıven to them (135) Both the valorous and patıent Rāma besıdes Laksmana, after receıvıng the *vıdyās*, honoured the god Cıntagatı varıously They enquıred hım of hıs welfare also adored the lord Jınendra (136) Both Rāma and Lakṣmana who were always ready to receıve the best of vırtues, receıvıng the grace of Garudarendra of the most opportune tıme praısed hım adorıng hım at the same tıme (137) Then the ımmensely graceful Rāma and Laksmana found the weapons lıke *Varunastra, agneyastra* and *vayavyastra*, besıdes thousands of other weapons present before them whıch were resplendent and ıssuıng lustre and were gıven over to them by Garudarendra (138) The saıd god also presented to Rāma and Laksmana, several of the flywhısks, decorated *chatras* resemblıng the sun and the moon, besıdes the dıamonds shınıng wıth theır lustre (139) The club called *Vıdyāvaktra* was receıved by Laskamana In addıtıon to these the plough and *mūsala* weapons whıch frıghtened the Rāksasas were also receıved by Rāma (140) Thus the god, after delıghtfully meetıng wıth Rāma and Laksmana, pronouncıng hundreds of blessıngs on them, earnıng enormous glory, went back to hıs abode (141)

Then Gautama Svāmī saıd to Śrenıka, "O kıng, when one achıeves the praıseworthy and charmıng reward at the approprıate tıme, ıt ıs all due to the spotless and ınnocent deeds of *dharma* performed earlıer ın an oppropriate manner The patıent and valorous people should understand ıt Wıth the performıng of *dharma* one gets the reward whıch delıghts all the people All hıs obstructıons are removed from a dıstance They achıeve enormous prowess and bestow welfare on all who are theır own as well as the others (142) Or leave asıde the worldly fortunes, he gets even the dıvıne fortunes much more then hıs desıre these fortunes Therefore, O noble people, desırous of comforts, perform the noble deeds regularly so that achıevıng the glory lıke the sun, you may come across several astonıshıng thıngs "(143)

Here ends Parva 60 of the *Padma Purāna* composed by Ravıṣenācārya, relatıng the achıevıng of the *vıdyās* by Rāma and Lakṣmana (Verses 1-143, P T 11,833)

Parva 61

Assurance of Sugrīva and Bhāmandala after their having been freed with *Nāgapāśa*

Thereafter both Rāma and Laksmana, who wore the divine *kavacas* over their bodies, were decorated with the symbols of Laksmī and *Śrīvatsa*, who were surrounded with the lustre of *prabhāmandala*, were mounted over the vehicles of lion and Garuda, who looked quite charming, were standing in the ocean of army, whose flags were embossed with the effigies of lion and Garuda, were ready to destroy the enemies, possessed the enormous strength and possessed enormous glory, arrived in the battlefield accompanied with Vibhīsana (1-3) Then Lakṣmana with the divine *chatra* protecting him from the heat of the sun, who loved his friends, atonce moved forward (4) At that point of time Laksmana was surrounded by the prominent warriors of the monkey race including Hanumān (5) With the forward movement of Laksmana, Vibhīsana observed that twelve suns had been risen at one and the same time in the world, resembling the lustre of Laksmana (6) With the mere arrival of Lakṣmana, the resplendence of *Tamasastra* atonce disappeared (7) With the wind produced by Garuda, the vehicle of Laksmana, which could disturb even the ocean, all the serpents were destroyed as the evil thoughts disappear with the arrival of a noble person (8) With lustre of light issued from the wings of Garuda, the universe looked like having been covered with gold (9)

Then Sugrīva, the lord of Vidyādharas whose serpent bondage had been removed, besides Bhāmandala, became patient (10) Then both the kings (Sugrīva and Bhāmandala), who had been freed from the bondages of the serpents, who after enjoying the comfortable sleep were covered with blankets of gems, whose bodies were decorated with the serpent impressions, appeared more graceful than before and whose breathing had become quite normal, got up and sat on the ground, in the same way as the people rise up after enjoying the comfortable sleep (11-12) Then the Vidyādharas like Śrīvrksa and others, asked Rāma and Laksmana, adoring them, "O lord, for what rasons, at the time of misfortune, the unprecedented and astonishing *vibhutis* could be achieved by you? You tell us (13-14) The vehicles, the wealth of weapons, *chatra* enormous lustre, flags and several types of gems are all divine and have been received by you These are possessed by the gods, it has been heard "(15) Thereafter Rāma spoke to all, "Once at the peak of the Vamsthavila mountain, the sages named Kulabhusana and Desubhusana were facing danger, which was removed by me reaching there (16) With the removal of the

obstructions both the sages achieved the supreme knowledge at the same time Becoming four-faced they took their seats Then the divine *Pratihāryas* were created, the gods arrived, Garudendra was pleased with us and as a result of the same we earned a boon Because of the devotion of the same Garudendra we could achieve the *Mahavidyās* (17-18) Then we listened attentively to the discourses of the sages, then the Vidyādhara kings who felt immensely delighted, whose lotus like faces were blossoming, said,(19) "By serving the sages with utmost devotion, and with the influence of the service so rendered to them, a person achieves in the present birth itself, the best of glory, matured wisdom, benevolent activities and spotless merit (20) The ascetics applying the best of wisdom to *dharma* engage themselves in the loving welfare of the people, it cannot be provided neither by the father nor the mother or even the real brother "(21) Thereafter, the assembled kings praised for a long time, Rāma and Laksmana who had dedicated their feelings to the Jina, by whose grace, they had achieved the highest glory and possessed the enormous fortunes Achieving the shalter of both of them, all of them looked graceful (22) In this way listening to the auspicious story, which makes the people to blossom, the people plung themselves in the ocean of delight were feeling extremely devoted In this way the Vidyādhara kings resembling the gods, adored both Rāma and Laksmana, having the eyes rsembling the blossomed lotus flowers, in all respects (23) Gautama Svāmī says, "A person who earns merit in earlier births, he not only enjoys all the best of festivities and comforts in this world but also makes others to earn the same fortunes (24)

Here ends Parva 61 of the *Padma Purāna* composed by Ravisenācārya relating to the assurance of Sugrīva and Bhāmandala after having been freed from *Nāgapāśa* (Verses 1-24, P T 11,387)

Parva 62

Lakṣmana wounded with *Śakti*

On the very next day, the immensely valorous warriors, who possessed great prowess, who were well-versed in the knowledge of the sequence of events and who had received the all the necessary materials for war, became ready for the battle (1) Rāvana, the lifter of Kailāsa, on the other hand finding that the monkey army had pervaded the entire sky and the sound of the blowing of conches, trumpets and the trumpets of of the elephants, besides the neighing of the horses, also marched on with his brothers Rāvana had been enormously intelligent, proud with respect,

was adored like the gods, possessed truthfulness and glory, was surrounded with the ocean of army and looked like burning of the universe with his weapons (2-4) Then the valorous warriors, who had been adorned with *kavacas,* were immensely desirous of war, who were mounted over the various types of vehicles, were carryig the huge weapons and because of the earlier anger they looked like Yama, started killing the warriors (of the opposite side) (5-6) They carried *cakras, krakacas, pāśas,* swords, rods, *vajra, ghanas, mudgaras, kanakas* and *parighas* besides the other weapons (7) The horses had an encounter with the horses, the herds of elephants with the elephants and the valorous charioteers fought with the charioteers (8) The lion riders fought with lion riders while the unstable foot soldiers fought with foot-soldiers (9) Initially the Rāksasa army defeated the monkey army, but subsequently Nila and other monkey warriors achieving strength of shooting the arrows In other words the monkey army, initially retreated, but with the arrival of *Vānaras* like Nila and others, they started showering arrows at the Rāksasa army (10) Finding the reverses of the Rāksasa army some of the Rāksasa kings moved forward,(11) including Vidyavaktra, Mārīca, Candra, Arka, Śuka, Sārana, Krtānta, Mrtyu, Meghanāda, Samkrodhana and others (12) Finding the monkey army being destroyed by these warriors, several of the great warriors arrived there (13) Immediately on the arrival of the illustrious monkey warriors who indulged in powerful activities subjugated the Rāksasa army (14) Thereafter, shining with the fire flames of weapons, ignited by the *Vānaras,* Rāvana found his ocean of army getting destroyed from all the sides and getting enraged, threw away the enemy army like the dry leaves, he entered the battlefield (15-16) Thereafter, Vibisana, who could frighten the great warriors, took his position in order to protect the fleeing monkey army (17) Finding his own brother standing in the opposite camp of the battlefield, the mind of Rāvana was immensely enraged and he spoke with contempt, "You are my younger brother therefore, it would not be proper for me to kill you You move aside from the front I don't like even to have a look at you (18-19) Then Vibhīsana, spoke to his elder brother Rāvana, thus, "You have been sent before me by Yama himself then why do you retreat?"(20) Then displaying his anger over Vibhīsana, Rāvana again spoke to him, "O eunuch, O tarnished one, O human crow, disgrace to the one indulging in evil activities (21) I shall earn no glory by killing you, because a degraded person like you can neither delight me nor can he cause misery (22) As a person with the rise of his evil *karmas* leaving the Jaina faith embraces some other faith, similarly, you fool, leaving aside the race

of Vidyādharas, have embraced the earth dwellers."(23) Then Vibhīsana said, "What is the use of talking much about this? O Rāvana, you better listen to the words which are being spoken by me for your welfare (24) In case you are interested in your welfare, even after reaching this stage, then make friendship with Rāma (25) Shedding away the arrogance, you better please Rāma and don't earn blemish for your race for the sake of a woman (26) But you are interested in your death alone, and are not listening to my words This is correct as well, because even the valorous people find it difficult to be free from the attraction."(27) Then listening to the words of Vibhīsana, feeling immensely enraged, Rāvana rushed placing a sharp arrow at the bow (28) The other demon warriors, always ready to please the master, mounted over the chariots, horses and elephants, who could frighten the enemies, joined the battle (29) Vibhīsana rushed with great speed and shooting a curved arrow, pierced it through the flag of Rāvana (30) Rāvana, who was feeling immensely enraged, shot a sharp arrow and cut the bow of Vibhīsana into two pieces (31) Then Vibhīsana, who was well-versed in retaliation, atonce took another bow and broke the bow of Rāvana into pieces (32) In this way, while the battle between Rāvana and Vibhīsana, in which several warriors had been killed was going on then Indrajit, the immensely devoted son of Rāvana, got ready for a war (33) As the mountain prevents the ocean, similarly Laksmana stopped him, while the lotus eyed Rāma forced Bhānukarna in the battlefield (34) Nīla had an encounter with Sunuhaktra (or Simhajaghana), while Nala faced Śambhu, Durmati faced Svayambhu, the enraged Durmarśa faced Kumbhodara, Dusta faced Indravajra, Kanti faced Candranakha, Skandha faced Bhimanjana, Virādihta faced the king Vighna, Angada adorned with shining Kunjara, faced the well-known Maya, Hanumān faced Kumbha—the son of Kumbhakarna, Sugrīva faced Sumālī, Bhāmandala faced Ketu, Drdbharatha faced Kāma, and Ksubda faced the valorous Rākṣasa Ksobhana (35-38) Besides, such of the warriors, who were creating sound from their mouths, appropriately fought with one another (39) At that point of time the warriors were creating so sounds Someone said to other, "You receive it", in reply to this the other one said, "kill him, cause one, put an end to his life, pierce through him, tear him out, throw him away, get up, stand up, tear him out, and contain him (40) Bind him, crack him, drag him, leave him, reduce him into peaces, leave him, destroy him, bear it, give him, retreat, compromise, rise up, be competent, why are you getting afraid? I will not kill you, disgrace to you, you are quite anxious, disgrace to you, Why are you shaking? Have you

forgotton? Don't be shaky, where would you go alone?(41-42) This is the time when one thinks aout the valorous and the cowardly people You are not fighting in the war in the same way as you had taken the sweet food (43)

Thus the directions with the sounding of the trumpets, the thundering of the warriors, appeared as if they had been crying with fall of the rain of blood like a mad person in darkness (44) The sky with the spreading of *cakras, saktis*, clubs, rods, *kanakas, arstis, ghanas* and other weapons, as if getting ready to devour the universe with its fangs (45) Finding the army socked in blood, it appeared like the red forest of *Asoka* tree? Or was it like the forest of *Palāśa* trees or the forest of *Paribhaitra* tree?(46) The *kavaca* of someone had been broken, with the untying of the knots, therefore, he atonce wore another *kavacas* as the noble people, with shattering of the affection once, develop the same again quite quickly (47) Some of the illustrious warrior, pressing the sword with his teeth, releiving himself of the fatigue with the lightning of his girdle, got ready for the battle again (48) A warrior, whose chest had been wounded with the tip of the elephant tusk, was being served with the fans of the ears of the elephants (49) A warrior, who had performed the duty of the master, such a carefree warrior, was sleeping between the two elephant tusks spreading his hands (50) The warriors from whose bodies the fountains of blood were oozing, who looked like mountains of ohre, regained consciousness with the sprinkling of the water over their faces (51) Many of the warriors, chewing their lips, holding the weapons in their hands, with curved eyebrows, wearing horror over their faces, were meeting their death lying on the ground (52) Several of the patient and valorous warriors disowning anger, hesitation and the weapons, were meeting the end of their lives devoting their minds to *Parabrahman* (53) Several of the ternfic warriors placing the ruined parts of the battle before their weapons, were waving them before the elephants like swings (54) Hundreds of headless human trunks, holding weapons in their hands, with streams of blood issuing from them were dancing in a terrific manner (55) Several of the warriors whose *kavacas* had been shattered, feeling painful, shedding all hope of survival, entered the water, throwing away their weapons (56) Thus at the time when the great battle, in which many of thg warriors from both the sides were being killed, and which frightened the universe, was going on, then Indrajit shot the sharp arrows at Laksmana, while Laksmana shot the sharp arrows to Indrajit (57-58) Indrajit then shot the *Mahatamasa* weapon, which was destroyed by Laksmana with *Sūryāstra* (59) Thereafter Indrajit, having been filled with anger, covered the chariot, vehicles and weapons with the serpent arrows

Then Lakṣmana with the shooting of *Garudastra* made the *Nagastra* infructuous in the same way as the great ascetic destroys the bundle of sins earned earlier (60-61) Then Laksmana deprived Indrajit of his chariot, who was surrounded by his courtiers, elephants and other warriors (62) Then Indrajit protecting his army with his actions and speeches, shot such a *Tamasastra,* which creating thick darkness concealed Rāvana (63) In retaliation to this, Laksmana shot the *Suryastra,* made the effort of Indrajit infructuous and shot the *Nāga* arrows which could take to any form at will (64) As a result of this, the entire body of Indrajit was covered with snakes, while he was coming for a battle Because of that as Bhāmandala had fallen on the ground, similarly Indrajit also fell on the ground (65) Rāma on the other hand, slowly destroyed the *Suryāstra* shot a *Nagāstra* deprived Bhānukarna of his chariot in the battlefield (66) As Bāhubali, in earlier times had conquered Srikantha, the son of Nami, was bound with the *Nagapasa,* similarly Rāma too bound Bhānukarna with *Nāgāpaśa* from all the sides, who fell down on earth (67) Svāmī Gautama said, "O Śrenika, those arrows were of astonishing nature, when they were placed over the bow, they looked like the arrows, but after they were shot, they looked with the face of a comet and touching the body, they were turned as turned into serpents (68) In a moment they were turned as rods while in an other moment they were turned as *Nāgapāśas* In reality all these arrows were of divine nature and could take to any form at will "(69) The *Ācārya* said, "As the people of the world are surrounded with the nnoose of *karmas* similarly Bhānukarna too was bound with *Nāgapāśa* Thereafter, at the command of Rāma, Bhāmandala, placed him over his chariot (70) On the other hand, Viradhita, at the command of Laksmana, also placed Indrajit who had also been bound with the *Nagapasa* over his chariot (71)

At the same time, Rāvana, getting enraged, spoke to Vibhīsana, who could face the activities in the battle for a long time,(72) "In case you consider yourself to be well-versed in the battlefield, then face my attack "(73) Thus speaking, he shot a trident, which filled the sky with yellow sparks, which was destroyed by Lakamana mid-way with the shooting of an arrow (74) Then Rāvana, finding that the terrific trident hold been reduced to ashes by Laksmana, was immensely enraged and he lifted up the horrible *sakti* (75) As soon as Rāvana, was found with a *sakti* carried by him in his hands, he found in his front Laksmana resembling the fresh blue lotus flower and resplendent Purusottama (76) Finding Lakṣmana there, Rāvana creating the thundering sound of the cloud, spoke, as if denouncing him,(77) "When I have lifted up the weapon for killing the other person, then what right have you got to

stand before me?(78) Otherwise, O foolish Laksmana, in case you are desirous to be killed then stand in attention, and face my attack "(79) On hearing this, the proud Laksmana, separated Vibhīsana with great difficulty since he was feeling tired after fighting for a long time, and then rushed towards Rāvana (80)

Rāvana, then feeling immensely enraged, shot the *śakti* which issued the sparks like the stars, and could never become infructuous The *sakti* was illuining very much The same *śakti* hurt the chest of Laksmana Like the edge of the great mountain (81-82) The illuminng *sakti*, which looked quite pleasent struck at the chest of Laksmana and looked like the damsel embracing him, having been filled with love (83) Then Laksmana, who felt painful with the attack of the *sakti*, whose body had become helpless, fell down on the ground as the mountain falls with the attack of *vajra* (84) Finding him falling on the ground, the lotus eyed Rāma, overcoming the immense grief, got ready for the subjugation of the enemy (85) The immensely enraged Rāma, who was mounted over the chariot driven by the lions, soon after his arrival deprived the enemy of his chariot (86) Before he could mount over another chariot, Rāma cut into pieces his bow Before Rāvana could lift up another bow, he was again deprived of the chariot (87) Infact Rāvana was so much upset with arrows of Rāma, that he could neither pick up the bow or the arrows (88) Though Rāma had made Rāvana to lay down on earth, but he in spite of the painful situation, again mounted over a chariot (89) In this way though Rāma had broken his bow half a dozen times and had deprived him of the chariot for an equal number of times, but still surprisingly, Rāvana could not be conquered (90) Then Rāma feeling immensely surprised, said to him, "Since you could not meet your death in this way, it means that you don't have the short life This is certain (91) I believe that with the forceful arrows shot by me with my arms, even the huge mountains are razed to the ground, then what to speak of other things?(92) In spite of that the merits earned by you in your earlier births have saved your life Listen, O Vidyādhara, I would like to speak a few words to you (93) My brother, who arrived in the battlefield has been wounded by you with the use of *sakti* He is nearing his death In case you permit me, then I may have a chance of looking at his face (94) Then Rāvana, who never rejected the request of others and whose glory went on increasing like Indra, said, "Be it so " Then he proceeded on to Lankā (95) Rāvana then reassured himself thinking, "A great enemy has been killed by me " Thereafter he entered his palace (96) Rāvana who loved the valorous and patient people made a search for the injured soldiers and loovingly looked at them, and by

doıng so, theır paın was removed (97) But Rāvana on knowıng that hıs brother Kumbhakarna and sons Indrajıt and Meghavāhana, had been taken captıve by the enemy, started feelıng sorrowful But by lookıng at hıs near and dear ones, he hoped for theır early release (98) Gautama Svāmī says, "O Śrenıka, the people havıng dıfferent types of ıdeas, collect the *karmas* ın theır earlıer bırths varıously They have to face the rıse (and the fall) of the same They keep the harvest of those *karmas* ın the present bırth (99) In thıs world, because of the *karmas* someone gets destroyed, some valorous person, after the destructıon of hıs enemıes achıeves the hıghest posıtıon Someone after the destructıon of hıs enormous strength, ıs held ın bondage whıle someone ıs able to produce the matter ıllumınıng lıke the sun (100)

Here ends Parva 62 of the *Padma Purāna* composed by Ravısenācārya, relatıng to the woundıng of Laksmana wıth *saktı* (Verses 1-100, P T 11,487)

Parva 63

Rāma becomes full of sorrow for the wounded Lakṣmana

Then Rāma whose mınd was fılled wıth sorrow and was upset, reached the place, where Laksmana was lyıng (1) Fındıng Lakṣmana lyıng on the ground motıonless, whose chest had been hurt wıth *śaktı*, lıke the ornament of the earth, Rāma was faınted (2) When he regaıned consciousness after a long tıme, he felt burnıng wıth sorrow and grıef, started lamentıng badly (3) He saıd, "O brother, by crossıng the ın accessıble ocean of the unıverse, you have reached a dıffıcult sıtuatıon (4) O brother, you always remaıned devoted to me and always remaıned ready to obey my command, therefore gıve me the word at once, talk wıth me Why are you keepıng mum (5) You are aware of the fact, that I cannot tolerate separatıon from you even for a moment, therefore you embrace me Where has gone your respect for me?(6) Today my arms decorated wıth armlets are there for the name sake alone and they are of no use wıthout you, besıdes beıng ınactıve (7) Your care had been entrusted to me by the parents, preceptors and others, as a trust Becomıng shameless now, what reply shall I gıve them?(8) When the people overwhelmed wıth love would ask me about Lakṣmana, what reply shall I gıve them (9) You had been the gem among the great warrıors Wıth your defeat, I have become effortless, and consıder my lıfe to have been completely destroyed (10) In my earlıer bırth, I must have performed some evıl *tapas* whıch has currently rısen and I had to reap the reward of the same O brother, what ıs the use of Sītā to me wıthout

you?(11) So of what purpose is Sītā for me for whose sake, the *śakti* shot by the cruel Rāvana, has hurt your chest and I feling stone hearted, find you lying over the ground (12) A person, in this world achieves all the pleasures like *kama* and *artha* (13) I could not find a place, after wandering the entire earth, where one could get back his lost brother and the parents (14) O Sugrīva, the king of Vidyādharas, you have proved your friendship Now you go back to your country Similarly, O Bhāmandala, you also get back to your country (15) There is no doubt, that, I, leaving all hope for meeting Sītā, shall enter the fire with my brother tomorrow (16) O Vibhīsana, I don't feel so painful from the separation from Sītā and the brother Laksmana, as compared to the fact, that I could be of no good to you (17) The best of the people do good before the start of the work, while the medium type of people, do good after their work is done But those who do not do good even after the task is established, they are considered to be the degraded and wicked people (18) O Vibhīsana, you are a noble person, you did good to me earlier and for my sake, you opposed your own brother In spite of that, I could do not do good to you and because of this my heart feels burning (19) O Bhāmandala, O Sugrīva, atonce arrange a pyre I shall proceed to *Paraloka* Both of you engage yourself in your appropriate functions "(20)

Thereafter, when Rāma intended to touch the body of Laksmana, but the immensely intelligent Vibhīsana, prevented him from doing so (21) He said, "O lord, don't touch Laksmana, who has been wounded with the divine weapon, because by doing so one becomes hystrical This is the position of such divine weapons (22) You kindly keep patience Shed away anxiety Mostly there are the remedies for the people facing the misfortune (23) To lament like the degraded people is not the remedy for it Be patient at heart (24) O lord, there must be some remedy for it and your brother would regain life, because he is Nārāyana who cannot meet with untimely death (25) Then all the Vidyādhara kings felt disgusted and thought of the remedy in their hearts They thought, "The wounds with the divine *sakti* cannot be healed up with the medicines and in case no remedy is found before th sunrise, it would be difficult for Laksmana to survive (26-27)

Then the servants in half of a moment removed the headless bodies from the battlefield and fixed up tents etc there, purifying the earths, raising the *mandapas* there (28) Seven pedestals were raised over the ground The movement in all the directions was stopped The warriors wearing the *kavacas* and holding the weapons, guarded the place (29) In the first *gopura* Nila took his position, holding a bow in his hand In the

second *gopura* Nila resembling the cloud took his position holding a club in his hand In the third *gopura*, the benevolent Vibhīsana took his position Vibhīsana from whose garlands the lustre was emerging, appeared like Indra of the north-east direction (30-31) Kumuda holding the quiver stood in position at the fourth *gopura* In the fifth *gopura* Suṣena took his position holding a spear in his hand Sugrīva, whose arms were quite solid, took his position at the sixth *gopura* like Indra, holding a *bhindipāla* in his hands Bhāmandala appeared in the seventh *gopura*, who could put an end to the greatest of the enemy armies, holding a drawn sword in his hand (32-34) The eastern gate was guarded by Śarabha having the flag embossed with Śarabha The western gate was guarded by the prince Jambava and the north gate was guarded by Candrareśmi, the son of Bali in the company of his courtiers (35-36) In this way the ground made by the Vidyādharas with much efforts, appeared like the sky decorated with the constillations (37) Besides the above, the other kings of *Vānaradhvaja* race, who had not yet returned from the battle were positioned at the southern gate (38) Gautama Svāmī says, O Śrenika, such of the kings who had guarded making enormous efforts, who were doubtful about the survival of Laksmana, who felt surprised, and were very much curious besides being proud, all the Vidyādhara kings took their respective position (39) The reward one achieves because of his own *karmas* like the light of the sun, can neither be diverted by other people, nor the horses, elephants or even the gods (40)

Here ends Parva 63 of the *Padma Purāna* composed by Raviṣenācārya, relating to the Rāma's becoming sorrowful for the wounded Laksmana (Verses 1-40, P T 11,527)

Parva 64

The episode of *Viśalyā*

While Rāvana was sure about the death of Laksmana, who had been attacked with *śakti* He was also sure that in retaliation to the same, his sons Indrajit and Bhanukarna besides the brother Kumbhakarna must have been killed by the *Vānara* army As such, he felt immensely grieved (1) He started lamenting, "O brother, you had been extremely generous and my best well-wisher and remained always ready to do favour to me How could you get this improper bondage?(2) Alas! O sons, you had been immensely valorous as strong as my arms, you could be held in bondage due to your *karmas* (3) What treatment would be extended to you by the enemy? Thinking this my mind is getting upset,

I am not aware of the bent of mind of the sinful enemy He would surely kill you (4) All of you are worthy of the best of love but have been captured by the humans and because of the same, I am feeling more painful Alas! why am I feeling so painful?(5) In this way, like the herd of elephants, the leader of which (the huge elephant) is captured, Rāvana also felt painful at heart wthout expressing it (6)

When Sītā came to know, that Laksmana had been wounded wih the *śakti* and was lying down on earth, then she feeling grieved, started lamenting (7) She said, "O brother Laksmana, O humble one, you were adorned with ornaments of merit, you have met with this fate, because of the unfortunate person like me (8) Though I intend to have an audience with you even in this condition of misery, but being sinful and unfortunate person, I am unable to do so (9) When the enemy has killed the valorous warrior like you, then he can kill others as well (10) You getting devoted to the welfare of your brother were separated from your relatives Then crossing the ocean with great difficulty, yo have faced this condition (11) Shall I be able to have a look at you again who had been quite playful, humble, having beautiful speech and the performer of the astonishing deeds?(12) let the gods protect your life by all means and you being the attraction of the minds of all, should get relieved of this pain without delay "(13) When grieved Sītā was so lamenting, then the Vidyadharis having great love for Sītā consoled her variously (14) They said, "O goddess, the death of your husband's brother is not yet certain, therefore it would be of no use lamenting for him (15) Be patient, the valorous warriours meet with such type of situation, whatever happens, there are the remedies for the same In fact the activities of the earth are astonishing "(16) At these words of Vidyadharis, Sītā felt somewhat impressed Gautama Svāmī says, "O Śrenika, now you listen to me what happened in the episode of Laksmana "(17)

In the mean time, a beautiful person arrived in the camp's gate and tried to enter it Then Bhāmandala preventing his entry said, "Who are you? Whose relative are you? Wherefrom have you come? What for do you want to enter inside? Keep on standing, and speak out the truth The strangers are not allowed inside "(18-19) I reply, the person said, "I arrived here more than a month ago and I desire to have an audience with Rāma But I could not get an opportunity for the same In case you are interested in the speedy recovery of Laksmana, the I can spell out a remedy for the same "(20-21) At these words of the stranger the Bhāmaṇḍala was extremely satisfied Installing his representative at the gate, he atonce took him to Rāma (22) The person offered his salutation

to Rāma with great respect, and then said, "O lord, don't be grieved the prince is surely alive (23) The name of my mother is Surpanakhā and my father is known by the name of Candramandala I am a resident of Devagitapura My name is Candragati (24) Once, when I had been roaming about in the sky, then my enemy Sahasravyaja, the son of Valabhyaksa spotted me (25) Reminded of his enmity due to the woman, he felt enraged, as a result of which a terrific battle was fought by us, which even frightened the great warriors (26) Then he shot *Candarava-śakti* at me, as a result of which I fell in the Candrodaya forest in Ayodhyā during the night (27) Bharata, the king of Ayodhyā spotted me falling from the sky like the star and came to me (28) With the shooting of the *śakti* my chest had been hurt Finding me in such a condition Bharata felt painful Then that noble person who got back life to me, sprinkled the sacred water over my body (29) At that very moment the *śakti* disappeared and I regained my original position With the use of that fragrant water, I felt extremely comfortable (30) The Mahātmā Bharata who is the best of humans made me regain my life as a result of which I could have an audience with you "(31) In the meantime, the beautiful Rāma feeling delighted asked him, "O noble person, are you aware of the origin of *Gandodaka* or the scented water?"(32) In reply to this, he said, "O lord, I am well-aware of it and shall tell you You please listen I am going to speak out the same I had enquired of the king Bharata about it who narrated the same to me (33) Once in this country, the cities and the villages the Jina was not adored and several diseases were spread in the country (34) These included *uroghata* in which one gets pain in chest and ribs, *Mahadahajvara,* in which one feels feverish with burning sensation, *lalaparisrava*—in which the dribbling is emitted from the mouth continuously, *Sarvasula* in which all the limbs ache, *Aruci,* indigestion, *chardi* in which one has vomiting sensation, *savayuthu*—in which there is swelling on the body and *sphotaka* in which the boils develop over the body It appeared as if all these ailments had been immensely enraged No person was left in the country who did not attract ailment (35-36) Only the king Dronamegha escaped these ailments in his country including no courtiers, animals, brothers and other members of his family, like the gods This is what has been heard by me (37) Calling him, I said to him, "O glorious one, as you happen to be free from ailment, you can free me of the ailment without delay (38) Thereafter he called for the fragrant water which could spread its fragrance in all the directions and sprinkled it over me and I became free from the ailment (39) The sacred water not only freed me from ailment but my inner apartments, the city

and the entire country was freed from the ailment (40) With that fragrance, the contaminated and polluted wind which had been the cause of several diseases, which caused unbearable pain, was destroyed or purified (41) Then I asked the king Dronamegha again and again, O noble one, wherefrom did you get this water which has created the surprise of subsiding the ailments "(42) In reply to this, Dronamegha said, "Listen, O king, I have an extremely virtuous girl who is well-versed in all the sciences, known by the name of Viśalyā (43) As soon as she entered the womb of her mother, my wife who was suffering from several ailments, was freed from all the diseases In this way she did good to me (44) She is attracted towards the Jaina religion and is always engaged in the adoration of the Jina She is quite pleasent looking, and is adored by all the relatives like the unbroken rice (45) This is the water which was collected after her bath which relieves one of all the ailments in a moment "(46) Listening to the words of Dronamegha, I felt immensely surprised and adored the daughter with great devotion (47) When I was coming out of that city, I met the great sage, who had been the chief of the *Manisengha* Offering my humble salutation to him, I enquired about the story of Visalya "(48) The king Bharata then said to Vidyādhara, "O Vidyādhara, at my asking, the great sage, possessing the four types of knowledge, the loveable great sage, narrated the story of Viśalyā "(49) In the Videha region, there is a country named Pundarīka In the Cakradhara city of that country, there ruled a Cakravartī king named Tribhuvananda (50) He had a daughter named Anangasara who possessed all the virtues and was the unique creation of the *karmas* possessing enormous beauty (51) The Cakravartī king Tribhuvananda had a courtier named Punarvasu who was the lord of Pratisthāpura The wicked and evil minded person, influenced with the passions, abducted the girl (52) At the command of the enraged Cakravartī king the soldiers followed him and after fighting for a long time, they reduced the plane to pieces (53) When the plane of Punarvasu was being reduced into pieces, he dropped the girl from the plane, as a result of which she fell down from the sky like the moonlight of the winter season (54) By the *Parnalāghavī-vidyā* used by Punarvasu, she descended at will and ultimately fell in the forest called Svapada (55)

The said forest which could terrify the valorous Vidyādharas, which was inaccessible having tall and thick trees besides the creepers creating darkness Several of the huge trees there were entwined with te creepers, in which the sunrays had been removed by the thick leaves of the trees, as if in fright, which was infested by wolves, *Śarabhas*, panthers, leopards,

lions and other wild animals Where the uneven earth had hard surface, which had big snake holes, Reaching such a forest, the girl was immensely frightened The poor Anangasenā then started shaking like flame of the lamp (56-59) Reaching the bank of the river and looking on all th sides, feeling immensely painful, she started crying aloud, uttering the names of her relatives (60) She said, "Alas! I had been born of the Cakravartī father, who protected the world and was comparable with Indra, and was broght up with loving care, but presently due to adverse moves of the destiny, I have to face this situation Alas! what should I do in this forest, which is difficult to look at (61-62) O father, being immensely valorous, you protect the entire universe, then why don't you be merciful on me, though I am helplessly wandering here?(63) O mother, why are you not caring for me though you had to bear the pain of holding me in your womb (64) O my relatives, who are dearest to me in my heart, and possessing all the virtues, why do you neglecting me now, when you never neglected me even for a moment (65) I am a destitute, what should I do? Where should I go? With whom should I take shelter? Whom should I look for? How should a sinful person like me stay in this forest?(66) Is it a dream? or have I been born in the hell? Am I the same? or what type of the situation is there in which have I been placed?"(67-68) In this way she kept on lamenting for long she became extremely upset Her pathetic lamenting even moved the hearts of the cruel and wild animals (69) Then the girl Anangasena whose body had been scortched with hunger and thirst, who was constantly plunged in the ocean of sorrow, who was feeling miserable in her mind, started living on fruits and the tender levaes of the forest (70) Then the winter season arrived which deprived the lotus flowers of their grace, which was spent by the girl in the forest bearing the result of her *karmas* (71) She also had to face the summer season in which the herds of animals were breathing heavily, the trees had dried up, and their trunks had also dried up, she had to bear the heat of sun similarly (72) She somehow spent the rainy season in which the lightning had been thundering, the cool rain showers were creating darkness, and the rivers were overflowing, in the same forest (73) Her lustrless body, which was lean thin and shattered, the dishevelled hair, covered with dust had been denched with the rain water and looked like the faded out painting (74) As the moonrays, fade out with the sunshine, similarly her weak body lost all the charm and glory (75) Reaching the forest of wood-apple trees laden with ripe fruits, covered with dust, she started crying repeating the name of her father (76) She said, "I have been born of a Cakravartī king and have reached this stage in the forest Surely I had to face this situation due to the some evil

deeds performed by me in earlier births " Thus lamenting, her face was covered with the continuous flow of tears, which appeared like the evil days Then Anangasenā, casting her sight downwards, picked up the fallen ripe wood-apple fruits felt peaceful (77-78) With the performing of the *Velatala* fasts her body had grown weak, the girl broke his fast once only with the consuming of water (79) Anangasenā, who felt troubled with the flower fallen over the bed from her hair, was currently lying over the bare ground (80) The one who rose up with listening of the father's music was now waking with the terrific howling of the jackals (81) In this way she facing enormous miseries, breaking her fast with natural fruits, performed outer *tapas* for three thousand years (82) Thereafter when she was disgusted and became hopeless, then the valorous, ascetic, stopped taking food and took to *Sallekhana* (83) Then she took to the following in Jina disciplined as had been heard by her earlier, she took a vow that she would not travel beyond a hundred feet from there (84)

After the passage of six nights from the time she embraced *Sallekhanā*, then a person named Labdhadāsa had been returning from Meru mountain after adoring the Jina He spotted the girl But when Labdhadāsa was about to carry her to her parents home, she declined on the ground, that she had accepted *Sallekhanā* (85-86) Thereafter Labdhadāsa atonce went to the Cakravartī king and returned with him to the same place (87) On his arrival there, the king found that a huge and fat python was swallowing her finding this he got ready for a remedy (88) Then the girl who had embraced *Sallekhanā* and because of that she appeared to be another one Finding her in that condition the Cakravartī king developed *Vairagya* (89) Then the king shedding away all his desired, with his mind having been filled with *Vairagya*, he received *dīksā* together with his twenty two thousand sons (90) Suffering from hunger, when the python swallowed the girl, she was reborn in the north-east heaven (91) Though she knew fully well that she would meet with her end by the python, still she did not hurt it the least to avail causing any pain to it (92) When Punarvasu defeated all the Vidyādharas in the battle, on his return, he could not find his beloved Angasarā his beloved and therefore suffered from the pangs of separation He felt painful Ultimately he received Digambara *dīksā* from the great sage named Dramasena and met with his end performing sever *tapas* He was reborn as a god in the heaven and falling from there he was born as beautiful Lakamana (93-95) Anangasenā of the earlier times, after falling from the heaven has been born as Viśalyā—the daughter of Dronamegha (96) The immensely virtuous Viśalyā is indeed the best in

the city, country, and the Bharata-ksetra because of the merits of her earlier birth (97) Because in her earlier birth, she had performed severe *tapas*, therefore the water of her bath contains several (divine) qualities (98) The terrific wind which had overpowered the entire country causing several ailments, the same had vanished with water of Anangasara's bath "(99) When asked as to why the air became so polluted, the sage spoke to the anxious Bharata this (100)

He said, "A wealthy trader named Vindhya loading the goods over the donkeys, camels, buffalloes and other vehicles arrived from the Gajapura city and stayed in the city of Ayodhyā for eleven months His he-buffalo of various colours, suffering from several serious ailments, suffering from the load died in the centre of the city and because of *akama-nirjara* he became a God (101-103) He became the immensely valorous god of Vāyūkumāra caste, with the horse as the symbol He was known by the name of Vayvavrata He was the lord of Vāyukumāra gods The lord of Śreyaskapura was the immensely cruel, residing in the *rāsatala* was a great Bhavanavāsī god (104-105)

With the divine knowledge he could learn about the events of his earlier birth He realised that he had been a buffalo in his earlier birth, living in Ayodhyā There had been several wounds over my body The body was suffering from the hunger and thirst Suffering from various ailments, I had been lying in the mud and the people used to beat me I had been lying motionless in the dung and filth All the people walked placing their feet over my head (106-108) In case I donot take revenge atonce, then my achieving this great godhoodwould be of no use "(109) Thus thinking, having been filled with anger, he made the wind in that country, which spreaded ailments (110) The same god was destroyed with the sprinkling of the water of Viśalyā This is correct also because there are always found stronger people then the strong ones (111) Then Vidyādhara Candraprabha said to Rāma, "This is the true story which was told by the sage Sarvahita to Bharata, who in turn narrated it to me The story has been repeated by me to you O Rāma (112) Therefore you atonce arrange to the get the water of the bath of Viśalyā There is no other way for the survival of Laksmana (113)

Gautama Svāmī says, "The noble people for whom the path of the death has been prescribed, and the people are sure of one's death, but because of their noble deeds, some remedy for the restoration of their lives is known (114) Such people are great and the best, who speak out the remedies for the people facing misfortunes (115)

Here ends Parva 64 of the *Padma Purāna* composed by Ravisenācārya relating to the episode of Visalya (Verses 1-115, P T 11,642)

Parva 65

Viśalyā's meeting with Lakṣmana

Then Rāma who had been feeling delighted at the words of Vidyādhara Praticandra, feeling surprised, honoured him varously with the Vidyādhara kings (1) Thereafter making mutual consultation, he deputed Hanumān, Bhāmandala and Angada towards Ayodhyā (2) With their mere desire, they reached Ayodhyā where the glorious, virtuous and the famous king Bharata ruled (3) At that point of time, Bharata had been sleeping therefore in order to avoid causing any pain to him by waking up, they started playing on the sweet music (4) Then listening to the divine and sweet music, which attracted the mind, the king Bharata slowly rose up from his sleep (5) Hanumān and others were standing at the door, therefore they reached Bharata, sending prior information to him Reaching before Bharata they revealed to him about the abduction of Sītā, and the falling of Laksmana with the shooting of the *śakti* (6) Then Bharata, getting immensely sorrowful, felt enraged (7) He therefore, atonce sounded military band, attracting the warriors towards war, hearing which the entire city of Ayodhyā was disturbed (8) The people started saying that in "the royal palace the frightening sound is being produced what is the reason for it?"(9) Has the wicked and evil minded son of Atiīvrya who is well-versed in attacking deceitfully at night, arrived?(10) Some warrior, leaving aside his beloved from his lap, got ready to wear his *kavaca*, while the other one took his sword with out wearing of the *kavaca* (11) A damsel with doe-like eyes, carrying an infant in her lap, placing the hand over the nipple, looked at all the directions (12) Someone of the damsels, feeling jealous of her husband was lying aside over the bed and her eyes were devoid of sleep, but listening to the war-bugle, she atonce shedding away the jealousy, embraced her husband who had been lying in a corner of the bed (13) Some wealthy person comparing with the king in riches, said to his wife, "O dear one, wake up, why are you sleeping? Some disgraceful thing has happened (14) The light, which was never seen in the royal palace is being seen the charioteers with chariots are standing ready Besides the intoxicated elephants also have collected (15) The people with wisdom, well-versed in polity should always remain alert Rise up and making all the efforts, conceal the riches (16) The pitchers filled with gold, silver and gems, should be stored in the underground cells (17) Atonce close the *garbhagrhas* containing the silken and other valuable cloth and whatever other things are lying dislocated should be set right "(18) Śatrughna also

whose eyes were red with sleep arrived in the palace of Bharata mounted over the elephant with bell He was accompanied with the courtiers holding the drawn swords His costumes issuing the fragrance of *bakula,* was flowing besides Śatrughna, all other kings holding weapons in their hands, wearing the *kavacas,* and were faithful to the king, also arrived there in Bharata's palace (19-21) Bharata, the lord of Ayodhyā, commending the other kings, got ready for the war Thereafter Bhāmandala and others offering their salutation said,(22) "O lord, the city of Lankā is far away, and you will not be able to reach there There is a horrible ocean in between, the waves of which together with the conches look fine "(23) Then Bharata asked, "What should be done by me?" At these words of the king Bharata, they narrated the astonishing story of Viśalyā (24) They said, "O lord, the bathing water of Viśalyā the daughter of Dronamegha destroys the sins, auspicious and saves the life You kindly get it atonce (25) Be pleased, we shall have to leave before the sunrise Laksmana—the killer of the enemies is lying wounded there "(26) Then Bharata said, "What is the use of carrying the water, let the beautiful daughter of Dronamegha herself go there (27) The great sage has already declared, that she would be his beloved In fact she is the gem of the women, how could she belong to others?(28) Thereafter Bharata sent his messenger to Dronamegha, but he also who could subjugate the pride of others, got ready to start for waging the war in anger (29) His sons too, wo were immensely valorous, also got upset and disturbed She also got ready together with the courtiers (30) Then Kaikeyī, the mother of Bharata, herself went with Bharata and advised him with great honour (to the king Dronamegha) to give away his daughter (31) Then Bhāmandala made the girl Viśalyā who illumined all the directions with her lustre, to go in the front of his plane which could move with great speed (32) Besides Viśalyā, a thousand other girls born in high race were also made to accompany the girl Viśalyā (33) Thereafter in a moment, she reached in the battlefield and all the Vidyādharas welcomed her offering the *arghya* etc (34) Then Viśalyā, who was surrounded by the girls, moving the beautiful flywhisks over her quite slowly, descended from the front of the plane (35) Observing the horses and intoxicated elephants on both the sides on the way, she walked on Several of the high ranking people were ready to obey her command and her face resembled the lotus flower (36) As the immensely fortunate Viśalyā moved closer to Laksmana, he felt astonishing type of comfort (37)

As the wicked women, feeling surprised flees from the husband's house, similarly the *śakti* issuing the lustre, got out of the chest of

Laksmana (38) Then the *śaktı* which was issuing the sparks and flames, flew in the sky, then the forceful Hanumān took a jump and captured her (39) Thereafter she was turned into the form of a divine damsel and folding her hands said to Hanumān She, at that time had been feeling nervous and her body was shaking (40) She said, "O lord, be pleased Leave me alone, I am not at fault This is the condition of the servants like us (41) I am the *vıdyā* named Amoghavijayā, well-known in the three worlds I am the sister of Prajñapati and Rāvana had achieved me (42) When Balı had been residing over the Kailāsa mountain in *Pratıma Yoga,* then Rāvana had made the *veena* of the vein of his arm and had sung the noble story of lord Jına The throne of Dharmendra was shaken with the devotion of Rāvana and who feeling immensely pleased gave me to Rāvana Though Rāvana, Indra among the Rāksasas, never desired me but still Dharmendra, with great difficulty, made him agree to receive me In fact Rāvana always felt shy of accepting anything from anyone (43-46) Thus I, in this world, cannot be captured by anyone else, except Viśalyā who possesses the unbearable lustre in the world (47) I can defeat even the immensely powerful gods, but this Viśalyā had separated me from Laksmana even from a distance (48) She can cool up the sin and heat up the moon, because in her earlier birth she had pefrormed severe *tapas* (49) She, in her earlier birth had put her body tender like the *Sırıs* flower to such a hard *tapas* which was beyond the reach of even the great ascetics (50) I think, the world in which, such efforts are made, performing hard *tapas* to be quite purposeful (51) Those situations which could not be borne with the powerful winds, such terrific rains, cold and heat, were faced by this lean and thin girl like the pivot of the Sumeru mountain, without eveen slightly shaking from them (52) Oh, her beauty is graceful, her patience is graceful, she is firm in *dharma* and is thus graceful The *tapas* performed by her is unthinkable for other women (53) Such a type of *tapas* is performed in honour of the lord that its reward is distinctly visible in all the three *lokas* (54) Even otherwise this should not be taken to be a surprise, because the means by which one could achieve *moksa,* what else would be difficult for the same?(55) I am the slave of others Look here, he overpowered me with his *tapas* O noble person, I shall now leave for my abode You kindly forgive one for evil performance "(56) Then Hanumān, well-versed in the *tattvas* and peformer of astonishing deeds, releasing the divinity in the form of *śaktı* joined his army camp (57)

The Viśalyā, the daughter of Dronamegha, who had been feeling shy, was standing before Rāma, with folded hands offering her

salutations to him, who had been praised by the Vidyādhara courtiers immensely, who had been venerated and felicitated by other Vidyādharas, who had also pronounced their auspicious blessings on her, who possessed all the auspicious symbols, was immensely fortunate and obeyed the command of her handmaids, went to Lakṣmana and stood before him as Indrāgni stands before Indra (58-60) She was extremely beautiful whose eyes appeared like those of the innocent doe's eyes, had the face resembling th full moon and who had been inspired by the enormous love in her heart Finding Laksmana lying on the ground over a lonely place, sleeping comfortably, she embraced him Then she lifted him with her lotus like hands and applied the paste of sandal and *gorocana* gentally over the wound of Laksmana Then she shaking somewhat with shyness, applied the sandal paste over the body of Rāma as well (61-63) The other girls applied the sandal paste over the bodies of other Vidyādharas (64) Then at the command of Rāma, the sandal paste touched by Viśalyā was also sent to Indra and others (65) Inhaling the smell of the cool sandal paste and while plastering gracefully over the body, all those present there felt extremely comfortable The souls of all of them were purified and the fever of all of them disappeared (66)

Besides the above, all the wounded and injured warriors, elephants, horses, foot soldiers, were releived of their pain with the sprinkling of the auspicious water and became resplendent like the rising sun (67) Then Laksmana who had turned beautiful like the one having been reborn, and had been engaging his like the natural sleep, was with the sweet time of flute (68) Then Laksmana, whose vast chest was moving with slow breathing, whose arms had been spread, he rose up folding his arms and opening his eyes like the red lotus flowers and left the bed (69) As the best of the gods gets up leaving his bed, similarly, Laksmana also got up leaving the battle ground Looking on all the sides, he became angry and said, "Where has Rāvana gone?"(70) Then Rāma, whose lotus like eyes were expanding, who was feeling immensely delighted, because of the thrill, his body was stiffening, whose arms looked quite graceful, embraced his brother Laksmana and said, "O brother, Rāvana had left the battle after striking the *śakti* and taking you to be dead, but you have regained your life because of this praiseworthy girl (71-72) Then Jambava, Sundara and others, narrated the story right from the striking the *śakti* to Lakṣmana and also expressed their surprise with the generous mood (73) Then Laksmana looked at Viśalyā who had eyes like the white, blue and red lotus flowers, whose face resembled the full moon of the winter season, who had a slender belly, whose both the breasts appeared

graceful like the elephant temples who was quite youthful, like the love sport of the god of love, the best of whose buttocks were vast and fatigued, who had been created by destiny collecting all the noble deeds.(74-75) Viśalyā standing in this form was seen by Laksmana, who was standing closeby, with his mind filled with surprise He thought, is she Laksmī of Indra? or the moon light? or the shine of the sun?(76) Finding that Laksmana was so thinking, the damsels well-versed in singing the welfare songs, the people said to him, "O master, all the people who have been assembled here, are desirous of observing the marriage between you and her "(77) On hearing this, Laksmana said smilingly, "How could it be possible in the battlefield, where the survival of everyone is in doubt?" In reply to this all of them said, "She has already been touched by you but you are not aware of the same (78) O lord, with your influence, all the obstructions have been removed, therefore you beter accept her hand " At such request of the people, Laksmana then gave his consent for marriage uttering words with pride (79) Then the marriage of Viśalyā and Laksmana, who had established all the praiseworthy tasks in a moment, whose vast fortunes had been displayed by the Vidyādharas, who possessed the divine fortunes, was solemnised in the battlefield itself (80) Gautama Ganadhara says, "O Śrenika, those who had followed the best of conduct in the earlier births, such people, even when they are nearing death, achieve the best of things and ultimately achieve the position like the sun and the moon (81)

Here ends Parva 65 of the *Padma Purāna* composed by Ravisenācārya, relating to the episode of Viśalyā (Verses 1-81, P T 11,723)

Parva 66

Rāvana's deputing a mesenger to Rāma

Rāvana, then learning about the episode of Viśalyā and recovery of Laksmana, felt surprised and became envious Then smilingly he said in slow voice, "What a loss?" Thereafter Mṛgānka and other courtiers who had been well-versed in counselling, said to Rāvana (1-2) "O lord, I am going to speak out the realistic and beneficial words to you, irrespective of the fact whether you are pleased or displeased In fact a true servant sould fearlessly speak out the words of welfare to his master (3) O lord, you have already witnessed that because of the influence of the merits of Rāma and Lakṣmana, both of them have achieved the *Garudavāhinī* and *Simhavāhinī vidyās* (4) You are also well-aware of the fact that your brother

Kumbhakarna and the sons Bhānukarna and Indrajit have been taken captive by them Besides the immensely powerful *sakti* has become infructuous (5) There is every possibility of your winning the battle, but you take it for granted that in that case your brother and both the sons are going to meet with your end (6) O master, all of us pray to you that becoming graceful, you be pleased with us You had never neglected our words of welfare earlier (7) Release Sītā and become religious minded as earlier Let all the people ruled by you become hail and hearty (8) You better compromise with Rāma starting sweet conversation, because by doing so no harm is anticipated, but to the contrary it seems to be quite benefcial (9) The *maryadas* (the limitations) of the entire universe are safe with you and you follow them all The cause of the origin of *dharma* "(10) Thus speaking, all of them placing their folded hands over their heads, offered their salutation to Rāvana, who atonce lifted them up and said, "I shall act according to your advice "(11)

Then the courtiers who had been well versed in counseling feeling satisfied, selected a graceful courtier who was well versed in polity and decided to depute him as a messenger (12) The messenger was quite inteligent in well interpretation of the indications and as such, Rāvana at once made him understand his message for Rāma (13) The message given by the courtiers to the messenger was though quite pleasent, but the intentions of Rāvana polluted it thus as the poison pollutes the medicine (14) Then the messenger, who had been like Śukrācārya in wisdom, was immensely illustrious, glorious, whose words were respected by the king's and could speek the words which could please the ears, such a courtier, getting pleased, offering his salutation to his master got ready to proceed on his journey The said courtier or messenger, because of his wisdom considered the entire universe like the cow's hoof (15-16) At the time of his departure, he was accompanied by the terrific army fully equipped with the weapons, was terrific to look at and was organised with his wisdom alone (17) Then listening to the sound of trumpet blown by the messenger, the warriors of the monkey force were disturbed and suspecting the arrival of Rāvana, getting frightened, started looking towards the sky (18) When the messenger arrived nearer, and the monkeys realised that he was not Rāvana but someone else, the monkey army then felt reassured (19) Then Bhāmandala who served as a gatekeeper, informed Rāma about his arrival and deputing other guards at the gate, took the messenger with a few of his associate inside (20) Having an audience with Rāma, he offered his salutation to him Then he performed all the duties of a messenger Thereafter resting for a while he spoke as follows (21) He said, "O Padma,

I am repeating the words of my lord Rāvana which he had told me He tells you these words, which you kindly listen with apt attention (22) He says that he is not at all interested in the war in this connection, because several of the people who had been proud of the battle have already faced destruction (23) The words are established by mutual love alone In case one does not become successful in war, then it comprises of many miseries "(24) The kings like Durvrta, Naraka, Samkha, Dhavalanga and Sambara, desirous of war, have already met with destruction (25) It would be quite beneficial for you to make friendship with me In reality the lion becomes comfortable by getting the cave of a huge mountain (26) Indra who frightened the gods was captured by him and was sent to prison (27) Whose movements at will in the sky, earth and *patala* cannot be disturbed by the enraged demons or the gods (28) Have you not heard that I am Rāvana, who fighting several types of wars achieved Lakṣmī of vectory (29) O king, I shall divide the entire earth with Vidyādharas upto the ocean with Lankā in two parts and give away to you the half of it (30) You with a noble mind, send back my sons and brother and agree to give away Sītā to me This would be beneficial to you (31) In case you do not do so, then how could you remain well Because Sītā is with me and the captured brother and sons would be got released by me by force "(32)

At this, Rāma said, "I have nothing to do with kingship nor with other women (33) In case you return Sītā with all the honours, then O Daśānana, I shall return both our sons and the brother (34) I shall wander in the forest infested with wild animals with Sītā and you enjoy the riches of the entire world (35) O messenger, you speak out the wealthy person of Lankā that this proposition is quite useful for me and nothing else "(36) Listening to the words of beautiful Rāma, who was adored by all, the courtier turned messenger said,(37) "O king, though you have arrived here after crossing the awful ocean quite fearlessly, but it is evident that you are not aware of the things about your own welfare (38) O husband of Sītā, your hope is not at all good Or leave aside talking about Sītā, you should leave the hope for your life when Rāvana is alive (39) The intelligent person should protect himself even at the cast of his wives and the riches (40) Though Garudendra has sent you two vehicles and you have forcibly imprisoned my sons and the brother, but with this your success is not established (41-42) In the battle, inspite of the best of efforts you would neither be able to get back Sītā nor would you be able to save your life Therefore, don't get loss on both the counts Give away your obstinacy (43-44) You look at the heaps of the bones of the kings who had met with their end with the strength of my arms "(45)

At these words of the messengers, illumining the sky with the lustre of his mouth, Bhāmaṇdala said, "O singul messenger, you are quite talkative like the jackal O person with evil wisdom, why are you indulging in such a useless talk fearlessly (46-47) What to speak about Sītā? Who is wicked Rāvana, indulging in denouncing Rāma and moving on evil way "(48) Thus speaking as Bhāmandala drew out his sword, Lakṣmana, well-versed in polity stopped him (49) Bhāmandala whose eyes resembled the red lotus flowers, were polluted like the polluted evening (50) As the huge serpent emitting the venom is pacified with the *mantra* similarly at the same advices of the courtiers, Bhāmandala was pacified (51) The courtiers said, "O king, shed away the anger expressed over an irrilevant issue what purpose is going to be served with the killing of this messenger (52) The powerful lion who is competent enough to kill the vast herd of animals like the clouds, does not attack a mouse (53) Does a noble person become angry over the echoe sound, wooden puppets, parrot or other birds, or the mechanically operated puppets? In other words, the words spoken by the messenger are not his own words They are in fact is Rāvana himself and he is only the figure representing him As the parrots or other birds repeat the same whatever is tought to them, similarly this messenger is repeating whatever has been briefed to him by Rāvana and as a puppet does not move itself, similarly he also moving according to the dictates of his master Then why should one be angry with him "(54) At these words of Lakṣmana, Bhāmandala was pacified Thereafter the messenger becoming fearless again spoke to Rāma,(55) "You are coming under the influence of these degraded courtiers who are short sighted, evil minded and cause doubt in your mind (56) You better understand that you are being cheated by these people and think of your own welfare applying your own wisdom (57) Leave aside th hope of meeting Sītā Because the lord of the entire earth and boarding the Puspaka plane quite gracefully, wanders as he likes (58) Shed away the false stubbornness, don't listen to the false advice of the humans, devote your mind towards the task to be performed and thus live comfortably "(59) Bhāmandala however, sat down thinking, "Who is going to give a reply to this degraded fellow?" But the other persons present there humiliated the messenger immensely (60)

Thereafter the messenger, having been wounded with the harsh words and facing the worst humiliation, feeling painful at heart, went back to his master (61) Reaching there he said, "O master, at your command, applying the method and the polity advised by you, I spoke to Rāma, "I give you the earth comprising of several countries with mines

of gems, the earth inhibited by Vidyādharas upto the ocean, huge elephants, horses, the chariots, the Puspaka plane which even the gods cannot refuse, three thousand beautiful girls with their attendants, the lion throne issuing the lustre of the sun, and the *chatra* resembling the moon Otherwise what more could be stated in this connection? In case Sītā accepts me at your command then you can enjoy the entire kingdom without any thorn, quite comfortably (62-66) O person of wisdom, in case you act on my advice, then I shall accept a little source of livelihood, shall be satisfied with the chair of a cane (67) I repeated such words, to him again and again, but he did leave the desire for Sītā He is devoted to her alone (68) As an extremely peaceful ascetic is devoted to his own routine of performing *tapas*, similarly, Rāma is immensely devoted to Sītā O master, what to speak about the kingdom of Lankā, no one can dissuade him from Sītā even by offering the kingship of the three worlds (69) Rāma, however, has conveyed this message to you, "O Daśānana, it would not be proper for you to do, the task which is denounced by all and should not have been done (70) When the sinful person so speaks, who does his tongue not cut into pieces?(71) He said, "I am not interested in the throne of Indra even without Sītā You enjoy all the pleasures of the earth and I shall wander in the forest (72) In case you are bent on meeting death for the sake of the wife of others, then why should I not please my own wife?(73) O beautiful one, all the girls in the world can be enjoyed by you alone, but I consume the fruits and leaves alone, wandering with Sītā (74) You tell Rāvana, "O lord, Sugrīva, the king of monkeys, laughing at you had said, that "your master has been overpowered by some *paisaca* or your master is infested with the ailment of the evil wind It is because of this that he is movig in adversity (75-76) Apparently there are no competent physicians or sorcerers, in Lankā otherwise he could have been treated with some oil or other medicines Or otherwise the physician in the form of Laksmana in the bed of the battle, would surely give him the treatment with his arrows, removing all his ailments "(77-78) Thereafter, I with my heart burning with the harsh words, I frowned over Sugrīva as a dog barks at the elephant (79) I said, "O Sugrīva, it appears that you intend to die with the pride of Rāma by denouncing the enraged lord of the Vidyādharas (80) O lord, Virādhita has also challanged you saying that in case you have strength enough, then come and have a fight with me alone Why are you sitting idle?"(81) I again said to Rāma, "O Rāma, have you not witnessed the prowess of Rāvana in the battlefield?(82) Because of which, you intend to disturb and enrage him? The one who is like the sun to supress the fire flies, he is

quite valorous and whose glory in the universe is well known Such a type of Rāvana because of the rise of the merits is compassionate towards you He is desirous of being peaceful, is benevolent, and loves the humble people (83-84) Rāvana who like the ocean having the waves in the form of his arms, holding the weapons like aquatic animals, is intended to be conquered by you with the two arms alone (85) Why do you want to enter into the forest like Rāvana, having the horses and elephants as the wild animals, besides the foot soldiers as the forest tree, and is inaccessible (or invincible) ?(86) I said, O Padma! the wind cannot shake the Meru mountain The sunrays cannot dry up the ocean, the earth can not be shaken with the horns of a bull and Daśānana cannot be defeated by the people like you (87) With the uttering of these words by me in anger, Bhāmandala was enraged having red eyes, drew out the shining sword, but Laksmana stopped him from moving further (88) Lakṣmana said to Bhāmandala, "O Son of Videha, shed away the anger, the lion does not get angry with the jackal, who infact plays with the pearls after tearing out the temples of the elephants (89) The immensely valorous kings do not attack the frightened people, the Brāhmanas, the sages, the unarmed, a woman, an animal and a messenger "(90) With these appropriate worlds, spoken by Laksmana to Bhāmandala, the latter, who was burning with the flames of anger, was somehow pacified slowly (91) Thereafter the other wicked princes speaking the words which were as harsh as *vajra* humiliated me and showered insults on me variously, I feeling myself to be of no consequence, getting frightened, flew in the sky and have arrived at your feet O lord, had Laksmana not been there, I would have surely been killed at the hands of Bhāmandala (92-93) In this way I have narrated the, character of the enemy without any doubt, as had been observed by me Now you can proceed further in this way as you think fit, because the people like me are meant for obeying the command of the master "(94) Gautama Svāmī says, "O Śrenika, such of th people, who are well-versed in the scriptures and the polity, and who always keep the company of the best of courtiers, such people like the sun are sometimes covered with the clouds like a person getting overpowered with illusion (95)

Here ends Parva 66 of the *Padma Purāna* composed by Ravișenācārya, relating to Rāvana's deputing a messenger to Rāma (Verses 1-95, P T 11,818)

Parva 67

Description of Jaina Temples

· Rāvana, the lord of Lankā, listening to the words of the messenger, consulted the courtiers who were well-versed in rendering advice. Thereafter placing his cheeks decorated with the *kundalas*, issuing lustre, sat there thinking (1-2) He thought, "In case I fight with the huge elephants, the princes are sure to be lost (3) Therefore, when the enemy goes to sleep then I shall mount in an invisible attack and get back the princes? Or otherwise what should I do? What could be the way out for welfare?"(4) Gautama Svāmī says, "O lord of Magadha, when Rāvana was so thinking, an idea flashed in his mind that he should perform *tapas* He felt pleased (5) He tought of the achieving of the *Bahurupini-vidyā*, in which case, even the gods cannot create obstructions "(6) Thus thinking, he atonce called for the servants, and commanded that the Santi-temple and its best of the *toranas* should be decorated (7) Besides the adoration should also be carried out for Jina, in all other temples " Thus issuing the command to the servants, he entrusted the duty of making all the arrangements for the same to Mandodarī (8) Gautama Svāmī says, "It was the time for the great rise of the twentieth Tīrthankara Munisuvrata, who was adored by the gods and the *asuras* alike At that point of time, in the widespread Bharata-ksetra, there were numerous auspicious images of the lord Arhanta, everywhere (9-10) The king of the countries, and the wealthy traders of the villages, had raised the resplendent Jina temples (11) There temples were meant for the protection of the appropriate *dharma* of the time, provided welfare and in them the *Sasamadivadis* had been consecrated ('2) These Jina temples which looked resplendent and graceful like the divine planes, in which the people carried out the adoration with devotion and with great enthusiasm The noble people always worshipped in them (13) O king, at that point of time, the Jina temples had been built in the immensely beautiful villages, every forest, human settlements, palace, cities, confluences besides the charming crossings, with enormous grace (14-15) These temples had the lustre resembling the moon light of the winter season and the sound of various types of pleasent and charming musical instruments emerged from these temples (16) These temples remained filled with the ascetics, during the three *sandhyās* in a day They wre quite deep, had several *ācāryas* had several of flower presents (17) They possessed enormous *vibhūtis* and various types of gems in different colours kept on shining there They were quite vast, high and decorated with large size

banners (18) In these temples there were five types of Jina images made of gold and silver, and decorated with triple-*chatras* and the flywhisks (19) At different places in the towns of Vidyādharas over the Vijayārdha mountain, there were several Jina temples, which looked extremely beautiful, adding to the beauty of the mountain (20) In this way, the world, decorated with groves and gardens, besides the beautiful, gem studded and auspicious Jina temples, which were found everywhere, looked quite graceful (21) The city of Lankā resembling the city of Indra, with the Jina temples which removed the sins, built inside and outside it, looked quite charming (22)

Gautama Svāmī says that Rāvana, having the complexion of the cloud of the rainy season, had the long arms resembling the elephant trunk, the face resembling the full moon, the lips resembling the red flowers of the noon, who himself was quite beautiful having vast eyes, whose activities attracted the damsels, the size of whose body resembled Laksmana, the lord of Laksmī and had a divine form, enjoyed sports with his eighteen thousand queens with his divine form, as the sun sports with the lotus flowers (23-25) The palace of Rāvana, had a Jina temple, which was the cause of attraction of the people, was surrounded with line of other palaces, was built with several gems, having several temples around it The temple in Rāvana's palace had thousands of pillars made of gold, quite vast, located in the centre, was illumining and was of great height It was dedicated to the lord Śāntinātha in which the image of Jinendra Śāntinātha had been consecrated (26) Gautama Svāmī says, "The fortunate and the virtuous person, devoting his mind firmly in *dharma* and taking all the worldly things of the universe to be perishable, build up the beautiful Jina temples in the world, which are adorable by all and the lustre of whose feet is increased with the fall of lustre from the resplendent gems studded in the crowns of the kings (27) The people with wisdom speak that the main aim of the enormous wealth collected by a person is to earn merit and for that purpose, only the Jina *dharma* alone can make one to achieve the same or illumine the desired thing like the sun (28)

Here ends Parva 67 of the *Padma Purāna* composed by Ravisenācārya relating to the discription of the Jina temples (Verses 1-28, P T 11,846)

Parva 68

Glory of Aṣṭāhnika in the month of Phālguna

In the bright fortnight of the month of Phālguna, starting from the eighth to the full moon day, the Nandīśvara-Astahnika festival is celebrated (1) On the arrival of Nandīśvara festival, the warriors of both the sides, delightfully, owned certain disciplines (*niyamas*) (2) The warriors then thought that those eight days of the month were extremely auspicious (3) Therefore they resolved that "during these eight days, we shall neither wage the war, nor shall we indulge in any other type of violence But devoting ourself for the self welfare, shall adore the lord Jina according to our means (4) Even the gods distance themselves from the pleasures and adore Jinendra together with Indra (5) The devotee gods, perform *abhiseka* of Jinendra, with the golden pitchers filled with water of the ocean of milk (6) Other people should also perform Jina *abhiseka* with water held in the leaf, cups in case the golden pitchers are not available (7) When Indra adores Jinendra with devotion, by visiting Nandīśvara-dvīpa, with a devoted mind then should the degraded people of this place, not adore Jina?(8) The gods adore Jina with the flowers made of gold and gems, then the people on earth should adore Jina with the flower bud of the mind, if nothing else is available "(9) Thus the people of Lankā, with their devoted minds, offered flags at the temples of Jina in Lankā (10) The meetings, water baths, stages, chambers of cloth, pleasant dancing of halls, were arranged and huge stepwells were built (11) Which were decorated with beautiful steps and at the banks of thee step-wells beautiful Jina temples were built with cloth which looked graceful There were several tanks containing the pleasant lotus flowers (12) The Jina temples were built with the gold-dust and decorated with several types of *mandalas* Costumes and the banana trunks at the gates, which looked quite graceful (13) Hundreds and thousands of pitchers filled with *ghee*, milk and other materials, the necks of which were cover with lotus flowers, decorated with the string beads, from which the rays of gems were emerging, were painted with various types of flowery designs, collected for the performing of the *abhiseka* of the Jina, could be seen in the houses of the house-holders (14-15) The garlands of fragrant flowers over which the black-wasps were hovering were made of the flowers of Nandanavana like Karnikāra (*campā*) *atimuktaka*, *kadamba*, *sahahara*, *parijata*, and *mandāra* trees, which looked quite attractive (16-17) Jinendra was adored offering the lotus flowers made of gold, silver and gems (18) Best of the musical instruments like big drums, trumpets,

cymbals, conches, *kahal* and others were played upon in the temples, creating the loud sound (19) The mutual enmity had disappeared and all were enjoying immensely The dwellers of Lankā displayed the glory of Jina enormously (20) As the gods display great *vibhūtis* which adoring the Jinas in the Nandana island, similarly the Vidyādharas with their minds filled with devotion, kings displayed their *vibhūtis* (21) The immensely glorious Rāvana, went to the temple of Śāntinātha, getting purified, performed the pleasant adoration of Jina, as had been done by the king Bali in earlier times (22) Gautama Svāmī says, "Those who possess the appropriate amount of riches, whose hearts are filled with devotion, they earn enormous merits which are beyond the assessment of anyone (23) Such noble souls after enjoying the riches of the gods, enjoying the position of a Cakràvartī king, ultimately perform the *tapas* of Jina shining like the sun and then achieve the best of salvation "(24)

Here ends Parva 68 of the *Padma Purāna* composed by Ravisenācārya, relating to the glory of Astāhnika in the month of Phālguna (Verses 1-24, P T 11,870)

Parva 69

Tapas of Rāvana for achieving *Vidyā*

Rāvana, with the desire of achieving the *vidyā*, becoming firm in his mind, entered the Śāntinātha temple, which bestowed peace in all the directions, had the peaks resembling the Kailāsa mountains, resembled the clouds of the winter season, was illumining itself, was divine and pleasant, was surrounded with the lines of palaces, and stood there like the Meru mountain standing in the centre of the Jambūdvīpa He adored the lord Jina devotedly (1-3) Daśānana, who standing there had the lustre of Indra, had a peaceful mind, and he adored the Jina, offering the extremely good looking flower garlands, incenses, *naivedyas*, gifts and the best types of pastes and performing the *abhiseka* (4-5) Then Daśānana, whose well arranged locks of hair had been adorned with the *cūdāmani* and the crown, issuing immense lustre, was clad in white garments, whose thick and round arms were adorned with armlets, who was adoring with folded hands, and with his kneeling he was hurting the earth, offered his salutation to the lord Śāntinātha (6-7)

Then Rāvana, who was seated over the spotless clean ground decorated with the flower dust, before the image of lord Śāntinātha, was carrying the *aksamālā* of crystal beads in his hands, he therefore appeared like the dark cloud with the line of skylarks He was seated with a

concentrated mind there, having fixed his sight over the tip of his nose He was quite patient and he started performing *tapas* for achieving the *vidyā*.(8-10) Then the beloved Mandodarī, who had already been commanded by her lord, directed the courtiers named Yamadandaka, the announcement should be made everywhere the "all the people should follow discipline *(niyama)* observing compassionate temperament (11-12) The Jinas should be adored, leaving all other engagements (13) Till such time they should remain devoted to the Jina, remaining disciplined, controlling their senses (14) The immensely valorous people should bear the insult showered by the wicked and the degraded people (15) Whosoever displayed his anger during those days (of Rāvana's meditation) he would be liable to face death, even when he be one's own father Then what is left thereafter? He would surely be killed (16) The person who violated the order, in spite of his being enlightened and engaged in meditation, would not be able to achieve salvation from the universe "(17)

The courtier then said, "Your command shall be obeyed " Thus speaking and delightfully accepting the command of Mandodarī, the courtier got the appropriate announcement made and all the people, undoubtedly acted according to the anouncement (18) Gautama Svāmī says, "All the people of Lankā leaving aside all the engagements, residing in the best of palaces having the lustre of the sun, possessing the enlightened ideas, devoted themselves in the adoration of the lord, leaving aside all other engagements (19)

Here ends Parva 69 of *Padma Purāna*, composed by Ravisenācārya, relating to the *tapas* of Rāvana for achieving the *vidyā* *(Verses* 1-19, P T 11,889)

Parva 70

Tapas of Rāvana for achieving the *vidyā*

Rāma heard the news about the *tapas of* Rāvana for the achieving of the *Bahurūpinī-vidyā* through his spies At this all the Vidyādhara kings desirous of victory started saying, "It has been learnt, that Rāvana, the lord of Lankā, entering the temple of Śāntinātha, is engaged in performing *tapas* for achieving the *vidyā* (1-2) The *Bahūrupinī-vidyā* can be achieved after performing *tapas* for twenty four days and can shatter the pride even of the gods (3) Therefore before Rāvana achieves the *vidyā*, go to him, disturb him and arouse his anger (4) After his achieving of the *Bahurūpinī vidyā he* would become invincible even from the gods, then

what to speak of the insignificant people like us?"(5) At this Vibhīṣana said, "In case this task has surely to be done, then a start should be made at once Why are you people delaying?"(6) Thereafter, all of them consulting themselves, the Vidyādharas then spoke to Rāma, "This is the time to capture Lankā (7) Killing Rāvana we can move according to our own will " At these words of the Vidyādharas, the immensely valorous Rāma who had been the best of the noble people, said, "Such of the people who are immensely frightened one, should not resort to violence over them, the one who, after accepting the *niyama* (religious observance) the performance of the evil deed of violence could hardly be proper (8-9) The Ksatriyas born in high races, and are quite proud, who are well-versed in the use of arms, in case they indulge in such type of activities, their performance would not be praiseworthy "(10) The Vidyādharas then thought, "Our master is a great personality, who would never move against religion " Thus thinking they sent their princes to Lankā (11) Then they thought, "We shall go to Lankā tomorrow " Thus thinking they spent eight days in vacillation alone (12) Then the time of full moon arrived and the princes with the moon like faces, lotus like eyes, having flags with several effigies, mounted over the chariots driven by lions, tigers, boars, elephants, Śarabhas etc besides the planes gracefully moved towards Lankā shedding all the doubts The monkey princes at that point of time, like the *Bhuvanavāsī* gods, holding the best of the weapons, appeared resplendent (13-15) The names of the princes are— Makaradhvaja, Satopa, Candrabha, Vātāyana, Gurubhāra, Sūryajyoti, Mahāratha, Prtunkara, Drdharatha, Vamunnatabala, Nandana, Sarvada, Dusta, Simha, Sarvapriya, Nala, Nīla, Samudraghosa, Pūrnanendra with sons, Candraraśmi, Jambhava, Sanhata, Samādhi-Bahula, Simhajaghana, Indravajra and Bala The chariot of each one of them was yoked with a hundred horses (16-19) The immensely illustrious sons of Seas mounted over the chariots moving with great speed and driven by the powerful lions, boars, elephants and tigers, marched towards Lankā (20) All the princes, with several types of *chatras* with various types of symbols held over them, decorated with several *toranas*, with flags of different colours fluttering in the sky, from the army of which the thundering sound like the ocean was emerging, who were quite proud and progressive, all the princes, covering all the directions, reached the ground outside Lankā and started thinking, "What a surprise is this? That Lankā remains quite carefree (21-23) The people of Lankā are quite healthy, and peaceful The warriors stand here, as if no battle had been fought here earlier (24) The immense patience of the lord of Lankā is astonishing, the height of

seriousness, and graceful is his strength with Laksmī and glory (25) Though the immensely valorous Kumbhakarna, Indrajit and Meghanāda have been taken captive, and are beyond the reach of the immensely strong warriors, but still Aksa and several other valorous warriors have been killed in the battle, but the immensely valorous warrior, feels no cause of worry "(26-27) Thus thinking, talking among themselves, the immensely surprised princes, became a bit doubtful (28)

Thereafter Subhuṣana, the well-known son of Vibhīsana, besides the patient and clear minded Vātāyana spoke like this (29) "Fearlessly, I shall at once enter Lankā, leaving aside the ladies, I shall shake all the people "(30) On hearing the words, all the princes of the Vidyādharas, trampling over the entire city, were spread everywhere Those princes were violent, could be controlled with great difficulty, quarrelsome, resembling the poisonous snakes, immensely enraged, arrogant, unstable like the lightning, had been brought with comforts and pleasure, could earn glory in the battle, accompanied with huge army and were shining with the use of the weapons (31 33) The entire city of Lankā was shaken with the sound of big drums mixed with the sound of the elephant trumpets and the roars of lions (34) The damsels who had been surprised and frightened, whose eyes had been unstable, whose ornaments while dropping on the ground, created sound, suddenly hid themselves in the laps of their husbands (35) The Vidyādhara couples, who had become extremely nervous, whose costumes had been disarranged, flowing here and there, rode up high in the sky creating the sound started moving in a circular way (36) The palace of Rāvana was illumining with diamonds and the welfare sound of the trumpets and double drums was issuing and the damsels living there were well-versed in the dance and music They were devoted to the adoration of the Jina The passion of Rāvana could not be aroused in spite of the continuous music and dance of the damsels The ocean of women, who had been present in the palaces of Rāvana were disturbed with the sound of trumpets (37-39) Suddenly, the sound of anxiety mixed with sound of the ornaments, which was quite serious as well as pleasant, resembling the sound of the playing of *vīnā (40)* Becoming anxious some damsel said, "Alas! a misery has suddenly fallen We have to die today in the cruel act of the enemy?(41) Some other damsel thought, "Who knows whether these sinful people would put me in prison or can robbing me throw me in the ocean of salt water (42) In tis way, when the people of the city were becoming nervous, and the sound of disturbance was emerging from all the sides, then Mayadānava, the father of Mandodarī, who was immensely valorous,

wearing the *kavaca*, together with his courtiers wearing the *kavacas* got ready for waging the war He reached the palace of Rāvana, as Harinakeśī, possessor of Laksmī, enters the palace of Indra (43-45) Then Mandodarī, scolding her father said to him, "O father, you should not plunge yourself in the ocean of blemish like this?(46) Have you not heard the Jaina discipline, which has just been announced In case you are desirous of your welfare then be pleased and be patient "(47) Listening to these words, Maya the lord of Daityas, became patient and squeezed himself as the sun squeezes its rays (48) Then Maya, who was wearing the impregnable *kavaca*, was adorned with the gem-studded *kundalas* and whose chest was adorned with *hāra* entered the temple of Jina (49)

In the meantime, the Vidyādhara princes like the disturbed ocean, moving with the speed of the wind, damaging the *śikharas* of the boundary wall, arrived there (50) The princes who were desirous of creating huge disturbance, broke the vast *vajra*-like gate of the *gopura*, entered the city (51) With their arrival there, turbulent situation was created and the people started shouting, "They have arrived, rush quickly, where should I go?" "Close yourself in the house, O mother, what is all this that is happening?" "O father, just have a look at them, O noble person, save me, O brother why are you speaking nonsense?" "O Āryaputra, you return at once " "Alas! it is quite frightening " In this way all the people, getting frightened and upset, shouting aloud, filled the abode of Rāvana, entering it (52-54) Someone of the damsels was so frightened that she trampled upon her own waistband under her feet moved forward, and ultimately fell down on earth getting her knees fractured (55) She had been holding the slipping costumes, becoming completely nervous, carrying a babe in arms, and was ready to move out, such afraid damsel was hacking with fright (56) Because of the nervousness, the garland of gems had been broken, the rain of the beads was falling, such a type of damsel, like the line of clouds, was rushing with great force (57) A damsel with her eyes frightened like the doe, whose hair had been dishevelled, when embraced the chest of her husband, then her body stopped shaking (58)

In the meantime, finding the people having been frightened, all the gods guarding the temple of Śāntinātha, with a compassionate mind, with their minds filled with emotions, started guarding the gate and no one was allowed to enter the same (59) Then the *Sasomadevatās* (guards) of the temple of Śāntinātha, having awful bodies, who were clad in different types of costumes, having terrific fangs in their mouths, whose eyes were awful to look at like the heat of the noon, who had been disturbed and

were vomiting venom in anger, who were chewing their lips, had enormous physiques, were creating loud noise of several types, came out of the temple of Śāntinātha pounced up on the army of *Vānaras* in such a manner, that it was unnerved in a moment driving it out (60-63) The *Sasanadevatās* took to the forms of lions, Agni (fire), clouds, elephant, serpent, wind, and mountain in every moment (64) Finding that the monkeys had been defeated at the hands of the *Sasanadevatās* of the temple, then the gods who had been favourable to the monkeys, who had been living in camps also came out and started fighting for the monkeys, changing their forms This is correct also because those who live in their own abodes, the gods protect them (65-66) In this way when the terrific fight was being fought between the two types of gods, and finding their distortions a doubt was raised about their benevolent nature (67)

Obeserving the defeat of (the one group of) gods, with the (other group of) gods and finding that the arrogant, monkeys had proceeded towards Lankā, the enraged immensely influential and intelligent Yaksendra Pūrnabhadra spoke to Manibhadra (68-69) "Look at the merciless monkeys, who have developed the decline of their minds (70) They have been deprived of the popular traditions and the noble conduct Look here, Rāvana is engaged in *tapas* stopping the taking of food, performing meditation He is unconcerned about his own body He is extremely peaceful But in spite of that they are anxious to kill him, by sinful means They can attack finding a loophole They are all wicked and do not possess the character of the valorous people "(71-72) Then Manibhadra who also resembled Pūrnabhadra, said, "Rāvana is the one who is having the intentions of nobility, is quite valorous, is serving at the feet of Jinendra, possesses the best of symptoms, is quite peaceful, possesses immense lustre, is invincible even by Indra, then what to speak of these people?(73-74) Then the illustrious Pūrnabhadra said, "be it so " Then both the Yaksas engaged themselves in removal of the obstructions (75) Then all the gods, the Yaksas getting ready for war, feeling shameful and frightened, reverted to their respective places (76) Then both the Yaksas invoking the wind storm, started raining the stones, thundering aloud at the same time, turning themselves in the form of the clouds of the time of dissolutions (77) The wind was inspired with the forceful thighs of the Yaksas' thunder as a result of which the army of Vidyādharas was flown away like the dry leaves (78) The Yaksendras then following the monkeys, reached before Rāma, in order to lodge a complaint (79) Out of the two, the intelligent Pūrnabhadra, offering praise to Rāma, said, "You are the son of the glorious king Daśaratha (80) You

are always away from the evil deeds, and are always ready to perform the noble deeds You are well-versed in the ocean of scriptures and possess spotless qualities (81) O noble one, in spite of your being so competent, is it proper for your army to destroy the innocent people of the city?(82) The one who snatches away the hard earned wealth of others, he actually takes his life out, because the wealth has been declared to be the outer life (83) You have destroyed the city of Lankā possessing the diamonds like the lapis lazuli and coral and have disturbed its women folks "(84)

Hearing the words of Pūrnabhadra, Laksmana, well-versed in all the procedures, possessing the lustre of the blue lotus flower, spoke the words filled with enthusiasm (85) He said, "The wicked demon Rāvana, kidnapped the chaste Sītā, who is dearer to him that his life, possessed all the virtues, and was adorned with all the ornaments, deceitfully, what do you speak about him?(86-87) What wrong had we done to you? What wrong has she done to you? Therefore, O lord of Yakṣas, you speak a little about it?(88) Because of that getting enraged, you have arrived here without any reason "(89) Thereafter the frightened Sugrīva, offering *arghya* to him out of the golden vase, and said to him, "O lord of Yaksas, shed away the anger (90) You observe, with detached mind, the activities of our warriors and also the ocean of the army of Lankā and then find the difference (91) In spite of all this, the efforts of Rāvana are going on Who could control Rāvana earlier? Then what to speak about him after achieving of the *Bahurūpinī-vidyā?(92)* As the scandal-mongering person stumbles before the intellect well-versed in the *Jināgama*, similarly all the kings stumble before the enraged Rāvana in the battlefield (93) Therefore, I shall disturb Rāvana who is seated with the idea of forgiveness, because a person with a false vision can not achieve success, similarly an ordinary person, with a disturbed mind, cannot achieve the *vidyā* (94) Our only intention to disturb Rāvana is that we should have a parallel war with him otherwise our fight with him would be unparalled "(95)

Thereafter Pūrnabhadra said, "This can be done, but the noble persons should not cause any harm even to a straw in Lankā (96) Without causing much pain to the body of Rāvana, keeping it healthy, you can disturb him But I feel that Rāvana can be disturbed with great difficulty "(97) Thus speaking, both the lords of the Yakṣas, with pleasing eyes, who loved the noble people, were always ready to follow the command of the *sangha* of the ascetics, and the shining faces resembling the moon, accompanied with their warriors, left the place, praising Rāma (98-99) Gautama Svāmī says, "Look here, the lord of Yakṣas had

arrived with a complaint, becoming shameful, kept on sitting quiety feeling convinced in their minds (100) Till such time some one is innocent, the people close to him regard him till then This is correct also because who is desirous of the sun when it creates disturbance? In other words the people are desirous of the sun, without disturbance, similarly they are desirous of a person without blemish (101)

Here ends Parva 70 of the *Padma Purāna* composed by Ravisenācārya relating to the *Tapas* of Rāvana for achieving the *vidyā* (*Verses* 1-101, P T 11,990)

Parva 71

Achieving the *Bahurūpinī-vidyā* by Rāvana

When the kings of the Yakṣas had been so pacified, the immensely valorous Angada got ready in order to have a look at Lankā For that purpose, he mounted over an elephant having the lustre of the huge black cloud, which had been decorated with the garlands of beads, was decorated with the shining flywhisks, creating sound from the big bell tied to it, mounting over the elephant named Kiskindhā, Angada appeared as if the full moon shines over the black clouds (1-3) The immensely graceful other princes, like Skanda, Nīla and others mounting over the horses and other vehicles, also got ready to depart (4) All the soldiers whose bodies had been plastered with sandal pastes, whose lips had become red with the chewing of betels, who had been decorated with various types of emeralds, whose arms had been decorated with armlets of gems, who were carrying swords over their shoulders, whose ear ornaments were shaking, who were clad in astonishing type of the best of garments, whose crowns were surrounded with the golden cords, whose performances were quite charming, who were talking arrogantly while marching on, who had the best of glory, such foot soldiers were marching ahead of the princes (5-7) Some of the clever people, playing on flute, double drums, and others musical instruments and performing the beautiful dances, went on moving ahead of them (8) The sound of the trumpets, mixed with the loud sound of the conches, and could steal the mind, together with the sound of other musical instruments was being heard (9)

Then the unstable princes fully decorated with ornaments entered the heaven like Lankā, like the demon princes (10) Thereafter the immensely glorious Angada, at the time of his entry into the city, the damsels of the place started observing (11) Someone said, "O handmaid,

look here, he wears in one the ear ornament of shining ivory, with soft and spotless leaf of *tāla*, while in the other he wears the shaky ear ornaments of gems, which looks so graceful Angada like the moon who can create another moonshine, has resided in the city of Rāvana, quite fearlessly (12-14) Look here what has he started? How could it be? Would his beautiful sport prove to be innocent "(15)

When the foot soldiers of Angada, reached the outer space of the palace of Rāvana, then taking it to be a lake with crocodiles, they got frightened (16) Thereafter looking at the ground, they became sure that it was the floor made of gems and they moved forward after being sure of it (17) When they reached the vast gate of the palace, resembling a cave, they found the images of elephants, which looked like the mountains of collyrium, whose temples were quite slippery, having large tusks, which were shining immensely and were made of *Indra-nīla* (emerald) gems, and the lions which had placed their paws over the elephant heads, whose tail was raised, whose mouths were terrific with fangs, which were issuing terror from their eyes, and had pleasant manes, such lion cubs were seen by the soldiers and taking them to be the real elephants and lions all the footsoldiers were frightened and became nervous (18-21) Then Angada, who knew about their reality, convinced them (about their being images alone) after which they could return with great difficulty (22) The warriors, whose eyes were instable entered the palace of Rāvana with great difficulty as the herd of the deer enters the place of a lion (23) Passing trough the several doors, when they were unable to move further, then they started wandering in the palace like a blind man (24) Looking at the emerald walls, they took them to be the doors, and while coming across the crystal rocks, then took them to be the sky, as a result of which they struck their head with both the types of rocks falling down, becoming extremely nervous, closing their eyes due to pain (25-26) When they somehow got up and proceeded further, then reaching the other room, they again struck with the crystal walls (27) Some of them had broken their feet and knees, while others were floundering with the pain of their heads Though such foot soldiers intended to return, but they were unable to do so in spite of their best efforts (28) Then reminded of the floor of emerald, when they tried to return towards that side, then they felt cheated, on finding the similar ground and they fell down in the rooms built down below (29) Then apprehending that the earth might have given way, and with such a doubtful mind they moved to another side, and they started moving slowly over the ground studded with emerald gems (30) Some damsel was anxious to climb the stairs of

emeralds Looking at her, they first thought that she was raised to the sky, then with the movement of the feet, they could be sure, that she was walking on the ground below (31) With the intention of asking the woman, they were struck with the inner walls and became restive (32) The high *śikharas* of the Jina temple were visible to them no doubt, but they were unable to reach them, because of the crystal walls (33) "O beautiful one, show me the way "(34) While moving forward they came across the figure of a gatekeeper holding a cane made of gold in his hand and a warrior asked him, "You at once show us the way to the temple of Śāntinātha " But what reply could an image of the doorkeeper give?(35) On getting no reply he observed, "This arrogant one does not speak anything " Thus speaking the warrior forcefully slapped the image of the doorkeeper, which broke his own figures (36) With the touch of the hand he realised that it was not the real gatekeeper but was only the image of it, made of stone Thereafter after finding out the exit-door, they reached in another room (37) Apprehending that it could be a wall instead of the door, they first of all touched it with their hands (in order to remove their doubt) (38) They were so immensely confused that they could not return through the same way by which they had come, therefore, feeling helpless, they thought of rocking the temple of Śāntinātha ultimately (39) Suddenly they encountered a human being and realising him to be a real human (and not an image) from his speech, a warrior caught him by the hair and spoke to him firmly, "You move forward towards temple of Jina and show us the way " At these words, when he started moving then he felt somewhat relieved (40-41)

Offering the bunches of flowers and shouting the slogans of victory, they went to the temple of Śāntinātha, which provides delight (42) From there, they could visualise several of the cities located in different regions, with the pillars of crystal gems, which surprised all (43) Then all of them having been filled with surprise, started showing round the astonishing creations and workmanship of the temple of the Jina (44) Then the prince Angada, who had left behind his vehicle, who was praising the surprising type of the craftsmanship of the temple, who was moving his lotus like hand over his face, who had circumambulated the temple, who was deriving the pleasure with the reciting of the *stotras*, who had made all the warriors to stay in the outer space, who had been surrounded by the prominent courtiers, who could attract the minds of the beautiful damsels, whose eyes were blossoming like the lotus flowers, who was moving by looking at the life scenes of the Jina painted over the outer walls of the temple and offering his salutation to them, who was immensely patient

and whose mind had been filled with enormous delight, entered the temple of the Jina and adored him appropriately (45-49) Then he found that Rāvana was seated there in *ardhaparyankāsana* before lord Śāntinātha Rāvaṇa had the lustre resembling the rays of the emeralds and was seated before lord Jina as Rāhu appears before the sun With the concentration of mind, he was devoted towards the *vidyā* as Bharata thought of receiving *dīksā* (50-51)

He said to Rāvana, "O Rāvana, how are you feeling presently? You tell me I shall now so treat you, as the angered Yama also would not be able to do so (52) What type of deceitfulness is being displayed by you before the Jina? Disgrace to a sinful person like you You have uselessly started this noble action (53) Thus speaking, he started beating him with the part of his upper garment, and wrying his mouth, arrogantly started laughing aloud (54) Then he picking up the flowers placed before Rāvana and threw them over of the damsels down below, over their faces (55) Winking his eyes, arrogantly he snatched away the golden lotus flowers from the hands of a damsel and then adored lord Jina (56) Then teasing him speaking the harsh words, Angada snatched away the rosary from the hands of Rāvana and broke it (57) As a result of this, the beads of the rosary were scattered before Rāvana After sometime he collected all the beads, strung them, made it into a rosary and again handed it over to Rāvana in his hand (58) Thereafter, Angada pulled the hand of Rāvana and broke the rosary again Then stringing it he placed the rosary around his neck Again he removed it and placed it over his head (59) Thereafter he went to the inner apartment and started sporting like the wild elephant In other words as the wild elephant, suffering from the heat of the sun, created disturbance in the forest of lotus flowers, similarly Angada created disturbance in the inner apartment (with the damsels) (60) Like a wicked and unstable and cruel horse freed from the bondage, Angada created huge disturbance in the inner apartments (61) He snatched away the garment of some damsel, and tied it like a rope to her neck and placed a heavy object over it While doing this, he kept on smiling (62) He tied the upper garment around the neck of some women and tied her with a pillar and was released when she started floundering (63) Sportingly, Angada sold away a damsel for five *dinars* to her own husband (64) He placed the *nūpuras* of a damsel in the ear, *mekhalā* (waist-band) in the hair, placing the gem of the head at the feet (65) He tied the hair of several of the shaking damsels together, while the crowning peacock was made to sit over the head of a damsel (66) As a bull disturbed the herd of cows, similarly Angada, disturbed the entire

ınner apartment of Rāvana ın hıs very presence (67) Gettıng enraged he spoke to Rāvana, "O wıcked Rāksasa, under the ınfluence of the ıllusıon and devoıd of prowess, you had kıdnapped the prıncess But presently, I shall kıdnap all your women ın your very presence You prevent me ın case you possess the strength "(68-69) Thus speakıng, he jumped before Rāvana then Mandodarī who was dearest to hım, was tremblıng wıth fear Her eyes were waverıng and she was completely upset Then Angada caught hold of the locks of her haır, and dragged her ın the same way as the kıng Bharata had dragged Rājyalaksmī (70-71) Then he saıd to Rāvana, "O valorous one, Mandodarī, who ıs dear to you than your lıfe, who ıs the abode of all the vırtues, the same Mandodarī, the chıef queen ıs beıng kıdnapped (72) She would be the best maıd of Sugrīva, movıng the flywhısk over hım (73) Then Mandodarī, who whıle shakıng was arrangıng her slıppıng costumes from the breasts, wıth her unstable hands, the contınuous streams of tears from whose eyes were fallıng over her lıps, and the shakıng ornaments on her body were creatıng sound The slender waısted Mandodarī, havıng been placed ın a mıserable posıtıon, sometımes fell at the feet of her husband and sometımes entered hıs arms, and then she saıd,(74-76) "O mater, protect me Are you not wıtnessıng the mıserable condıtıon ın whıch I have been placed? Have you changed? Are you not the same Daśānana?(77) Alas! you have embraced the posıtıon lıke the Nırgrantha ascetıcs, detached from the world But what shall happen to you when the trouble arrıves?(78) Dısgrace to your prowess, wıth whıch you are unable to cut off the head of the thıs wıcked person (79) For whose sake you dıd not tolerate the defeat from the sun and the moon, then why are you toleratıng thıs degraded person?"(80) All thıs was goıng on but unmındful of the same, Rāvana had devoted hıs mınd towards the medıtatıon, as ıf he was lıstenıng to nothıng at all He was seated ın *ardhaparyankāsana*, he had freed hımself from the arrogance The enormous lustre as achıeved from the gems of Mandāragırı was beıng ıssued from hıs body, all hıs organs had stopped functıonıng, he was devotıng for the *vıdyā*, he was ımmensely patıent and he looked lıke the fıgure of clay (81-83) As Rāma was devoted to Sītā, sımılarly Rāvana was devoted to the *vıdyā* Thus because of hıs fırmness, he appeared lıke the Mandara mountaın (84)

When Mandodarī was so speakıng to Rāvana, at that very moment *Bahurūpını-vıdyā* ıllumınıng all the dırectıons, shoutıng the slogans of vıctory herself, stood before Rāvana (85) She saıd, "O lord, you have met wıth success, I am ready to obey our command O master, ıssue me the command I can do everythıng ın the world (86) Leavıng asıde the

Cakradhara standing in opposite direction, I can move as per your desire and make the entire universe obedient to you (87) O best of humans, the *Cakraratna* is already held in your hand Both Rāma and Laksmana don't have the strength enough to receive me (88) This is the nature of the *vidyās* like us that we cannot do any harm to the Cakravartī kings, then what to speak of the others?(89) You tell me whether should I destroy all the demons who are inimical to you or the gods?(90) The degraded Vidyādharas, who are arrogant, but worthless, deplorable, are of no consequence for me "(91) Then Rāvana who was thus being adored by the *vidyā*, whose performance had been completed, was enjoying the best of the glory, who had the benevolent mind By the time circumambulated the earth, Angada leaving Mandodarī with her shattered body, flew in the sky and reached before Rāma (92-93)

Here ends Parva 71 of the *Padma Purāna* composed by Ravisenācārya relating to the achieving of the *Bahurūpini-vidyā* by Rāvana (Verses 1-93, P T 12,083)

Parva 72

Rāvana repents for Sītā's abduction and then resolves to hand her over to Rāma, after capturing him in the battle

Then the eighteen thousand queens of Rāvana, fell at his feet while crying and speaking in sweat words (1) They said, "O master, you are the lord of the Vidyādharas and in your very presence, Angada who is merely a monkey, humiliated all of us, arriving here (2) That fire fly like, the degraded Vidyādhara, took to evil ways (3) In your presence whatever ill treatment had been meted out to us by that wicked boy the son of Sugrīva, was seen be you "(4) On hearing their words Rāvana spoke to them, " O goddesses, forget the misery, become natural and peaceful take it for granted that Angada is nearing his death (5-6) O beloveds, I shall tomorrow itself, cut off the neck of Sugrīva and turn his *prabhāmandala* into the *mandala* of darkness (7) Why to be angry with the poor earth dwellers Rāma and Lakṣmana, who are like the insects? But the Vidyādharas who have collected on his side would be similarly killed by me (8) Otherwise, every one can be defeated by me, with my mere frowning Over and above that the Bahurūpinī *vidyā* has also been achived by me Then why could they not be overpowered by us?"(9) Thus assuring the damsels, Rāvana thought in his mind, "I have practically killed my enemies now Therefore, he, getting out of the Jina temple, engaged himself in taking bath and other routines concerning his body (10) Thereafter the task of bathing Rāvana which was being

celebrated with playing of the musical instruments, was accomplished together with different types of dances, which resembled the bathing of the lord of love (11) Many of the damsels having lustre of the moonlight, who were quite young, made Rāvana to take his bath with the pitchers made of silver (12) The damsels having the lotus like lustre of the rising sun, bathed Rāvana with the gold *kalaśas*, resembling of the emerged gold, filled with water (13) Some other damsels made him to take bath with pitchers of emerald It appeared as if the goddess Laksmī and others were pouring water on him with leaf cups (14) Several of the damsels, (carrying water in) the red pitchers resembling the rays of the rising sun, several of them carrying of *Kalaśas* of white colour, and several of the damsels carrying the fragment water over which the charming blackwasps were hovering, and several of them bathed him with other *kalaśas* (15) Before the bath, many of the charming women applied the fragrant paste over his body (16) After taking the bath, he was adorned with the best of ornaments Then with the best of their might, he entered the temple of the Jina and adored the lord Arhanata there concentrating his action, thought and behavior, after his salutation to the lord Then he entered the dining chamber (17-18) After consuming four types of the best food, he went to the sporting ground in order to test the utility of the *vidyā* achieved by him (19) He turned himself in various forms with the help of the *vidyā* and he performed several other feats there which were beyond the reach of other *Vidyādharas* (20) Then he hurt the earth with his hands shaking it and the enemies standing there started shaking The enemy army, getting frightened started crying (21) Thereafter testing the *vidyā* his courtiers said to Rāvana, "presently there is none on earth who can kill Rāma (22) There is none else to face the showering of the arrows in anger by Rāma in the battle field No one else can stand before him "(23) Thereafter, Rāvana who had achieved huge *rddhis*, created huge army with the help of the *vidyā*, carrying the *Catura-rathins* and moved towards the Pramadavana, where Sītā was lodged (24) At that point of time Rāvana had been surrounded by the patient and valorous courtiers and appeared like Indra surrounded by the gods Or other wise Rāvana who was moving without any obstruction appeared like the sun (25) Finding Rāvana arriving, a *Vidyādhari* said to Sītā, " O auspicious Sītā, look at the glory of Rāvana (26) Descending from the Puṣpaka plane, which looks astonishing with several metals, the immensely valorous Rāvana is moving like the elephant coming out of the mountain cave, because of the heat of sun His entire body is issuing lustre and his face resembles the full moon (27-28) He is decorated with flower garlands over

which the blackwasps are hovering He is entering the Pramadavana, you just look at him (29) By looking at the immensely beautifully Rāvana your sight will become successful In fact his beauty is the best.(30) Thereafter Sītā, observing, with her spotless sight the creator of *tamasa* inside and outside which created darkness with his strength and thought on to herself " His vast prowess is without limit Both Rāma and Lakṣmana, would be able to conquer him in the battle, with great difficulty (31-32) I would be quite unfortunate and sinful in case I hear the news about the death of Rāma, Lakṣmana or my brother Bhāmandala in the battle-field (33) Thus thinking when she was deceitfully kidnapped she became anxious She was shaking fearfully Then Rāvana appeared before her and said "Is it proper for person having been born in the high Kṣatriya Family?(34-35) It appears that it had been due to some predestined *karma* or it could be the result of immense love of the lord Anantavīrya Kewali, that the women who would be desirous of me, I shall not unite with her whether she was Urvaśī, Rambhā or any other beautiful damsel (36-38) O best beauty of the world, observing this *Vrata* I had been waiting for your grace I have not united with you forcibly (39) O Vaidehī, your only protection Rāma is going to the killed with the an arrow shot with my arms Therefore, your better board the Puṣpaka plane and roam about as you like, in the world (40) You make yourself comfortable by visiting the peak of the Sumeru mountain, the natural temple, the ocean and the great rivers (41)

Thereafter Sītā whose throat had been choked with the tears, folding her hands with great difficulty, gracefully spoke to Rāvana (42) O Daśānana, in case you are attracted towards me and in case you are pleased with me, then you should listen to my words (43) When Rāma faces you in the battle field, then in spite of your being angry with him, don't kill him without communicating my message to him (44) You tell him, "O Rāma, Sītā the sister of Bhāmandala has given message for you that because of the *karmayoga* hearing of the adverse news about you in the battlefield, Sītā who is the daughter of Mahādeva Janaka who is Rājarsi as well, because of the excess of grief feeling terrorised, has faced the miserable position like the flame of lamp in the storm O lord, that I have not ended my life, it is due to the fact that I am still hopeful of an audience with you "(45-47) Thus speaking she was fainted closing her eyes, and fell down on the ground as the golden *Kalapalatā* (creeper) falls down on earth having been uprooted by the wild elephant (48) Thereafter, observing the condition of Sītā, the soft hearted Rāvana felt extremely sad and said, "This love of Sītā for Rāma and her love for him

cannot fade out It appears that it can never come to an end in the world (49-50) Disgrace to me again and again I have acted in a deplorable manner, by separating the two lovers who are intimately attached towards each other (51) I am extremely sinful and have earned blemish, like ordinary people, which is deplored by all the noble people (52) I being an evil person, have earned the black spot for my vast Rākṣasa race Alas! How could I do this evil work (53) Disgrace to the women who destroys the great people, who is like the *kimipāka* fruit and is the origin of all the evils (54) Ordinarily a woman attracts like the gem of lustre from hood of the serpent king (55) It moves in a zigzag manner like the river, destroys *dharma* and *artha* and is the mine of all the evils She is the one who is to be disowned by all the noble poeple (56) Sītā who had been charming earlier, the very love of her appeared like pouring of the nectar She appeared as more adorable of all the goddesses, today the same Sītā because of the attraction of her mind towards some other one is disturbing me like the vase filled with poison (57-58) Through she was never attracted towards me, today she has disowned me like the shattered blade of grass (59) In case Sītā, whose mind is devoted to some one else, like me also, then how could I love her when she has no virtuous disposition towards me?(60) When my intelligent brother Vibhīsana at that point of time advised me appropriately, but my wicked mind had not been so peaceful (61) With his advice, I became arrogant and my mind was agitated This is correct also because the mind of the auspicious people remains under control (62) Thus thinking Rāvana again thought, "I had consulted the courtiers yesterday about waging the war Then where lies now the question of friendship (63) To wage a war and be compassionate are the two opposite things Alas! I have been caught in a miserable position like an ordinary person (64) In case I give back Sītā to Rāma out of compassion, the people would think me imcompetent (65) The one who is independent to act at will in spite of his being merciless, he leads a comfortable life, but the one whose mind is like me remains uncomfortable (66) In case, I capture alive Rāma and Lakṣmana possessing *Simhavāhinī* and *Garddavāhinī vidyās* in the battle removing all this weapons, and thereafter if I return Sītā gracefully to him, then I shall not feel sad (67-68) At the same time the public criticism, fear and injustice world be subsided Therefore I shall like to do this with a carefree mind (69) Thus thinking mentally, Rāvana the lord of enormous fortunes entered his inner apartment, as an elephant enters the forest of the lotus flowers (70)

Then Rāvana having been reminded of the enormous disgrace

showered on him by the enemy his eyes became red in anger and he himself became cruel like Yama (71) Then Rāvana spoke with fluttering lips, "The one who created disturbance among the ladies, which was unbearable (72) Catching hold of that Angada, I shall cut him into two pieces with the shining sword (73) I shall capture Bhārmanḍala, bind him severely and shall take life out of his body, beat him with the iron maces (74) I shall bind Hanumān in the wooden trap and saw him with sharp edged saw (75) Leaving aside Rāma, all other wicked enemies, will be reduced to pieces with their weapons (76) Gautama Svāmī says, O lord of Magadha, when Rāvana was so taking a decision, the ascetics of great wisdom were uttering the words (77) Look here, several types of disturbance are being created An extremely dry circle surrounds the sun (78) The moon disappears during the whole night out of fear Terrific *vajras* are falling Excessive earth quakes have occurred (79) In the eastern direction a red comet soaked in blood had fallen and the jackals were howling in dry tone in all the directions (80) The horses are neighing high shaking their necks The elephants are trampling the earth with their trunks (81) The images of gods are dropping tears from their eyes which are indicative of the evil days ahead The huge trees are falling without any visible cause (82) The crows facing the sum are cawing aloud and separated from their flocks they are perched alone Their wings have been loosened, and they look disturbed (83) The huge tanks have suddenly dried up The peaks of the mountains are falling The rain of blood is falling from the sky (84) All these disturbances are indicative of the death of the king in a few days, such type of disturbances are not created otherwise (85) It is a fact that even Indra has to fall after the depleting of the merits In fact all the people are governed by their *karmas* and the efforts are of no consequence (86) Whatever is destined to be achieved is achieved and cannot be otherwise When the destiny is there, the powers of men are of no significance One has to reap the harvest of his deeds (87) Look here, the one who is well viewed and is adorned with all the virtues, such as Rāvana, in spite of his possessing all the good qualities, has been caught in the web of the *Karmas* as a result of which he influenced with the evil wisdom proceeded on the evil path (88-89) There is no other great pain in the world than death But look here, Rāvana having been filled with extreme arrogance is completely unmindful of death (90) Though he is devoid of the strength of the constellations, and has been over powered by the evil and sinful plants, but inspite of them becoming a fool he intends to go to the battlefield (91) He is afraid of the loss of his glory is filled with its feeling of possessing

enormous powers and though he is well read in the scriptures, but is unable to distinguish between proper and the improper things (92) Thereafter Gautama Svāmi says to the king Śrenika, "O lord now I tell you the reveal feelings of the mind of Rāvana, which you please listen (93) Rāvana had thought that conquering all people the sons and the brothers should freed (94) I shall rid the earth of all the earth dwellers, removing them all from here and rehabilitate the praiseworthy Vidyādharas (95) As a result of which the Chakravarti Jinendra, Bāhubalī, Balabhadra, Nārāyana and people like us should be reborn in his race (96) The person who is bound by the *karmas* he has to face the reward for the same otherwise when the scriptures like the sun shine are there how could there he darkness on earth?(97)

Here ends Parva 72, of the *Padma Purāna* composed by Ravisenācārya, relating to the repentance of Rāvana for the abducation of Sītā and his resolve to hand her over to Rāma, after capturing him in the battlefield (Verses1-97, P T 12,180)

Parva 73

Prepation of war and march to the battlefield by Rāvana

On the next day, the illustrions Rāvana arrived in his court after noise (1) Some of the kings like Kubera, Varuna, Yama and some others were present in attendance there He looked as graceful as Indra (2) Rāvana rested over the iron throne, and was surrounded by the people born in his race He appeared like the moon having been surrounded by the planet, possessing the great lustre (3) Enough of fragrance had been applied over his body All his costumes garlands and and divine and fragrant pastes we're used and his face had a serene look He was beautiful and his sight was charming (4) The generous Rāvana while observing his court, thought, "The valarous Meghavāhana is not found in his seat (15) Besides Indrajit, who pleases the eyes and having the grace of Mahendra was absent, while Kumbhakarna who shines like the sun is also absent (6) Though the court like a lake, has the grace of rest of the courtiers, but having been deprived of the great people, resembling the lotus flowers it does not have the same charm, because of the absence of three persons Rāvana appeared quite anxious (7-8)

Then looking at Rāvana who had the curved eyebrows, creating darkness over his forehead, who had the lustre like the great serpent in anger, who was so harmful like Yama, who was chewing his lips, who

was surrounded with the rays of his own lustre, all the courtiers, were extremely afraid and thought, "What should be done?"All of them were absorbed in this thought (9-10) All of them were apprehensive, " Is he annoyed with me or with someone else?(11) At that point of time, the courtiers named Maya, Ugra, Śuka, Lokaksa, Sārna and others feeling ashamed from one another, were seated with their heads cast downwards "They appeared to be desirous of entering the earth (12) Gautama-swāmī says, O King those of the warriers whose *Kundalas* were sparking who were seated close to Rāvana, were repeating these words, "O lord be pleased, be pleased (13) The terrificed damsels living in the palaces with the gem studded boundary walls, were looking at him getting afarid (14) Mandodari, who getting nervous had fixed her gaze through the gem-studded window also, looked at Rāvana (15)

Then the glorious Rāvana having the eyes red with anger, got up and got ready to go to armoury in the same way as Indra gets ready to go to the arms store At the time of his entry in the armoury evil omens appeared (16-17) Some one sneezed from behind, huge serpent crossed the way It appeared as if the people were saying, "Disgrace to you, where are you going?(18) Rāvana's *chatra* which was inlaid with gems, was broken with the force of the wind His upper garment fell down and the crow started cawing (19) Besides these, some other ill omens also appeared dissuading him from waging the war All these ill omens did not allow him to wage the war, by action or by throught (20) Then the people well versed in the science of omen-observing the evil distubrance were mentally upset (21) Then Mandodarī summoned Śuka and other courtiers and said to them, "Why don't you speak the welfare words to the king?(22) People are well aware of the actions for self and others, but inspite of that, what are you thinking about? For how long Kumbhkarna and others, becoming helpless shall remain imprisoned?(23) Are the valarous warriors, having the strength of the Lokapālas, and those who had performed many valorous deeds adding to your strength by remain captured for so many days?(24) Then the prominent courtiers, offering their selulation to Mandodri, said to her, "O godess, the decision of Rāvana is like the decision of Yama He is extremely arrogant and thinks himself to be all- in all (25) O mistress, there is none in the world whose benevolent words could be accepted by Rāvana (26) Whatever wisdom is developed on the basis of the *Karma* in a person, cannot be made otherwise by even Indra or the other gods (27) Look here, though Rāvana is well versed in the scriptures and the polity, still he has been overpowered by the illusion (28) We people have done our best to

convince him, but his mind could not be diverted from, Sītā, the object of his desire (29) It is quite difficult to dissuade him like the great river flooded in the rainy season or the person who moves under the influence of the *karmas* (30) O mistress, through we have not so far been able to convince him (to our view) point, therefore, your can yourself speak to him, on the subject, there is no harm in it It is just possible that he might be impressed with your words and create noble wisdom in him through it in different aspect any thing postive "(31) At there words of the courtiers, Mandodrī, resolved to go to Rāvana (for the purpose) She was shaking with fear and appeared like the upset Laksmī She was clad in long, cotumes and she got ready to go to Rāvana (32-33) She appeared like Rati about to go to Kamadeva Finding that Mondadri was going to Rāvana, the attention of all her relatives was diverted towards her (34) She had been surrounded by the damsels holding *Chatras* and the fly-wiskes Among them Mandodarī appeared like Saci, approaching Indra (35) She was breathing heavily, who stopped while walking, whose waist-band had been loosened but who was always devoted to the task of her master and who was like the great river of love Finding her so coming Rāvana playfully viewed her with a side glance At that point of time he was touching with respect his prominent weapons (36-37) Rāvana said, "O charming one, you walk gracefully like the goose, what brings you here with such a haste?(38) O beloved, O passionate one, why is your arrival, like the dream coming true stealing my heart?"(39) Thereafter, Mandodarī, whose face was comparable with the full moon whose eyes were like blossoming lotus who by nature possessed the best of charm, who could move her eyebrows in a charming fashion, whose body was the abode of Kāmadeva whose sweet words were pouring in, whose body teeth, and the lips were of tawny colour, whose belly was bending due to the shaking like the gold *kalaśas*, who had an extremely tender body, who was extremely beautiful, who was the ground for the best of grace of her husband, offering her salutation she spoke to Rāvana (40-43) "O lord, you are extremely lovable, are full of compassion, therefore you be pleased by giving me my husband in charity (44)) O great king, you are a person with the best resolve, you provide protection to one who is drowning in the river of separation in the water like grief, you better save me (45) You are like the sun for your brothers and relativers Therefore facing the dissolution do not neglect the vast forest of lotus flowers (46) O Master through my words are quite harsh, but still you kindly listen to them Of course this position has indeed been bestowed by you on me, therefore I should be pardoned for my fault (47) The words of the friends

are without opposition are observed in the temperament and are beneficial during the time of reaping the result They are acceptable like this medicine *(Oṣadhi)* (48) Why are you boarding the unprecedented scale of doubts? What for, without any obstruction, are you causing pain to yourself and we people?(49) What have you lost today? You have the same land, as you had earlier O lord, you have to control your mind, which has gone on the evil path (50) You have been caught in a grave situation because of your desire therefore, you please stop at once, the steed of your desire You are the holder of the rein of farsight, with all the force (51) Your esteem patience, seriousness and thoughtfulness have moved towards the evil path for the sake of Sītā, O lord, it appears, that you are being driven over the same evil path by some one (52) As the *Astāpada* feels uneasy by looking at its refection in the water of the well, similarly why are you getting involved in grave misfortune (53) You better live with comfort, destroying the huge tree of disgrace, a worthless fruitlike trunk of the banana tree is being desired by you (54) O lord, you are as deep as the ocean, you decorate again your praiseworthy race and Sītā is like the headache of the earth dwellers (55) O lord, the valarous courtiers who oppose one another whose main aim is to humiliate others But the grabbing of the riches can not be your purpose in this case because, these is no paucity of riches for you The other cause is to die himself or kill others What for have you to resort to either of the two alternatives It would be foolish to lay down one's life for the sake of other's wife (56) Or you can say that the only aim of the battle is to defeat the enemies,then what is the purpose which is going to be served with the defeat of the enemy? Therefore, O master, you shed away the desire for Sītā (57) And leave aside the other *Vrata* A person who disowns his attraction for others's wife earns disgrace in both the present and the future births (58) The one who could be compared with the collyrium, who is greedy for other women, even after achieving the glory as high as the 'Meru mountain' becomes insignificant like the blade of grass (59) The person on whom, the gods are benevolent, or the one who is the son of a celebrated king, he being accused of having the wife of others, earns disgrace A foolish, who loves the wife of others, you take it from me that he unites with the extremely poisonous female serpent (60-61) Don't earn blemish for the spotless race or even otherwise you are yourself earning blemish for yourself Therefore, you discard this evil wisdom (62) Have you not heard that Sumukha and Vajraghosa had to face destruction merely because of their desire for other women "(63) Then Rāvana, whose entire body had been plastered with the sandalpaste,

who had the complexion of a fresh cloud and lotus like eyes, spoke to Mandodrī,(64) "O dear, why are you getting disgusted like this? Because of being a women you have developed a feeling of cowardice It is astonishingusing the word *bhīruis* is becoming correct in this case (65) I am neither Arkakīrti nor Vajraghosa, nor any other person Then why are you speaking like this?(66) I am the one who destroys the enemy like the trees by the forest fire I shall never return Sītā, O foolish women, don't be afraid (67) Or otherwise what is the use of your talking like this on the subject? You have been entrusted with the responsibility of guarding Sītā In case you are not able to guard her, then tell me clearly about it and I shall relieve your of that responsbility "(68) On hearing this, Mandodarī said, " You have become shameless, because you are desirous of having a union with her and are now asking me to give her back to you (69) Thus speaking and becoming anxious in anger, the vast eyed Mandodarī, desirous of the long life of her husband struck Rāvana with *karnotpala* (70) Then controlling her mind she said to him, "What grace have you seen in her that you are desirous of her (71) She neither appears to be virtuous, nor is she so beautiful She is neither well-versed in art, nor does she have a temperament akin to that of your own (72) Therefore where lies the wisdom to have a union with such a type of Sītā Where lies the wisdom in it In this case, according to my mind only your paltryness is being displayed which is not being understood by you (73) No person achieves glory by means of the selfpraise, only such a person is considered to be virtuous, whose virtues are praised by others (74) Therefore, I do not intend to speak out anything, but you yourself are quite aware of the same, then what to speak of the poor Sītā, even Lakṣmi is not comparable with me (75) Therefore, O lord, leave aside your desire for having a union with Sītā Don't fall into the burning flame, for which there is no remedy (76) You are desires of the earth dweller, by insulting me It appears as if a foolish boy is getting desirous of a false glass piece, disregarding the emerald gem (77) By owing this you, also cannot achieves your divine form or in other words, she cannot change her farm at will Then, O lord, why are you desirouns of this village girl?(78) I am clever enough to take to any form as per your desire therefore you tell me, what form should I take? O master, should I at once become Lakṣmī in your lotus like heart? Or should I become Indrānī, who attracts the eyes of Indra? (79-80) Or should I become Rati, who attracts the heart of Kāmadeva? Otherwise, O lord tell me what should I do to move according to your desire"(81) Then Rāvana, whose face had fallen because of shame, whose eyes were half open, spoke slowly, "O dear, you have

termed me as the one enjoying the wives of others and that is correct as well (82) Look here, what have I done? Because of attraction towards other's wife, I earned enormous defame I being a fool have reduced my soul to pettyness (83) The heart which is attracted towards the pleasures, is shameful, is unstable, disgrace to it O my, heart, this is quite a degraded action on my part "(84) After thus speaking, Rāvana whose face wore a serene smile and developed eyes, said, again to Mandodri,(85) He said, "O goddness, you are quite dear to me even without the change of form O best of the damsel, other damsels are of no consequence to me?"(86) Then Mandodri, who felt delighted at the pleasure of her husband, her heart blossomed like the lotus flower Then Mandodri said to Rāvana again, "O lord is it proper to show a lamp to the sun? Another words, my speaking something to you is as useless as showing a lamp of sun?(87) O Daśānasan, whatever has been spoken to you in the pesence of the courtiers, you can also have the opinion from others on the subject I don't understand much because of my being a helpless women (88) Or otherwise the one who is well versed in scriptures and still indulges in arrogance, because of the moves of destiny, then should the person desirous of his welface, not advice him properly?(89) As the sage Visnukumāra, because of *vikriyā* had forgotten the soul, then was he not led to the proper way, with the enlighten-ment?(90) Only the people without wisdom differentiate between men and women In fact a person with wisdom does not differentiate between men as well as women (91) In case you are the least pleased with me then I would say that leave aside the path of getting attracted towards other's wife (92) In case, you kindly so permit, then I shall take Janakī myself to Rāma and shall bring MeghaVāhana and your brother Kumbhararna with me , What is the use of killing many people for this purpose"? (93-94)

At these words of Mandodri, Rāvana was immesouly enraged and said, "You go away at once to a place, where I might not be able to see your face (95) Do you think yourself to possess wisdom in universe? You have started praising the enemy, instead of ingnoring your own position (96) Being the mother of a valorous son and my chief queen you are speaking such pathetic words, then it appears that there is no greater coward in the world as compared to you "(97) At these words of Rāvana, Mandodrī said, " O master the way the people of wisdom have spoken about the births of Balabhadras, Nārāyanas and Pratinārāyanas, you please listen from me (98) O lord in the present yuga, uptill now, seven Baladhadras including Vijaya and Acala, besides seven Nārāyanas Viz -

Tnprṣṭha, Dvıpnṣtha, Svayambhu, Puraṣottama, Nrsımha, Pundrīka and Datta, have already been born All of them had been quıte valorous, patıent and famous ın the world Presently Padma and Lakṣmana have to be Baladhadra and Nārāyana O Daśānana, ıt appears that both of them have arnved here The way ın whıch Aśvagrīva and Tāraka have met wıth theır end at theır hands, evıdently, you are also destıned of meetıng the same fate at theır hands (99-102) O master, the benevolent *tattvas* are searched for tıll such tıme the expressıon of the defınıte vıew poınt ıs not forthcomıng (103) A person wıth wısdom should perform a deed, whıch ıs benefıcıal ın the present as well as the future bırth and should not generate mısery or deononcement (104) O Rāvana, you tell me the name of person who got satısfıed even after enjoyıng all the pleasures for long tıme O Rāvana you are presently ınfluenced from the sın (105) In case you, after enjoyıng all the pleasures for long, cannot achıeve the posıtıon of *munı*, then at least, performıng the task of a householder and you get relıeved of your mesınes (106) O master you are the one whose body ıs shınıng wıth the sword of *Anuvrata*, who ıs decorated wıth *Chatra* of dıscıplıne, the one who wearıng the *kavaca* of *Samyagdarśana*, who ıs havıng the banner of *Śīlavrata*, whose body has been plastered wıth the paste of emotıons, who holds the bow of *Samyogjñāna*, who possesses the goad of the of *Maryādā* (lımıtıon) wıth hım, who ıs mounted over the elephant of the fırmresolve and the one who has the strength of the devotıon of Jınendra wıth hım, and beıng so should overpower the army of mısfortune ıs quıte sınful, and extremly ıntolerable Conquerıng ıt, you be comfortable (107-110) Adorıng the natural temples of Jına over the Hımvat, Meru and other mountaıns, wıth me, you should move about ın Jambudvıpa, accompanıed wıth eıghteen thousand damsels, havıng the arms lıke the tender shoot, you enjoy love sports ın the bowers of Mandangırı as well the banks of the Gangā (111-112) O beautıful one, the Vıdhyadhra couples, move ın theır desıred places quıte comfortably (113) O person of wısdom, O glorıous one, the war ıs not goıng to serve any purpose Be pleased and accept my words, whıch are sure to provıde comfort (114) The words whıch are deplorable and are the cause of mısfortune and ıll talk of the people, should be dıscarded Why are you tryıng to drown yourself, wıthout any reason, ın the ocean of defame?"(115) Speakıng ın thıs way and foldıng her lotus lıke hands, Mandodrī, fell at the feet of Rāvana (116) Then the smılıng Rāvana, lıfted up fearful Mandodrī, and saıd, "Why are you feelıng lıke thıs, wıthout any reason?(117) O beautıful one, where ıs other better person comparable

to me Why have you been filled with cowardice like this, being a lady? (118) You have stated that they are Nārāyanas, which is indicative of the superiority of the opposite side, but O goddess, I speak out to you plainly that there are several humans with the names of Baladeva and Nārāyana so they achieve success, just because of their names (119-120) O fearful one, in case some of the lower creations or a human is given the name of *Siddha,* then can he enjoy the position of a *Siddha,* with his name alone?(121) As Indra of Ratnupur was deprived of his position as Indra, similarly you will see, I shall deprive this Nārāyana a of his postion as Nārāyana "(122) Then the glorious Rāvana whose body was illumining, whose activities were depending on Yamarāja, displaying his prowess, accompanied with Mandodrī, entered the sports chamber, in the same way as Indra moves with his Laksmī.(123-124) Then the time of evening arrived when the setting sun squeezed his rays as the sages, squeeze all their arrogance (125) The sun was set getting red It appeared as if it had the lips like evening, which were being bitten, becoming red with anger had disappeared somewhere, scolding the day (126) The lotuses were unblossomed (shut), it appeared as if the clustre of his flowers like the morning *angels,* with the some of sheldrake bird, were calling back the sun with a pityful sound (127) After the setting of the sun following the same rule, the armies of constellations and stars arrived there It appeared as if the moon had permitted them to wander at will (128) With the glittering of the lamps like the gems, on the arrival of the first part of the night, Lanka, resplendent with lustre, looked like the peak of the Meru mountain (129) At that point of time a damsel, embracing her husband while shaking, said, "Let me spend this night blissfully I shall face, whatever happens tomorrow (130) A damsel whose hair had been arranged in a tuft in which the jasmine flowers had been knitted, issuing fragrance, who was swaying, who getting intoxicated with the stupor of wine, lay down in the lap of her husband as if the tender lotus leaves had been spread (131) A damsel, whose feet resembled the lotus, whose breasts and thughts were quite solid, having a beautiful body, went to the beautiful beloved (132) The one who was beautiful by nature and had beautiful blandishment, had worn the ornaments in order to make the gold a success (133) The vidyā-dhara and vidyādharī couples, were enjoying the love sports at will They looked graceful as if they were in the pleasure homes (134) The passionate recitations of the music, the sound of the playing on *Veenā* and flute, appeared to be conversing in delight, because of the arrival of the night (135) Several other people, were consuming, using the fragrant betel and other divine materials, were

enjoying the love sports with their beloveds (136) Overpowered with stuper, a damsel looked over her reflection in the cup of wine, became jealous and started striking her husband with blue lotus (137) Many of the damsels had left the fragrance in the wine, while the wine in turn had made their eyes red (138) The same thing with the touch of the near and dear ones, becomes extremely beautiful and because of the same the left over of wine had become more tasteful today (139) Some one of damsel looking at the reflection of her eyes in wine , took them to be blue lotus and her husband made a fun of her for a long time (140) Some one of the damsel, though not quite adult, but slowly, she drunk as much wine that she behaved like an adult woman in the love sport (141) She was enjoying so much of love sport with the husbands leaving aside the shame (142) The damsels, whose eyes were wavering, who were speaking unclear sweet words started making efforts to steal away the hearts of the men (143) The couple was desirous of consuming the wine, which had been left over Because of this, they were extending the cups towards one another, saying, "you take it", repeatedly (144) A person whose cup of wine had become empty, embracing his beloved was asking the wife, closing his eyes (145) The lips which resembled the coral were fluttering the redness of which had been faded out with the use of wines, were adding to the beauity (146) The cup of wine which possessed the lustre of teeth, lips and the eyes, appeared like the river having the decoration of the white, blue and red lotus flowers (147) At that point of time, the damsels, who were relieved of shyness because of the intoxication with the comuming of wine, were displaying the secret parts of their body and were speaking the prohibited words (148) Because of the moon light, wine and youthfulness, the passions of men and women had been raised to the maximum possible extent (149) The love-sport of the warriors in which the bodies were injured with scratches of nails which caused pain, bites of teeth and were quite anxious were indicative of the welfare ceremony of the forthcoming war (150) On the other hand, Rāvana too delighted all the damsels of the inner apartment (151) Mondadrī, having the best of eyes, embracing her husband again and again looked, at his eyes repeatedly but was never satisfied (152) She was saying, "O lord, when you return to this place, becoming victorious then I shall embrace you always (153) O charming one, I shall not leave you even for a moment, as the creepers were obsorbed in the entire body of Bahubali (154) On the other hand, while Mandodrī, was speaking like this, the cock started announcing the end of the night (155) Thereafter, the redness of the dawn, while destroying the lustre of the constellations, reached in the sky and

the sound of sweet music started coming from the temples of Arhata (156) The sun, like the fire of the time of dissolution, resembling the eye of the universe, delighting the directions spreading rays in all the directions, rose, over the Udayācala mountains (157) The damsels at the time of the morning, were being consoled by their husbands with great types of thought, unions, and their minds were filled with various types of thought (158) Then at the command of Rāvana, the conches were blown, which were indiciative of the war Thereafter the war, bugles was also sounded (159) The proud and arrogant warriors came and delightfully, mounted over the chariots, elephants and the horses The Vidyādhara kings holding the shining weapons like swords, bows, *gadās*, spears, etc,, over the heads of whom the *chatras* had been raised and the flywhisks had been moved over them, were qutte active, resembled the gods, were quite famous and marched on with great pomp and show (160—162) Observing the way in which the the eyes of the crying damsels had become red, and their miserable condition, even the heart of a wicked peverons felt painful (163) Some one of the warriors was speaking to his wife who was following him"O foolish one, you return home I am going to war in reality and thereafter he left the place (164) A damsel with doe like eyes was desirous of having a look at her husband Therefore on the pretext of saying " O dear, take the hat with you, and had a chance of looking at his face (165) When the husbands were out of sight, then several of the damsels got fainted and fell down on the ground They were surrounded by their handmaids (166) Someone of the damsels, on her return, held the edge of the bed and then quietly sat over it (167) Some one of them was looked at by his wife from behind and the divine damsel was tooking at him in the front (168) Such of the worriors who were beneficial like the full moon they on the eve of the war, wearing the *kavaca* appeared like Yama (169) Mārīca, who was adorned with a *chatra* and was holding a bow followed by the fourfold army, came out of the city issuing immense lustre (170) The worriors named Vimalasmudra, Vimalamegha, Sunanda, Ananda Nanda and others in hundreds and thousand who arrived in the battle field They were mounted over the respledent chariots built with the use of *Vidyās*, were illumining like the fire, in all the ten directions and looked like the Agnikumāras (171-172) They were as big as the Himalaya mountain carrying all the weapons and covered all the directions as the lightning in the cloud (173) Several of the forceful worriors, mounted over the horses, appeared as if they were shattering the constellations (174) The playing of the various types of war bands, the neighing of horses, trumpeting of elephants, huge sound

emerging out of the foot soldiers who marched on roaring, the victory songs of *caranas,* the lion's roars of warriors besides other sound increased the enthusiasm of the warriors, were combined and it appeared as of the sky had been over cast with the clouds of the time of dissolution were crying in pain (175-177) At that point of time, such of the soldiers, who were mounted over the horses, chariots, besides the foot soldiers, who were adorned with the *vibhūtis,* surpassing the others, having long arms, whose, expanded chests were adorned with *kavacas,* such kings desirous of victory appeared like the lightning (178) Such foot soldiers were also moving ahead of the other soldiers Such crowds of soldiers were spread in all the directions (179) Gautamasvāmi says, O Śrenika in this way, with the good and bad deeds performed in earlier births, remaining present, though a person makes every types of efforts but even the sun is not in a position to divert the moves of the destiny (180)

Here ends Parva 73 of the *Padma Purāna* composed by Ravisenācārya, relating to the preparation of war and march to the battlefield by Rāvana (vrs 1-180, P T =12360)

Parva 74

Battle between Rāvana and Lakṣmana

Rāvana, feeling delightful with the rise of his earlier merits, gracefully said to his loving wife, "O dear, O good looking one, a terrifice war is going to be waged Who knows whether I would be able to meet you again or not?(1-2) On hearing this, all the damsels spoke, "O master you always achieve success and defeat the enemies We shall shortly find you returning from the battle field "(3) Thus speaking thousands of damsels, started looking at Rāvana Then Rāvana the king of Rāksasas possessing enormous lustre went out of the city (4) On his coming out of the city, he found the chariot named Aindra, built by *Bahurūpinī vidyā* which was shining like the solar disc of the winter season (5) The great chariot was driven by a thousand elephants having the complexion of the clouds of the rainy season It appeared as if it would try to overpower the Meru mountain (6) The elephants yoked in the chaiot were intoxicated The fountains were getting filled with the fluid emerging out of their temples They had four tusks of white and yellow colour They were decorated with conches the fly whisks, and strings of beads Big bells were issuing dangling sound which were tied around their necks resembled the Airavats elephant, which was decorated with the colors of

several metals They were invisible, they were the abode of humility They could trumpet like the thundering of the clouds They were as beautiful as the black clouds and looked quite graceful (7-9) Rāvana, whose arm was adorned with armlet and had the lustre resembling Indra was mounted over the chariot built by the *vidyā* (10) Rāvana who had the vast eyes and beautiful body, mounted over the chariot, as if devouring the entire world with his lustre (11) Starting from the king of the Gaganaballabha and other cities, and the ten thousand kings who were loyal to Rāvana, were loyal to him, were, immensely valarous, possessing the lustre like the gods and who could understand the mind of Rāvana, surrounded Rāvana looking at Sugriva and Bhāmandala, got eneraged and went to face them The bears were creating the horrible sound to the right of Rāvanana, while the vultures were flying in the sky covering it (12-14) Though the immensely valorous warriors were well aware of the fact, that the ill omens were indicative of death, but inspite of that, they moved on in anger (15) Standing in the centre of this army, Rāma feeling surprised asked the warriors, "O noble person by what name is this huge mountain, covered with lustre, adorned with high gold *Śikharas* and possessing the resplendence of the lightening in the clouds is known?(16-17) The Vidhyadharas like Susena and others were also overpowered, with illusion, therefore they were unable to reply to the question of Rāma But still Rāma kept on asking them again and again, "You tell me, which type of momtains is this?" Then Jāmbava and other warriors trembling in panic, slowly spoke, O Rāma, this is the chariot built by *Behurūpainī-vidyā,* which is competent enough to make us feverish (18-20) Rāvana, who had been averaged by Angada, the son of Sugrīva is mounted over the chariot (21) Listening to the words of Jambava and others, Lakṣamana commanded the charioteer to bring the chariot atonce On hearing the command, the charioteer at once obeyed and brought the chariot (22) Then thousands of bugles were sounded, the sound of which resembled the disturbed oceans, besides the blowing of crores of conches (23) Hearing this sound, the warriors with horrible actions, wearing the *kavacas* and carrying the quivers reached before Lakṣamana (24) The proud warriors assured their best of damsels with the words, " O dear, don't be afraid, return home, shed a way the grief, I shall return today itself defeating Lankeśvara " They got ready wearing the *kavacas,* approspriately and came out (25-26) The great warriors, because of the mutual competition were inspiring the chariots (27) The elephants were yoked in chariots issuing loud sound, over which the king of Vidyādharas, looked quite graceful (28) Similarly the other kings also

marched on delightfully getting eneraged, towards Lankeśvara (29) Rāvana looked like the disturbed ocean and the great warriors rushed towards him and appeared like the high waves of Gangā moving like the crowds (30) Thereafter Rāma and Lakṣmana, whose spotless glory pervaded in the world having beneficial bodies, departed from their abode (31) Lakṣmana who was mounted over Garuda chariot with Garuda flag hoisted over it, had the body with the lustre of the huge cloud, who had made the sky blue with his complextion, who was adorned with the crown, *kavaca* arrow, and quiver and who had the lustre of momtain of collyrium, looked immesusly graceful (32-34) Gautamasvāmī says, " O Śrenika sword of the big Vidyādhara king, possessing the lustre like the ornaments, mounted over different types of vehicles, and planes, also marched on for waging the war (35) At the time of the departure of Rāma and Lakṣmana, the birds issued sweet notes, perched in the tree, welcomed them, and delighted them at the same time (36) Then the immensely valorous Rāvana appearing like the forceful and huge forest fire, looking horrible, moved towards the enemy (37) The Gandharvas showered flowers over the great valorous warriors of both the armies (38) The intoxicated elephants, who had been guarded by the worriors from all the sides and were driven by the mahouts, had the enormous bodies resembling the momtains of collyruim (39) The chariots resembling that of the chariot of the sun in which the unstable horses had been yoked, had the charioteers, who were moving on, creating huge sound, with great speed (40) Those foot soldiers, who were extremely proud, whose weapons were shining, who had formed several groups, were jumping in the battle field (41) The cavalrymen, who were mounted over the backs of the horses, carrying the swords, daggers and spears in their hands, whose chests were covered with *kavacas* entered the battle field (42) These warriors concealed one another, reached before others, moved on earth, saw one another, and overpowered one another or were over powered by others They killed others or were killed by others and the valorous warriors uttered loud raors (43) At places the horses were galloping and at places the battle was being faught using the hair, fists, and clubs (44) Some of the worriors had wounded the chests of other worriors, many of them had been wounded with arrows, some of them had been struck with spears and they were attacking the enemy with spears similarly in order to take revenge (45) Some of the warriors, who had been brought up with utmost care, their own organs were deserting them like a friend departs the other after the accomplishment of his task (46) Several of the warriors whose entrails had come out, did not display the pain with which they were suffering, but fell down,

concealing their pain, attacking the enemy (47) The warriors who had been illustrious like the previous one who enjoyed enormous pleasures who sported at the palace tops, with the bodies of the damsels, were sleeping in the battle field, having been hurt with *cakras*, *kanakas* and other weapons and the vultures and jackals were devouring their bodies (48-49) As a damsel desirous of the union with her husband reaches her husband, in order to scratch his hair with her nails, similarly the she wolf reached the body of a worrior lying in the battlefield with the intension of tearing it out with its nails, the flesh of the dead body (50) Reaching there she realized that the warriors was still alive, then she sped in panic getting upset as the *Dākinī* flees from the reciter of the *mantras* (51) A yaksini, finding her husband alive becoming doubtful, wavering her eyes, runs, away (52) Someone is victorious in the battle field, while some one is defeated Thus the rise of the noble deeds and the evil deeds is clearly visible (53) Several of the great, warriors become victorious over their enemies because of the noble deeds, while those of the warriors who had performed evil deeds in earlier births, get defeated (54) Such of the warriors, who in their earlier births had accumulated the noble and evil deeds they were over powered others in the battle field and when the time of their death arrived they were overpowered by others as well (55) It is evident from this, that *dharama* alone protects the sensitive spot, *dharma* is the real helper and *dharma* takes care of every one from all the sides (56) A person who is deprived of any merits of the earlier birth, he cannot be the protected even by the divine chariots drawn by horses, the elephants like the mountains, the horse moving with the speed of the wind and the illustrious and terrifice footselders resembling the *asuras*, on the others hand the one who had the proud possession of the noble deeds, and is protected by them, he alone can conquer the enemy (57-58) In this way when the battle is fought between the immensely powerful, warriors where several of the great warriors looking at the weapons were jumping up while several of them fell dead over the ground The sky was overcast with worriors and it appeared as if it was covered with clouds of the time of dissolution (59-60) Thereafter the Rākṣasas warriors including Mārīca, Candranikara Vajrāksa, besides other kings drove back the enemy army (61) Thereafter the great worriors of the Vānaravamaśa including Hanumān Candraraśmi, Nila, Kumuda and Bhūtasvana and other monkeys warriors destroyed the demon army (62) Thereafter the Rakṣasa king named Kunda, Kumbha, Nikumba, Vikrama, Kambumālī, Sūryāra, Makharadhvaja, Vajraraths and other Rakaṣasa warriors rushed to support the Rakṣasa army (63-64) Thereafter, Bhūdhara, Acala,

Sammeda, Vıakāla, Kutıla, Angada, Susena, Kālacara and Urmıtaranga- the warrıors of the monkey sıdes came foreword ın support of the warrıors of theır own sıde, at that poınt of tıme, there was not a sıngle worrıor, who dıd not have an opponent (65-66) As the large elephants sports ın the lake fılled wıth lotus flowers, sımılarly, however, the sun of Anȷanā, mounted over the charıot drawn by the huge elephants, was sportıng ın the battlefıeld (67) Gautama says, "O Śrenıka, a sıngle warrıor (Hanumān) who moved accordıng to hıs own wıll, made the huge Rāksasa army extremely nervous (68) In the mean tıme the Mahādaıtya Maya, mounted over the charıot attacked Hanumān (69) Then Hanumān havıng the lotus lıke eyes, took out an arrow and deprıved Maya of hıs charıot (70) Fındıng Maya gettıng upset, Rāvana at once sent a charıot buılt by the Bahurūpınıvıdyā (71) Maya, mountıng over the ımmensely shınıng charıot known by the name of Praȷvalıtottama fought wıth Hanumān and deprıved hım of the charıot, (72-73) The monkey army then fled away Fındıng that the monkey army was fleeıng the Rakṣasa warrıers saıd, that the monkeys have been rewarded for the same (74) Fındıng that Hanumān had been deprıved of hıs weapons Bhāmandala rushed and Maya was deprıved also of the charıot wıth the showerıng of the arrows (75) Thereafter Sugrīva the kıng of Kıskındhā gettıng enraged stood before Maya who also deprıved of hıs charıot, throwıng hım over the earth (76) Then the enraged Vıbhısana, started fıghtıng Maya, shootıng arrows Then the arrows were shot from both the sıdes (77) Whıle so fıghtıng the *Kavaca* of Vıbhısana was broken as a result of whıch the streams of blood started flowıng from hıs body and he started lookıng lıke the blossomıng Aśoka tree (78) Fındıng Vıbhısana ın a precurıous condıtıon and the monkey army havıng been dısturbed, Rāma hımself thought to wage the war (79) He mounted the charıot buılt by *vıdyā* and drawn by the lotus and sımılarly he rushed once sayıng, Don't be afraıd "(80) The army of Rāvana was lıke lıghtnıng wıth clouds and Rāma was lıke the rısıng sun and he therefore entered the army of Rāvana (81) When Rāma was gettıng ready for the kıllıng of the enemy army, then Hanumān, Bhāmndala Sugrīva and Vıbhīsana became stead fast (82) The demoralısed monkey army, wıth the strength of Rāma, became fearless and got ready agaın for a fıght (83) Wıth the shootıng of the arrows, whıch could cause thrıll ın the bodıes of the gods, the sky was covered wıth them creatıng darkness, ın the world and ıt appeared lıke another world (84) Then Rāma makıng a lıttle effort was to cover Maya wıth the arrows shot by hım ın the same way as Indra shot the arrows to cover Camarendra (85) Thereafter Rāvana who could be compared wıth Yama,

was enraged finding that Maya had been disturbed with the shooting of the arrows by Rāma He therefore rushed towards Rāma, getting enraged (86) Then the immensely glorious Laksmana said to him, "O Vidyādhara, where are you going? I have found you out today (87) O degraded thief, sinful, the locust dying on flame for the wife of other's, O degraded person, evil doer, stay on and fight with me (88) With great enthusiasm, I shall treat you in such a way, in which even Yama would not be able to do so (89) Raghava is the lord of the entire universe and is quite religious minded He has commanded me to kill the thief like you "(90)

At this Rāvana, having been filled with anger, said, "O foolish one, are you not aware of the well-known fact that whatever beautiful is there on earth has to be possessed by me Since I am the king, such things could be possessed by me and none else (91-92) The bell which is suited for the elephant, is unsuitable for the dog Therefore the appropriate thing has been possessed by the appropriate person What is the use of discussing it now?(93) You happen to be an ordinary human being and you speak out whatever nonsense you like You cannot equate with me You are a miserable one, therefore I feel ashamed of fighting with you (94) Inspite of that in case you intend to fight, having been misled by others, then it is clear that the time of your death has arrived or otherwise you are fed up with your life "(95) At this Laksmana said, "I am well aware of the type of lord you are? O sinful one, what is the use of talking much in this connection? I shall relieve you of the thunder in no time " (96) At these words of Lakṣmana, Rāvana stopped Laksmana with the shooting of arrows as the cloud of the rainy season covers the mountain (97) Then Laksmana whose *danda* resembled the *vajra* and which had not been touched with the bow, because of hurry, shot the arrows which destroyed the arrows of Rāvana midway intercepting them (98) At that point of time the broken pieces of arrows fell from the sky turning into heaps on earth (99)

When Lakṣmana, thus deprived Rāvana of the weapons, then he shot the *Mahendrāstra* which pervaded in the sky (100) On the other hand, Laksmana, who was well-versed in the use of weapons, used the wind arrow and the *Mahendrāstra* of Rāvana was destroyed in a moment.(101) Gautama Svāmī says, "O Śrenika, then Rāvana, whose face was becoming red with lustre, then shot the fire-arrow, as a result of which all the directions started burning (102) Before it could do any harm to the monkey army, Lakṣmana shot the *Varunastra*, which in a moment neutralised the arrow shot by Rāvana The fire was thus extinguished

(103) Lakṣmana shot an arrow named *pāpa* over Rāvana, which was neutralised by Rāvana with the shooting of a *dharma* arrow (104) Then Lakṣmana used a weapon named *Indhava* which was made infructuous by Rāvana (105) Thereafter Rāvana shot the trees blossoming with flowers and fruits covering the sky (106) Then Laksmana shot a *tamasa* arrow in order to create darkness in the sky as well as over Rāvana (107) Then Rāvana on his part, shot a weapon named *sahasrakirna* which neutralised the weapon of Laksmana Rāvana then shot *Dandasuka* weapon from which the snakehoods were emerging (108) On the other hand Laksmana shot the Garuda-arrow, which destroyed the arrow of Rāvana, as a result of which the sky became yellow like the gold (109) Then Laksmana shot *Urugātra* which created sound like the clouds of the time of dissolution which was intolerable (110) The immensely patient Rāvana neutralised it with the shooting of *Barhanāstra* and in place of the same, he shot a weapon named *Vighnavināsaka* (111) At this stage Laksmana was unable to decide as to which one of the weapon should be used to neutralise it (112) But still he continued to shoot *Vajrdandas* in large number and Rāvana also in the given circumstances continued to fight with ordinary weapons (113) At that time a terrific battle was fought between Rāvana and Laksmana in which the arrows stretched upto the ear, were used as was done by Triprstha and Aśvagrīva earlier (114)

Gautama Svāmī says, "When the good and evil *karmas* earned earlier, rise, a person meets with success or failure reaping the reward of the same (115) Those, who influenced by immense anger, or those who have devoted their minds in the started work of achieving *siddhi*, such people are unmindful of the weapons, fire, the sun or the wind (116)

Here ends Parva 74 of *Padma Purāna* composed by Ravisenācārya relating to the battle between Rāvana and Laksmana (Verses 1-116, P T 12,476)

Parva 75

Story of Lakṣmana's getting the *Cakra*

Gautama Svāmī says, "O Śrenika, the way of the waging of the war is that the soldiers injured in the battlefield suffering from thirst are supplied with the cool and sweet water Those suffering from hunger are given the nectar like food Those suffering from heat or are perspiration are given the sandal paste or *gorocana* They are made comfortable with fans, the cold water is sprinkled over their faces Besides the above, whatever is needed by any one, the same is supplied by the people quite quickly, living in the vicinity This system for the cure of the ailing

persons is appreciable for the one's own army, the same is applied in case of the enemy army as well No difference of one's own army and that of the enemy army remains and by doing so, one succeeds in his duty (1-4)

Thereafter, both Rāvana and Lakṣmana, who were immensely valorous and terrific, having the best idea of victory in their minds, kept on fighting for ten days (5) The way Laksmana fought with Rāvana, Rāvana also similarly fought with Laksmana Both of them were equals in war (6) Witnessing the war, the Gandharvas, Kinnaras and *Apsarās*, showered flowers in the battle from the sky getting surprised (7) Then the eight daughters of Candravardhana were witnessing the battle in the sky seated over the top of the plane (8) Because of the great danger, the immensely strong guards were guarding them The *Apsarās* on meeting those girls asked them out of fun, "Whò are you? You look so divine in physique and nature It appears as if you are all too much interested in Laksmana "(9-10) The girls becoming shy said, "Incase you are so interested, then you listen to us In earlier times, when the *Svyamvara* of Sītā was going on, then our father accompanied with us, out of fun had gone to the *svyamvara* Finding Laksmana there, he had resolved to give us all to Laksmana (11-12) Returning home he revealed his idea to our mother and we came to know of it from our mother At the same time, when we had a look at Laksmana in the *svayamvara* we felt attracted towards him (13) The same Laksmana is presently struggling between life and death in the great war What shall happen and how shall it happen in the battlefield, we are not aware of That is why we feel painful at heart (14) Whatever fate is met by Laksmana who is like the moon among the people, the same fate shall be met by us This is what has been decided by all of us "(15)

Listening to the pleasant words of the girls, Laksmana, looked up raising his head (16) When Laksmana so looked at the girls, they getting delighted said, "O lord, you are *Siddhārtha* (successful) in all respects May you meet with success "(17) Listening to the word of *Siddhārtha* from their mouths, Laksmana was reminded of the weapon named Siddhārtha, as a result his face blossomed and he felt as having been met with success (18) At once, Laksmana, with the shooting of Siddhārtha weapon, destroyed the weapon of Rāvana named *Vighanāśaka* and started fighting with great force (19) Whichever weapon was shot by Rāvana who was well-versed in the use of arms, Laksmana atonce neutralised the same Then Laksmana, with the symbol of Garuda over his flag, shot the arrow, which covered all the directions, like the clouds covering the mountains (20-21)

Thereafter Rāvaṇa invoked the goddess *Bahurupini-vidyā* and started fighting (22) This was the reason, when the head of Rāvana was repeatedly cut off then again the head adorned with *kundalas* re-emerged (23) When one head was cut off, two heads emerged in its place When two heads were cut off, double the number emerged in their place (24) In case two arms were cut off, four emerged in lieu thereof (25) Rāvana was then surrounded with thousands of heads and arms, and appeared as if having been surrounded with innumerable lotus flowers (26) The sky was flooded with the arms of the size of the elephant trunks and decorated with armlets, besides the heads, the sky became of the tawny colour (27) The ocean like Rāvana, having the horrible and high waves in the form of arms, and thousands of crocodiles in the form of heads, kept on swelling gradually (28) Or otherwise Rāvana in the form of cloud, with his arms resembling the lightning, with the heaps of heads as peaks, went on increasing (29) Whose heads and arms, striking with *chatras* and ornaments were creating the sound, Rāvana inspite of his being one, appeared as if having with him an enormous army (30) Laksmana had turned Rāvana in many forms, thinking, "I had earlier fought with several warriors, then what should I do with this Rāvana alone?"(31) Rāvana, with the lustre of gems of ornaments and the weapons, but Laksmana, appeared like the burning forest (32) Rāvana, then shooting *cakras*, arrows, *saktis*, spears and other weapons, with the thousands of its arms, started surrounding Laksmana (33) Laksmana, who was fully enraged and getting free from controversy, was engaged in surrounding the enemy with the sunflower arrows (34) He cut off, one, two, three, four, five, six, ten, twenty, a hundred, a thousand and ten thousand heads of the enemy (35) With the flying of the heads and arms of Rāvana, the sky appeared as if having been covered by the comets, covering the sky (36) The ground at that point of time, with the fall of heads and arms of Rāvana, appeared like the snakes surrounding the lotus flowers (37) The continuously emerging heads and arms of Rāvana were cut off by Lakṣmana, in the same way as the great sage, cuts off all the emerging new *karmas* (38) With the high streams of blood flowing from Rāvana's body, towards sky it appeared as if a second sky had been created with the evening sun (39) Gautama Svāmī says, "Look here, the illustrious Laksmana having two arms only, made the body of Rāvana, having a thousand arms, infructuous (40) Look here, what happened to the valorous Rāvana, in a moment? He stopped breathing from the mouth and his face was wet with sweat His entire body was upset (41) O Śrenika, while the war was thus being waged, Rāvana, getting immensely

enraged, becoming somewhat normal, invoked the *cakra-ratna* which was filled with the lustre of the noon-time sun of the time of dissolution and could destroy the enemy (42-43) Then suddenly the *cakra* having the enormous lustre, decorated with the strings of beads, having a vast body, decorated with the divine garland as well as the pastes, the round and sharp edged rays of which appeared like the fort of fire, which had a thousand saws, made of the sapphire gems, which was difficult to look at because of its dazzle, which was protected always by a thousand Yaksas, which resembled Yama of the time of dissolution, arrived at once in the hand of Rāvana, immediately on its invocation (44-47) Because of the influenced lustre of the weapon, the light of the sun faded out The sun therefore appeared to have been fainted on the surface (48) The Gandharvas, Apsarās, Viśvasus, Tumburu and Nārada discontinued the observing of the war and forgetting the singing, disappeared to some other places (49) Then Laksmana thought, "The death is certain now " With this thought, the immensely intelligent Lakṣmana, looking at the enemy, shouted aloud, "O degraded one, why are you standing like a miser, even after getting the *cakra* In case you have some strength left, then attack "(50-51) At these words of Laksmana, Rāvana, who had been immensely enraged, was chewing lips with his teeth, from whose eyes the round lustre was emerging, shot the *cakra*, while rotating the same The *cakra* was creating deafening sound like the thundering of the clouds, was quite forceful and created doubts in the minds of the people (52-53)

Then the *cakra* rushing like the sun of the time of dissolution, was observed by Laksmana, who, got ready to stop it with the use of *Vajramukhi* arrows (54) Then Rāma lifted up the *Vajrāvarta*-bow with one hand which moved with great speed and weilding the plough with the other hand, the immensely disturbed Sugrīva, lifted up his club, Bhāmandala lifted up his sharp sword, Vibhīsana lifted up his trident which killed the enemy, while Hanumān lifted up the comet, *mudgara*, his tail and *kanaka*, Angada held the *parigha*, Anga was with a sharp battleaxe, besides other Vidyādhara kings also lifted up their respective weapons, collectively, leaving all hopes for survival, got ready to prevent the attack of the *cakra*, but were not successful to do so because the *cakra* had been protected by Indra (55-59) On the other hand the army of Rāma had been feeling more and more disturbed But look at the move of the destiny, the *cakra* on its arrival took three rounds of Laksmana All the guards, stood in attention with great respect Its form became peasant and peaceful and the *cakra*, at its own will went into the hand of Laksmana, which was held by him (60) Gautama Svāmī says, "O Śrenika, I have narrated to you

the spotless glory of Rāma and Laksmana, which is quite surprising and is endowed with the great *Vibhūti*, in brief (61) The great *vibhūti* appears to a person when his enormous virtues are on the rise and after the vanishing of the merits, a person faces the destruction, in the same way as the rise of moon, the sun is set (62)

Here ends Pava-75 of the *Padma Purāna* composed by Ravisenācārya, relating the story of Laksmana's getting the *cakra* (Verses 1-62, P T 12,538)

Parva 76

Death of Rāvana

With the receiving of the *cakra* by the beautiful Lakṣmana, the delightful Vidyādhara kings felicitated him (1) They said, "In earlier times, Lord Anantavīrya Svāmi, who narrated about the eighth Nārāyana the same has been born on earth and the *cakra-ratna* has reached his hands He is illustrious possessing the best of the body, and possess the enormous fortunes Is it impossible to describe about his sttrength (2-3) He is illustrious possessing the best of the body, and possesses the eighth Balabhadra, whose chariot is drawn by the lions with raised coils of his hair and which illumines like the sun (4) He is the one who had impriosioned the great Daitya named Maya and *Cakra* held in whose hand looks immusely graceful (5) Both the best of the humans because of the influence of merits have been on earth (6) Thereafter finding the *Śudraśana-cakra* having been held by Laksmana in his hand, Rāvana, the lord of Rakṣasas, felt extremely worried (7) He started thinking" Whatever the odorable Anautavīrya kevalī had spoken in divine words, the same has come in the form of Laksmana influenced with the *karmas* (8) I, from whom the Vidyādharas kings get frightened, the huge armies from whom used to get defeated, thowing away their flags and *Chatras*, to whom the earth with the sacred water serving as her costume, to whom the Himalayas and Vindhyācala serve as the breasts, served as the obedient slave girl, (9-10) the same is presently facing defeat from the earth dwellers This is Alas! quite a painful situation? Look at this surprise (11) Disgrace to this royal sinful person who discards the person of long acquaintance (12) The pleasures of the five organs of senses, like the *kimpāka* fruit become without essence even at the time of repression or perfection They make one to face immense miseries and are denounced by the noble people (13) Graceful are the people like Bharata and others who possessing the thornless vast kingship with *cakraratna*,

discard it like the food with poison, and embrace the vrata of Jinandra and adoring the three *ratnas* achived the supreme postion (14-15) I being a miserable person having been influenced with the immense illusion of the world have been defeated by the same Disgrace to a person like me with such desires"(16) Thereafter Laksmana, who had received the *Chakra-ratna* looked towards Vibhisana and said, "O adorable one of the Vidyādharas, even now handing over Sita, in case you speak that you live by the grace of Rāma, then all your fortunes can remain as they are, because the noble people, feel successful by shattering of others pride (17-19) Then Rāvana said to Laksmana wearing a serene smile over his face To take pride like this, for a degraded person like you is of no consequence (20) O degraded one, I shall make you face such an ugly situation, which you will have to feal that I am Rāvana and you are an earth dweller (21) Then Laksmana said, "What is the use of talking like this? I have been born as a Nārāyana, to kill you in all respects (22) Then Rāvana, acting jokingly said, In case you are becoming Nārāyana, with a mere desire, then why don't you achieve the place of Indra with the wishful thinking?(23) Your father drove you out from the home, as a result, of which you are wandering in the forest in miserable condition Becoming shameful you claim to be Nārāyana I am well aware of your being Nārāyana (24) Or otherwise, you may become Nārāyana or anything else you like, but I shall frustrate your efforts (25) You feel sucessful with this and this is correct also because, the degraded people are always attached to the evil things (26) Otherwise, what is the use of tall talk in this cornection, I shall surely despatch you with the Vidyādharas and the *cakra* to the Pātāla loka "(27) Hearing these words, Laksmana, getting annoyed shot the *cakra* rotating it towards Rāvana (28) At that point of time the *cakra* creating terrific thunder like the clouds creating the thudering sound producing thunder, possessed the lustre of the sun of the time of dissolution (29) In order to slip the *cakra* shot by Nārāyana, as Hiranyakaśipu had got ready, similary, Rāvana, filling with anger, got ready to stop the *cakra* (30) Though he tried his best to stop *cakra* with the sharp *danda* and the forceful *vajra*, but due to the decline of the merits the horrible *cakra* did not stop, but to the contray went on approaching Rāvana (31) Thereafter Rāvana, attacked the *Cakra* with the Candrahāsa sword With the striking of the sword with *cakra*, enormous sparks were produced which filled the sky (32) Thereafter the *Cakra* forcefully, entered the chest of Rāvana and tore if apart (33) As a result of this and with the decline of the noble deeds, Rāvana fell down on earth, like the mountain of collyrium falling on earth under the force of

wind of the time of dissolution (34) Rāvana, while chewing his lips, fell down on earth and appeared graceful like Kamadeva sleeping on the ground or a god having fallen from the heaven (35) With the fall of the lord, the shattered army of Rāvana creating sound like the disturbed ocean, feld away, throwing way the *cakras* and flags (36) The soldiers started uttering 'remove the chariots', 'clear the way', 'remove the horse to that side', the elephant is coming from the back, remove the plans aside, the master has fallen, it had been quite painful, and then fled away from the battle field (37-38) Those who had fallen one over the other, who were trembling with fear, whose heads were lying on the ground, thus shalterless people, Sugriva and Bhāmandala said to them repeatedly" Dont be afraid, "and thus assured them (39-40) Those who had covered themselves with the cloth from all the sides, these nector like sword words reached the ears of warriors and other great souls, which re-assured them (41) Gautama svāmi says, "Śrenika, Rāvana after enjoying all the pleasures on earth and who had performed astonishing deeds, extending upto the ocean, with the decline of his merits, had to face the miserable position (42) Therefore disgace to this unstable Laksmī and having no hope of earning the merit O great people, thus thinking in your mind earn the merit of the performing of *tapas* (43)

Here ends Purva-76 of the Padmapurāna composed by Ravisenācārya relating to the death of Rāvana (vrs-43,P T=12,581)

Purva-77

Death of Rāvana

Finding his brother so lying on the ground, Vibhīsana, took out his sword and tried to kill himself (1) In order to prevent him from doing so, the unconsciousness, immediately over took, him as a result of which, he lay fainted there for sometime (2) On regaining consciousness, he again tried to kill himself, but Rāma getting down from his chariot prevented him form doing so, with great difficulty holding him tightly (3) Vibhīsana, who had already thrown away his weapons lay unconscious on the ground Thereafter, when he regained his consciousness, he started lamenting in pitiable manner (4) He uttered, " brother you had been generous and compassionate, O valorous one, O protector, of those taking refuge with you, O pleasant one, how could you achieve this sinful position?(5) O master, why did you not listen to my beneficial words at that time and because of that you have been killed in the battle field (6)

O god, O lord of the Vidyādharas, O Lord of Lankā you had been attracted towards the pleasures, then why are you lying on earth today? (7) O speaker of the beautiful words, O mine of virtues, get up and give me the words and speak to me O base of compassion, console a person drowing in the ocean of grief (8) In the neartime the news about the death of Rāvana had reached the inner appartments, as a result of which the entires ladies of the palace, were disturbed (9) The tears started falling from their eyes, their feet were shaking and all of them arrived in the battle field (10) Finding their beautiful husband who was the gem of the earth, lifeless, they fell down on the ground (11) Those included, Rambhā, Candrāmandalā, Prawarā, Urvasī, Mandodrī, Mahādevī, Sundarī, Kāmā, Rūpinī, Rukminī, Sīlā, Ratnamāla, Tanudrī, Śrīkāntā, Srīmatī, Bhdra, Kannakābhā, Mrgawatī, Śrīmālā, Mānavi, Laksmī, Ānandā, Ananga sundari,Vasundharā, Tadinmālā, Padmā, Padmāvatī, Sukhā, Devī, Padmāvatī, Kānti, Prīti, Sandhyāvalī, Subhā, Prabhāvatī, Manovegā, Ratikāntā, Manovatī and other eighteen thousand women, surrounding their husband started crying having been filled with grief (12-16) Some of the women, who had been plastared with the sandal paste, getting fainted, appeared like the lotuses which had been uprooted with their stalks (17) Embracing their husband tightly some of them fainted and appeared like the mountains of collyrium of the evening time (18) Those who had regained their cousciousness, and were beating their breasts, appeared like the lighting in clouds (19) Some one of the women, keeping the head of her husband in her lap was getting extremely disturbed, was fainting again and again touching his chest (20) She was uttering"O Lord where have you gone, leaving the extremly fearful person like me? Why don't you look at your own people, who have been plunged in grief ?(21) O great lord, you possess all the virtues and patience, besides the beauty and the ornaments, you are immensely glorious and possess Indra *vibhūtis* You are the lord of Bharata-ksetra, you are the prominent person and you are the king of Vidyādharas, then why are you so lying on earth (22-23) O master, O compassionate one, O beloved of the near and dear ones, you get up and atleast speak words sweat like the neactor (24) O lord of my life, we are all sinless and the minds of the people are attracted towards you, then why are you so angry?(25) O master, speaking out the jovial words and with the teeth which are peasant like the lustre of the moonlight, hold my face in your hands (26) Your beautiful chest is the sporting place for the damsels, then how could the blade of *cakra* find its place over it?(27) O master, why your lips which are red like the flower of the moon are not fluttering for the love

sport?(28) You had always been reassuring us earlier (29) Mehgavāhana and Indajit who had taken birth after having been fallen from the heaven, are presently suffering the pain of inpresionment, with the enemy (30) O virtuous Vibhisana you are well aware of the noble deeds having made friends with Rāma, you get your brother Kumbhakarana and the sons released from the bondage of the enemy (31) O lord of my life, get up, and speak sweet words to me O lord, why are you sleeping for so long? Get up and attend to the royal business (32) O lord with beautiful activities, O beloved, you are the love of the beloved, be pleased and please our bodies which are burning from the fire of separation (33) O my heart, why have you not torn into a hundred pieces, finding the lord in such a condition?(34) It appears as if he has become cruel (35) O destiny, what wrong had we done to you as a result of which you have done so, which is difficult even for a heartless fellow to do so (36) O master, we had removed the pride by embrace only and by matured love, we had consumed the pleasant nectar (37) O dear, I had hold you in the bondage of the waist band, inspite of your uttering the name of other damsel (38) O lord, I with my lips fluttering in anger, had struck you with the lotus flower from ear ornament, and after that the said lotus had touched your forehead (39) You, in order to remove the anger of the lost sport, speaking sweet words had lifted up my feet and placed them over your head As a result of this, my heart was moved O Parameśvara, O beloved, thereafter, I enjoyed the best of love sport with you as per my liking O charming one, all the delightful moments are coming in my memory one by one, creating extremely burning sensation in the heart (40-42) O lord, be pleased, get up, I offer my salution at your feet Because the lasting anger on near ones does not seem graceful "(43) Gautama-svāmī says, " O Śrenika, thus listening to the lamenting of the wives of Rāvana, the hearts of all the people were moved (44) Rāma and Laksmana with tears flowing from their eyes, and filled with compassion, were the best in consoling others, were well versed in human behavior, together, with best of Vidyādhara, affectionately embracing Vibhisana, spoke to him (45-46)"O king, weaping like this would be of no avail, don't feel disgusted now, you are well aware of the fact that this is the result of the *Karmas* (47) Under the influence of the earlier *karmas*, whatever is desirable is surely received by a person Where lies the time for grief?(48) The moment a person becames inactive, he dies and on the other hand Rāvana, has died after a long time Therefore why should you grieve for him? (49) The one who was engaged in lovingly doing good to others, whose mind was always conscious, who was well versed in attending to

the problems of the people and was well versed in interpreting the meanings of the scriptures, whose soul was spotlessly clean, the same Rāvana achieved this position because of the illusion (50-51) Because of that sin, Rāvana had to face the destruction and this is correct also because at the time of destruction, the mind of the people is filled with darkness" (52) At these words of Rāma, the immensely clever Bhāmandala, spoke the extremly sweet words (53) He said, "O Vibhīṣana, Rāvana has achieved the divine position, while fighting, in the terrific war quite bravely (54) The Lord whose name does not die, what harm can come to him? Rāvana in reality is extremely graceful, who has met with his end before his enemy (55) He had been an immusely patient warrior, therefore there is nothing to be grieved upon (56) The relevant story is like this that in the city of Akaspura ,there was a king named Arindama born of Laksins and Haridhvaja and was well known for his fortunes like Indra (57) Once he, after conquering his enemies in several countries, was returning home in order to meet his wife (58) Because of his utmost anxiety he entered the city adorned with flags and *toranas*, by the chariot drawn by the fast moving horses (59) Finding the city having been decorated and his wife having been with all the ornaments, he enquired from his wife, " How could you know about my arrival, without any information from me?" The wife said, "O master, the chief of the sages had arrived here in the morning accompanied with others for breaking the fast I had enquired from him about you, who had informed me that the king would suddenly arrive today (60-61) The king felt jealous of the words foretold by the sage He therefor went to him and said, " In case you are aware of everything, then you tell me the thought of my mind " The sage said, "You are thinking in your mind about the time and place of your death and the means by which it would come?(62-63) You would therefore meet with your end on the seventh day, with the falling of the *vajra* and would become a worm in your latrine (64) Returning from that place the king Arindama said to his son Prītinkara, "I shall be born as a worm in the latrine and you shall therefore kill me in that form"(65) Therefore when the son, finding a big worm in the latrine, imtended to kill it, then worm getting afraid of being killed fled and concealed itself in the heap of the refuse (66) Pritinkhara, then went to the great sage and asked him, "O lord, when I try to kill the worm as desired, then why does it flee?"(67) The sage said, " Don't enter into controvery in this case In which ever *yoni* the *jiva* is born, it becomes attached to it (68) Therefore, you perform the deed for the benefit of the soul, to relieve it from the sin This is sure that the *Jiva* is engaged in facing the fruit of the deeds

performed by him (69) Pritinkara then understood the painful situation of the world and then became an unattached sage "(70) Bhāmandala then again spoke to Vibhīsana, " Are you not aware of different ways of the world? What is the use for grieving for the extremely valorous and the prominent person like Rāvana, who has been killed, because of the rising of his *karmas* at the hand of Nārāyana in the battle field? Now you should concentrate your mind in your duty What is the use for grieving?"Thus consoled and enlightened by Bhāmandala variously, listing to the episode of Pritinkara, which was heard by other Vidyādhara kings as well, then Vibhīsana,who was well aware of the human conduct, was relieved of the darkness of grief as the sun removes the darkness (71-72)

Here ends Parva 77 of the *Padma Purāna* composed by Ravisenācārya, relating to the death of Rāvana (Verses 1-72, P T =12,653)

Parva 78

Receiving of dīkṣā by Indrajit and others

Rāma then said, "Now what should be done further? Because the enmity of the people of wisdom remains till death (1) It world be betters that we should have the body of Rāvana, the great ruler of Lankā be cremated "(2) The above words of Rāma were praised by everyone Then Rama and Laksmana together with the other Vidyādharas kings moved towards the direction, where, Mandodrī accompanied with the thousands of women over powered with grief was lamenting like the female ospray bird (3-4) Both Rāma and Laksmana descending from the huge elephant, went to Mandodrī with promient Vidyādharas She had thrown away the bangles, breaking them, her body was covered with the dust from the earth All such women, finding Rāma and Laksmana started crying aloud (5-6) Then Rāma consoled Mandodarī and other women speaking sweet and soft words (7) Then carrying *gorocana*, camphor, *agaru* and sandalwood, all of them went to the Padmasarovara for performing his last rites (8) Then Rāma having the best of arms seated over the bank of the lake said that Kumbhakarna should be released with all the courtiers (9) Some intelligent courtiers said, "They should be killed like the enemies or let them die in captivity" (10) Then Rāma said, "It is not the job of Kṣatriyas Are you not aware of the well known policy of Ksatriyas that the warriors in captivity, those with huminity, frighterned or those who press the straw in their teeth should not be killed This is the graceful *dharma* of the Kṣatriya which is well known (11-12) Then the

warriors obeying the command, saying, "Be it so, "holding various types of weapons and *kavacas*, proceeded on to bring them (13) Several of the Vidyādharas including Indrajit, Kumbhakarna, Meghvahāna, Maya and other great Diatyas and the best of Vidyādharas, who were in captivity with Rāma and were bound with their chains, were brought before Rāma (14-15) When they were being brought like the wild elephants, the Vidyadharas seated in groups were talking among themselves, that in case looking at the burning funural pier, Indrajit or Kumbhakarna, gets enraged or either of them becomes hostile then who can face them Who are warriors in the army to face them (16-18) No one moved from the place over which he was seated at that pint of time, because they had all witnessed their process in the battle field (19) Then Bhāmandala said to his prominent warriors, "Even now Vibhīsana should not be trusted (20) Because there is a possibility that with the release of his close relatives he is grieved with the death of his brother "(21) In this way his mind was immensely doubtful Kumbhakrna, who was surrounded by Bhāmandla and others, went to Rāma and Laksmana (22) Kumbhakrna and others had been feeling detached with the pleasure and pain and their minds were moving like ascetics They were walking casting their glance on the earth and their faces looked quite peaceful and pleasent (23) They had resolved mentally, "that the world was of no consequence *Dharma* shall lead the life of Nirgrantha mendcants and shall take the food from all the people, "With this resolve, all of them reached before Rāma, Kumbhkarna and others went before Vibhīsana (24-26) When the talk of the painful time was over slowly, then the immensely peaceful Kambhakarna and others spoke the Rāma and Laksmana, "Your prowess, patiences and the supreme strength, killed Rāvana, who had been invincible by the gods Such a Rāvana met with his end at your hands (27-28) The enemy inspite of his being arrogant and evil tongued, still he is praised for his virtues by the men of wisdom "(29) Thereafter Laksmana, consoling them all with peasant words, said, "All of you should live delightful as before, enjoying all the pleasures "(30) On hearing this, they said, "The pleasures are like the prison and create enormous illusion and cause immense pain, we do not need them (31) But still the intelligent people, did not accept the boundage of pleasures (32) Though Nārāyana and Balabhadra were insisting them to re-enter the lives of pleasure, again and again, but they had been so detached from the wordly pleasures, as the gaze cast towards the sun is free from darkness (33) Kumbhakararna and others took their bath in the lake having the lustre of shattered callynium filled with the fragnant water, getting freed (34) Thereafter coming out of the lotus lake,

all the monkeys and the Raksasas reverted to their respective places (35) Several of the Vidyādharas sat over the bank of the lake in groups and started narrating the stories of the great worriors with surprise (36) Several of the Vidhadharas found fault with the cruel destiny and several of them quickly started shedding tears from their eyes (37) Several of the people whose minds were filled with the memories of Rāvana's virtues, started crying aloud (38) Several people were expressing the astourishing nature of the *karmas* while others were denouncing the difficult forest of the universe (39) Several of the people taking the worldly pleasures to be short lived, termed the royal riches unastable and useless (40) Some people said that the valorous people usually meet the same fate while some of them were denouncing the evil deeds performed by the people of great wisdom (41) Some of the people were narrating the stories of Rāvana which were filled with pride Some of them were narrating the glory of Rāma, while others were praising the prowess of Laksmana (42) Several of the worriors, whose, heads were moving, had the spotless mind Such worriors, instead of praising Rāma, were praising the result of the virtues (43) At that point of time all the household activities had come to halt and only the children were narrating the stories (44) At that point of time all the people in Lankā, were shedding tears like the evil times (45) At that time, the eyes of all the people, were filled with tears It appeared as if the world, leaving all the elements or *bhūtas* had turned into a water house (46) The water of the tears flowed everywhere, and getting frightened had made its abodes in the hearts of the people, because of the unbearable grief (47) Most of the people said " This is disgraceful, alas! it is quite a painful situation, it is quite surprising, a tragic thing has happned (48) Several of the people keeping mum, were lying motimless on the ground, and appeared like the clay images (49) Several of the people had broken their weapons, threw away the ornaments and diverted their attention from the faces of the damsels (50) Several of them were filled with pain being displaced and feeling gloomy (51) Several of the people feeling detached from the world, were mentally embracing digambar *dīksā* as propounded by the Jina (52) Thereafter, in the last *Prahara* of the days, the great sage Anantavīrya accompanied by the *Mahāsanugha* arrived in Lankā (53) Gautamasvāmī says, "Had the great sage arrived in Lankā during the life time of Rāvana, then Laksmana and Rāvana would have been great friends (54) Because, the country in which the great sage remains present, the lands thrives like the heaven upto a radious of two hundred *yojamas* and free from all the disturbances All the people living in that area are freed from

jealousy and enmity (55-56) As the sky is formless in nature and the air is immutable in nature, similary the sages have the virtue of doing good to the people by their nature (57) Gautamasvāmī say, "O Srenika, when the sage Anantavirya surrounded by the astoinshting types of ascetic, arrived in Lankā, his arrival was beyond description (58) Because of his possessing enormous *rddhis*, he appeared like the golden vase The Sage after reaching in Lankā, stayed in orchard named Kusumayudha and appeared graceful like the moon surrounded by the stars (59-60) He was seated in *Śukla dyāna* over a spotless rock On the same night, the great sage achived enlightenment (61) O Śrenika, I am going to narrate his pleasant stories, which romove the sins and are quite surprising (62) With the achieving of the *kevalajñāna* (supreme knowledge) and the destruction of the *karmas*, he became the lord of immense strength and accupied the divine Simhāsana The Vayukumāra, Nāgakmāra, Vidyutkumāra, and Supranakmāra, besides other dwellers of *Pātālaloka*, ten types of dwellers of Bhavanas, like Kinnaras and others, eight types of *Vyāntara* gods, like the sun, moon, planets etc five types of *Jyotisa* and sixteen types of *Saudharma* and other dwellers of *kaplas*, arrived there In this way, the gods of all four types, who had gone to attend the *abhiseka* of a Jinendra born in the Dhatakī-khanda, in the birth ceremony, where they performed the huge worship by Indra of the child and while returning from there placed the child in the lap of his mother quite comfortably The child, who because of his tender age, was free from the unstable childish nature, all the gods affered their salutation to the child and felt delighted after their return from the Meru mountain, the gods performed the *Tāndava* dance at the birth of the child quite appropriately Then the gods returning from there arrived in Lankā and attended the festivities of the achieving of the *kevaljñāna* by the sage with the garlands of gems, illumining like the solar disc and mounted over the beautiful planes Several of them were mounted over the royal geese which were white like the conches Many of them were mounted over the backs of the elephants issuing the fragnant fluid from the temples, over which the black wasps were hovering, some of them were riding tigers having the crescent like curved fangs, and other vehicles All the gods had the delightful minds, and arrived before the great sage At that point of time the patalas were being sounded aloud, besides the cymbals, the trumpets the flutes, *veenas*, the *jhāngharo* All of them created huge sound like the thundering of the clouds, coupled with the peasant sound of trumpets and the dancing of the divine damsels, which reached in the sky At night the darkness suddenly disappeared and the light issuing from the gems

studded in the planes was spread everywhere Observing it and listening to the thunder like sound of the big drums, both Rāma and Lakṣmaṇa felt anxious mutually, but after the moment learning about the true facts, they felt satisfied The armies of the monkeys and the Rakṣasas were so disturbed as if the ocean was in turmoil Then having been inspired with the devotion, the noble persons like Rāma Laksmana, besides, Bhāmandalas, Indrajit, Meghavāhana and other demons went to lord Kevala, mounted over the best of elephants, chariots, the best of horses At that point of time, they appeared with white umubrellas, banneres and appeared like the young geese looking glorious with flywhisks in the sky covering the same

As Indra infested with passion enters the garden of love, served by Gandharvas and *Apsarās*, similairy all the people descending from their vehicles, discarding the flags, *chatras* and the flywhisks, entered the floweryorchard of Lankā Reaching close to the sage, all of them adored him offering their salutation at his feet, reciting the best of *stotras* and the *mantras* with utmost devotion Thereafter, in order to listen to the *dharma* all of them took their seats on earth, appropriately and started listening to the words on *dharama* spoken by the sages

He said, " There are four *gatis* (movements) of life viz the hell, the lower creation, the humans and the gods in which several types of misiries rotate like those rotating on the wheel The creatures are bound with the great *cakra* of good or bad deeds They always resort to the killing of the creation, indulging in falsehood, shedding away the wisdom, devoid of intelligence, embrace other's wives and usurp the weath of others With the increase of the five types of greeds, they perform five types of sins Under the influence of the evil deeds, the people meet with their end and are reborn in the nether world The names of the lands in the nether world include Ratnaprabhā, Śarkarā-prabhā, Bālukāprabhā, Pankaprabhā, Dhūmaprabhā and Mahātama-Saprabhā All these lands are filled with immense darkness, bad smell, hateful scenes, and miserable touch They are extremely terrible The earth there is like burning iron All of them are infested with awful cries, rage and fear The lands in which the *jīvas* of the hell are bound with sin and evil deeds, and because of that they suffer from enormous agonies, which resembles the huge oceans Realising this, O people of wisdom detracting the mind from the sinful ways follow the best of *dharma* Such of the people who do not follows *vratas* and other religious discipline, but are of simple temperament, and possess other virtues, several of the *jīvas* achieve the human births and several of them performing several types

of *tapas*, achıeve godhood Fallıng from there, they agaın achıeves the human body those who leave the desıre of performıng *dharma*, they gettıng deprıved of benevolence, are agaın overpowered with grıef and wander ın the forest of the unıverse fılled wıth the trees of the bırth and death

Then, such of the noble people, gettıng ınfluenced wıth the words of lord Jınendra the god of gods, conduct, themselves on the path of *mokṣa*, followıng humanıty, truthfulness, *tāpas*, *darśana*, *Jñāna* (knowledge) and nobale conduct, and try for the destructıon of the *astakarmas*, they achıevıng the best of the fortunes, become the lords of the gods, as a result of the remaınıng ın *dhama*, they achıeve enormous pleasures and the fortunes, ultımately gıvıng the *Ratna-trayı* (three gems) dıscardıng the fortunes and the kıngshıp, embrace the posıtıon of Nırgranthas and then performıng enormous *tapas*, practıcıng *Sukladhyānas* achıeves the *Kevalajñāna* and theır lıves, havıng been deprıved of all the *karmas*, rıdıng over the peak of three lokas, they become the Sıdhas and then achıeve the blıss beyond measure

Therefore ındrajıt and Meghavāhana asked the sage Anantavīrya about theır earlıer bearths In repty to thıs, he saıd, In the cıty of Kausambī there were two brothers born ın a poor famıly One was known by the name of Prathana, whıle other was known as Pascına, the sage Bhavadatta, whıle wanderıng reached ın that cıty (63-64) Lısterıng to hıs dıscourse on *dharma*, both the brothers were turned as khullaka Once the kıng of that place known as Kantımān, arrıved ın order to have an audıence wıth the great sage Lookıng at hım, the sage kept on sıttıng neglectıng hım He dıd not extend any respect for the kıng It was due to thıs fact that the great sage had realısed that the arrıval of the kıng was not wıthout blemısh, whıch could not be removed (65-66) After the departure of the kıng a trader named Nandı who was devoted to the lord Jınendra arrıved to meet the great sage The saıd trader possessed the *vıbhutıs fortunes*, comparable to the kıng and the sage, welcomed the trader approprıately (67) Observıng the welcome accorded to the trader Nandı, the khullaka named Pascıma developed a desıre that he should be born as the son of the trader In fact the evıl mınded peron had been followıng *dharma* for the same purpose (68) Though he was repeatedly advısed agaınst ıt, stıll be could not change hıs mınd from that desıre Ultımatlely he met wıth hıs end wıth that desıre ın hıs mınd After hıs bırth be was born as a son to the trader from hıs wıfe Indumukhī (69) Soon after hıs entry ın the womb of hıs mother, several symptoms were vısıble relatıng to hıs gaınıng kıngshıp lıke the fallıng of the fort were

witnessed (70) Judging by several means that he would be a great personality in future, the king had form his birth, started serving him by giving several gift to him (71) He used to increase the love of all, and he ultimately became the king named Rativardhana, true of his name Indu the king of Kausambī also offered his salution to him (72) In this way the first one, named Paścima, of the two brothers, became intoxicated with power of his becoming the king and he forgot every thing else His brother named Prathana, became a god after his death (73) Paścima had desired of Prathana that in case he was born as a god and he himself a the human, then the former should address the later Keeping the desire of his brother in mind, the *Jīva* of Prathana in order, to address Rativardhana, look to the form of Khullaka and tried to enter his hut his guards drove him out Though he taking to the form of Rativardhana and making the real Rativardhama like a mad person, drove him out in the forest Then he went to him and- said, " You had disgraced me Now you tell me how are you"?(74-76) Thus speaking he narrated the events of his earlier birth to Rativardhana as a result of which he was enlightened and achieved *Samyagdrsti* together with the trader Nandī and others (77) Thereafter the king Rativardhana received *dīksā* and both of them were reborn as the sons of the king of the city of Vijaya, known as Urva and Urves (78) Thereafter embracing the *dharma* propounded by the lord Jinendra, the brothers were again reborn as gods and falling from there were again born as Indrajit and Meghavāhana, the lords of the Vidhādharas (79) Besides Indramukhi the wife of the trader was reborn as Mandodrī indue couse of time, due to her attachment with both of you (80) Thus listening to the story of their earlier births, discarding their attachments towards the wordly affairs, both Indrajit and Meghavāhara, received the hard *dīksā* Besides them, Kumbhakarna, Mārīca and other Vidyādharas, discarding all the attachments and passions embraced the position of a sage (81-82) Thereafter the great sage, who had discarded the fortunes of Vidyādharas like the straw who had been following the *dharma* of the Jina quite appropriately, who possessed several types of the *rddhis* kept on wandering on earth (83) One should understand that he became a great sage in the place of Tirthankara Munisuvrata, and became adorable of all (84) Mandodrī on the other hand who had been burning with the separation from her husband and sons, became completely upset with grief (85) Mandadrī who had fallen in the deep ocean of grief, fainted initally then regaining consciousness, she started lamenting like the female ospary bird (86) She said, "Alas! O son Indrajit, why did you do all this? Alas! O Meghavāhana, why did you neglect the grieved

mother?(87) Neglectıng the ımmensuly grıeved mother, what ever has been done by you, was ıt proper for you to do so?(88) O sons, you have been brought up ın god lıke pleasures, now gettıng deprıved of the knowledge, becomıng unmındful of the body, how would you sleep over the bare earth?" (89) Then Mandodarī feelıng panıcky saıd, "O father, what have you done, dısownıng all the pleasures you tell me how could you remove the love of your progeny (90) The father, husband, and the sons are meant for the protectıon of the women I am sınful and have been dıscarded by all of them Now wıth whom should I take refuge?(91) Mandodrī, who had been lemantıng wıth tears flowıng from her eyes but was consoled by an Ārykā named Śaśı kanatā (92) Āryaka trıed to console her and saıd" O Foolısh one, why are you cryıng uselessly? Several types of humans and *jıvas* of lower creatıons, *Yonıs* have been born on earth Because of the separatıon from your relatıves you have crıed enough Why are you grıevıng now Therefore gettıng absorbed ın the *atmapada*, be healthy "(93) Thereafter Mandodrī, possessıng the best of vırtues, when so advısed by the Āryakā, who was well versed ın projectıng the condıtıon of the world, detachıng herself completely from all the worthly affaırs, accepted the posıtıon of an Āryakā (94) Candranakhā the sıster Rāvana achıved the *Ratnatrayı* from the same Āryakā embraced the enormous fortune of *vrata* and became the best of ascetıc Gautama-svāmī says, O Srenkıa the day on whıch Mandodarı receıved *dıksā*, forty eıght thousand women havıng the best of hearts, ıllumınıng lıke the lustre of the sun, also receıved *dıksa* (95)

Here ends Parva 78 of the *Padma Purāna* composed by Raversenācarya relatıng to the receıvıng of *dıksa* by Indrıjıt and others (Vrs 1-95, P T =12,748)

Parva 79

Meeting of Rāma and Sītā

Gautama Svāmī saıd to the kıng Śrenıka, "O kıng, then Rāma and Laksmana were made to enter the cıty of Lankā wıth great pomp and show and therefore we should tell about the same (1) The groups of huge planes, the bells of the best of elephants, the large number of the best of horses, the charıots lıke the palaces and the echo sound emergıng from the groves of creeper, wıth the sound of the blowıng of conches, and wıth the sound of other musıcal ınstruments, together wıth the *mahacakras* of the Vıdyādharas, Rāma possessıng the lustre of Indra and Lakṣmana, entered Lankā (2-4) The people felt delıghtful by lookıng at them, takıng the event to be the result of the great merıt of theır earlıer bırths (5) When

Rāma together with Cakravartī Lakṣmana arrived at the royal path, all the people of the town, left aside all their engagements (to look at the Ayodhyā princes) (6) The damsels with their blossoming eyes appeared graceful looking by the end of the windows having been decorated with the red and blue flowers (7) The damsels were quite anxious to have a look at Rāma and Lakṣmana, who were filled with fun, and uttered the following words from their months quite plesently,(8) Some one said, " O friend have a look here, he is Rāma, the son of Daśaratha who appears, because of his grace like the diamond (9) Rāma, who is adorable and praiseworthy, resembles the full moon has the vast eyes resembling the blue lotus flower whose form earns the praise, he appears to be an astonishing creation of unusual *karmas* (10) The girl who is achieved by the best of such husband, is really gaceful and the same beautiful lady has built up the pillar of her glory in the world (11) The one who must have followed the *dharma* in earlier births for a long time, only she could achieve such a person as her husband who else would be a better woman than her on the earth?(12) The one who comes for her help during the night, she could be placed at the top of all the damsels, what is to be done with other women?(13) The benevolent Jānakī, has rarely fallen from the heaven, who enjoys the company of a graceful husband resembling Indra (14)

Someone said, "The one, who has conquered Rāvana the lord of ocean, such a Laksmana looks graceful holding a *cakra* in his hand (15) Rāma is with the bright glory, while Laksmana's complexion is resembling the powdered pieces of collyrioom resembling Prayangu "(16) Some one said, "This is Virādhita, the son of Candrodaya, who has collected lot of riches by noble means "(17) Some damsel said, "Sugrīva happens to be the valarous king of Kiskindha on whom lord Rāma had established his grace of friendship (18) Someone said, "this is the volarous king of Kiskindhā known as Sugrīva, on whom Rāma has showened his grace " (19) Some damsel said, "This is Angada Kumāra, who has been born to create disturbance before Rāvana (20) Some damsel said, " O hand maid, look at this high and beautiful charriot, which is driven by the elephants, which resemble the clouds (21) Someone of the damsels said, "There is Hanumān, the son of Pavanāñjaya having the chariot decorated with the flag of monkey, which created terror in the battle field (22) In this way, Rāma who was being verbally adored with these words and who possessed the best of glory, together with others, comfortably entered the royal path (23) Then Rāma, whose heart had been filled with love, enquired of the damsel moving quite close to him "

Where is Sītā, facing the unbearable grief in separation from me, the sister of Bhāmandala, lodged?"(24-25) Then the maid servant, whose arms were adorned with the gemstudded bangles, who were enjoying in pleasing the master, while moving the fly whisk, spoke, with the indication of her finger, There is the mountain named Puspaprakīrna, with the springs flowing from the same, and resembles the Nandanavana in glory, over which the chaste Sītā is lodged "(26-28) On the other hand, the hand maid, spreading her hand, in which the rings were worn on the finger, spoke to Sītā, "The one over whom the *chatra* is hanging like the moon-disc, the one who is adorned with the *kundalas* illumining like the sun and the moon, over the chest of whom the pleasant *Hāra* resembling the spring of the winter season is hanging, O lotus eyed one, he is the same immensely glorious Rāma, the best of humans, who is feeling extremely sad in separation from you walking like the lord of elephants (29-32) Sītā, who had been facing enormous controversies, after a longtime, had a glance of the lotus like face of her lord and felt it like a dream (33) Rāma, with the developed eyes, at once get down from the elephant, and moved towards Sitā (34) As the moon descending from the clouds, pleases Rohinī, similarly Rāma descending from the elephant, pleased Sītā reaching there (35) The immensely patient Sītā finding the arrival of Rāma, feeling confused and upset like the dove, stood up (36) Then Sītā, whose hair was covered with dust because of their falling on the ground whose lips had been faded out and had become lusterless, who was quite thin by nature, and had become thinner because of her separation from Rāma, but at the sight of her husband, she felt somewhat rejoiced She looked as embracing Rāma with the moon says falling over her hand nails, was performing *abhiseka* with the opened eyes, served him with her beauty which was increasing every moment, was fanning him with the delighrful breathing, whose buttocks were solid, and were the places for the attraction of the eyes, who had won the beauty of the lotus of Laksmī, with her lotus like hands, who possessed the treasure of being virtuous, who had been protected by *dharma* alone, whose moon like face the eyes like lotus, were blossoming, who was free from blemish, whose breasts had been raised, who was like the streight *yasti* (stick) of Kāmadeva, finding such a type of Sītā coming near him, Rāma enjoyed the bliss beyond description (37-45) Sitā who was as beautiful as Rati, humbly went to Rāma and getting anxious to meet Rāma, she stood before him At that point of time, her eyes were filled with the tears of joy (46) At that point of time Sītā, standing before Rāma appeared like Indrānī standing before Indra, or Rati before Kāmadeva, or Ahimsā before Jina-*dharma* and

Subhadrā reaching before the Bharata Cakravartī (47) Rāma, who was bending because he had achieved Sītā with damsels, after a long time, thought as if it had been a fresh meeting (48) Rāma because of his meeting with his beloved after a long time, which created natural nervousness, who was quite illustrious, beautiful and whose eyes were wavering, was overpowered in a moment (49-50) While embracing Sītā, Rāma had been absorbed in delight and plunged into the ocean of pleasure apprehensive of separation again, he appeared to have entered the heart of Jānakī (51) Sītā whose arms were embracing the neck of the lord, felt delighted at heart, appearing like the golden creeper embracing the *kalpavrksa* (52) Because of the thrill derived from the union with Rāma, she felt the comfort The delight could therefore be compared with the same and none else (53) Observing the union of Rāma and Sītā, the gods showered flowers from the sky (54) The gods who were present uttered the following words at the same time (55) They said, "The patience of Sītā possessing the auspicious heart who is quite performing the *vrata* is astonishing, her tolerance is superb, She having the spotless mind, did not care the least for Rāvana in her heart (56-57) Therefore, Laksmana, who had been feeling nervous and humble, bending his body, offered his satutation, at the lotus like feet of Sītā and stood before her (58) At that point of time, finding Laksmana resembling Indra, and holder of *cakra*, the eyes of Sītā were filled with the tears of affection She closely embraced him lovingily (59) She at the same time spoke, "O noble one, what ever the immensely intelligent sages had told me about you, you have achieved the high postion like that (60) Now you have achieved the kingship, the position of Nārāyana and the *cakra* It is true that the words of the Nirgrnatha ascetics can never be false (61) Your elder brother has achieved the position of Baladeva who has been king to me having been suffering from separation (62) In the meantime Bhāmandala having the lustre of moon rays also arrived before his sister (63) Sītā then delightfully embraced her brother who felt pleased having returned from battle as a victorious warrior (64) Sugrīva, Hanumān, Nala, Nīla, Angada, Virādhita, Candrabha, Susena, valorous Jambava and Salyadeva besides the other best of Vidyādharas, felicitated Sītā, bowing their heads, speaking out their own names respectively (65-66) All of them delightfully offered to Sītā, the best pastes kept in gold vases, costumes, ornaments, garlands of Pārijāta flowers and of other trees (67-68) Thereafter all of them said, "O goddess you have high ideals, your influence is well known in the world, you have achieved the highest place of Lakṣmī with the best of your virtues Be pleased with the best of your performance O goddess, you are

lıke the rays of the sun and lıve wıth Baladeva for a long tıme (69-70)

Here ends the Parva 79 of the *Padma Purāna* composed by Raveṣınācārya relatıng to the meetıng of Rāma and Sīta (Verses 1—70, P T =12,818)

Parva 80

Stay of Rāma, Lakṣmana and Sītā ın Lankā

Sītā, whose face was beamıng and blossomıng lıke the lotus, because of her meetıng wıth her husband Rāma then holdıng the hand of Sītā got up and mounted over the elephant Aırāvata, who moved at wıll, wıth Sītā Rāma the ımmensely ıllustrıous one ıllumınıng wıth lustre, appeared lıke the moon seated, wıth Rohını̄ ın the form of Sītā over the elephant lıke the moon, looked quıte graceful (1-3) Rāma was accompanıed by Laksmana, havıng the stable wısdom, who was fılled wıth love and respect (for hıs brother) followed by the huge crowd, who was surrounded by the great fortunes from all the sıdes, followed by the devoted Vıdyādharas, possessıng the best of glory, and holdıng the *cakra* ın hıs hand, who was quıte clever, entered the place of Rāvana whıch was lıke the sun (4-6) Enternıng ıt, he found, the beautıful temple of lord Śāntınātha, ın the centre of the palaces It had the appropnate heıght and expansıon havıng a thousand pıllars of gold It was profusely ıllumınated, ıts walls were studded wıth varıous types of gems It delıghted the mınd It resembled the vıdeha-ksetra over the peak of the mountaın Its lustre resembled the sheet of foam ın the ocean of mılk It was decorated wıth the rıngıng of small bells and huge flags It attracted the eyes It had beautıful form whıch was beyond descrıptıon (7-10) Then Rāma, who was as powerful as the ıntoxıcated elephants, havıng spotless eyes, was accompanıed wıth the best of Laksmī, descendıng from the elephant wıth Sıtā, entered the temple (11) Then Rāma whose arms were fallıng down wards ın *Kayotsrga* posture, havıng the peaceful mınd, folded hıs lotus lıke hands wıth Sītā, recıted the *stotra* of lord Śāntınātha, whıch was destroyer of sıns and ıncreased merıts (12-13) Whıle recıtıng the *stotra*, he saıd, "wıth whose bırth the peace prevaıled ın the world, destroyıng all the aılments, and ıncreased the lıght (14) Indra, whose seat was shaken and who possessed the best of *vıbhūtıs*, wıth hıs heart fılled wıth devotatıon had performed *abhıseka* of the Jına over the Meru montaın (15) Who, as a kıng had conquered hıs outer enemıes wıth the outer *cakra* and after acceptıng the postıon of an ascetıc, had overcome the ınternal enemy wıth the *dhyāna-cakra* (16) Who usıng the weapons of old age, bırth, death

and sword of fear had destroyed the unstable *asura* of the world and tavelling through the benevolent path of *Sıddhıs* had achıved *moksa* (17) The one who had achıeved the unparalled, enternal, pure, the support of the soul, who had attaıned peace beyond measure, I offer my satuatıon to such Śrī Śāntınātha, by actıons, thought and behavıor (18-19) O master, for rescue, you love the entıre mobıle and ımmobıle world You are the supreme protector form of *Samadhı*, lustre and bestower of the wısdom of *Ratnatreyī* (20) You are the only preceptor, brother, the leader, Parameśvera, and are adorable by Indra and all other gods (21) O lord you are the performer of the *tırtha* of *dharma*, by whıch the people of the world, gettıng relıeved of all the mıserıes, achıeve *moksa* (22) O master, you happen to be the god of gods, therefor, I offer my salutatıon to you, You are the performer of the benevolent deeds therefore salutatıons to you You are successful and therefor, salutatıon to you, you have achıeved all the *padārthas* whıch are requıred to be achıeved Therefore salutatıon to you (23) O lord, be pleased wıth me and bestow on us the enternal *moksa* whıch ıs free from blemısh, ıs of great peace, enshrıned ın the spotless temperament" (24) Thus Rāma recıtıng the *stotra* cırcumambuled the lord Jınandra thrıce (25) Sītā on the other hand recıtıng bowıng her self, who was also engaged ın recıtıng the *stotra* was standıng behınd Rāma wıth folded lotus lıke hands (26) The voıce of Rāma was quıte harsh lıke the sound of the bıg drum, whıle that of Sītā was soft and resembled the tune of the *veena* (27) Thereafter, Laksmana, together wıth Vıśālā, Sugrıva, Bhāmandala, Hanumān and others was also busy ın recıtıng the welfare stotras (28) All the Vıdyādharas who had folded theır hands, appeared at that tıme as of holdıng the lotus buds (29) (Whıle they were utterıng the sweet words resemblıng the sound of the the playıng on the cymbals, then the clever peacocks, mıstakıng the sound to be of the tıme havıng of the clouds, kept an dancıng (30) Thus recıtıng the *stotras* and offerıng theır salutatıons agaın and agaın, all the people, wıth spotless hearts took theır seats ın the courtyard of the temple, quıte comfortably (31) Whıle Rāma and other were so engaged ın the adoratıon of the Jına, at the same tıme the kıng Vıbhısana, consoled Sumalı, Malyavān, Ratnasrava and others, who had been feelıng as paınful wıth grıef Vıbhısana was well versed ın explaınıng the ınstabılıty of the world (32-33) Consolıng them he saıd, "O Aryas, O respectable ones, the people of the world have to face the result of theır *karmas*, therefore, grıevıng for them would be of no avaıl Devote yourselves of the welfare of the soul (34) You people are well versed ın the *Agamas* and are the people of wısdom, and are well aware of the fact that a person who ıs

born meets with his end (35) The flowers of youth, which are beyond description, are like the beauty, or are like shoots of the graceful Laksmī while the life is perishable like the lightning (36) The youthful age, the friends and relations are like the water bubble The wordly pleasures are like the redness of evening while the activities are like the activities in the drama (37) In case the people do not meet with their end, then how could Rāvana be born in your family?(38) We people too have to meet with the end one a day, then why should we grieve like the fools?(39) By keeping in view that the destruction of a peron is destined by nature, and thus thinking the grief of the noble people disappears in a moment (40) The talk with the brothers and the visible *padārthsas* cause pain to the noble ones only for a moment and not for long (41) The one who is separated from the relatives, and with that throught one is forced to grieve, therefor thinking that in this perishable world, while wandering, how many of our own relatives have met with their ends" and thus thinking one should get relieved of the grief (42-43) Therefore devoting ones mind in the discipline of Jina, the destroyer of the world, the soul should be engaged in the welfare of the soul (44) Speaking such sweet words, touching the heart, making all the people to attend to their job, Vibhīsana went back to his abode (45) Reaching his home, Vibhīsana, deputed queen Vidagdhā, who was the best of the damsels, and was proficient in behavior and conduct was deputed to Rāma (46) Then Vidagdhā, who was well versed in the royal etiquette, offered her situation to Sītā and Rāma appropriately Thereafters she spoke, "O lord taking the abode of my lord to be your own, purify the same, by placing your feet therein "(47-48) While this talks was going on between them, Vibhīsana, full of respect, himself arrived there (49) Immediately on his arrival he said, "Get up let us go home pleased" At these words of Vibhīsana, Rāma got up and became ready to go to the abode of Vibhīsana with his fallowers (50) The kings—way was enormously decorated, over which several types of vehicles, elephants of the size of clouds, the horses moving swifthey like the unstable horses, and the chariots looking graceful like the palaces, passed, in which Vibhīsana and others were mounted and moved towards the palace (51-52) The huge sound of temples which resembled the thunder of the clouds of the time of dissolution in which crores of other sounds were being merged, was heard, which echoed in the mountain caves (53) The sky was filled with the sounds of the playing of *bhamba*, trumpets, small drums, cymbals, thousands of big drums *lampaks*, *katalas*, *dhundhis*, (drummer), *jhanka*, *amlataks*, *dhakkas*, *gunjas humkras*, *sundra* and the sound of other musical instruments, rented the sky (54-55) The grand sound of

halala, sound of laughing aloud, and the moving of the chariots created deafening sound (56) Several of the Vidyāddharas moved on mounted over the backs of tigers, lions, and the chariots (57) The female and male dancers, the bards and others moved ahead of them, looking beautiful The bards and *cāranas* sang his glory quite loudly (58) Like the moonshine appearing untimely, a large number of *chatras,* and the large number of weapons issue the rays like the sun (59) All of them with the blossoming lotus like faces of the damsels at that time, reached the royal palace of Vibhīsana (60) The beauty of Rāma and Laksmana with all the auspicious symptoms, surprised even the gods (61) Descending from the elephant, Rāma, Laksmana and Sītā who were welcomed with the *arghya* of gems, entered the palace of Vibhīṣana(62) There was the temple of Jinendra Padmaprabha, which was decorated with the *toranas* of gems It glittered like the gold It looked quite charming with the palaces in the vicinity It was located over the peak of the mountain Śesa It was the form of love and had thousands of pillars of gold It immensely illumined, having appropriate length and breath It was studded with several gems It had several towers and the windows with the strings of beads hanging over them In the complex, there were several other structures It sheltered all the sins (63-67) The images of lord appeared like a lotus in the gem studded ground All the people took their seats around the image (68-69) Then all the Vidyādhara kings enshrining Rāma and Laksmana in their hearts went to their respective places (70) The Vidyādharas damsels then separately arranged for the bath or Rāma, Laksmana and Sītā (71) Initially the fragrant oil was applied over their bodies, which was quite beneficial (72) Then they were seated over pedestal for taking bath, facing east Then the fragrant paste was applied over their bodies and then they were made to take their bath At that point of time the musical instruments were issuing the tunes appropriate to the rubbing of the bodies and pouring of water, etc, which appealed the minds (73-74) Their *abhiseka* was completed with the water poured with the pitchers of gold, silver, emerald, gems, crystal and sapphire (75) After taking bath appropriately, they were clad in divine clothes They were adorned with the best ornaments Then they entered the temple of Padmaprabha and adored the Jina there (76) Then the food was prepared for them quite elaborately At that point of time, the stepwells were filled with *ghee,* milk, curd, and mountains of the eatable things were raised (77) The things which were liked by the mind, smell and eyes and others grown in the forest, were all collected in the place of cooking the food (78) The food was sweet by nature itself, then what to speak of the situation when

Janaki herself was present there? What could be spoken about the condition of the mind of Rāma at that point of time?(79) Gautama Svāmī says, "O Śrenika, all the organs of senses are purposeful only when they get satisfied with the availability of all the desired things (80) A person enjoys the food by eating it, smelling it, looking at it and hearing about it at the time of meeting his near and dear ones and in separations from them the heaven like place also appears like the hell (81) At the time of separation, even a country like the heaven looks like the hell (82) The process of taking meals of delicious and beautiful items of dishes was completed (83) Those who were seated appropriately over the ground, were honoured All the Vidyādharas kings who were accompanied with the families were served the food (84) All of them were decorated with sandal paste, over which the black wasps were, hovering, besides the fragrant flowers collected from the Bhadrasala and other forest (85) Those who were clad in fine clothes and the rays issuing from the gems worn by them were spreading in all the deseations, all such people were appopriately honoured All their desires were fulfilled, they were pleased with the narration of the beautiful stories throughout the day and night (86-87) This is surprising, Vibhīsana is the ornament of the Rāksasa race, who served them according to their desire (88) This great soul is praiseworthy, and has achieved the best of the position in the world He is the one in whose house Rāma stayed after his success What could be spoken about his glory?(89) All the Vidyādharas who followed the virtues of Vibhīsana were free from jealousy and stayed with him quite comfortably (90) At that point of time all the people of the city were narrating the stories of Rāma, Laksmana, Sītā and Vibhīsana leaving aside all other stories (91) Rāma the holder of the plough who had achieved position of Balabhadra, besides Vibhīsana and other Vidyādhara kings and Laksmana, the holder of *cakra* achieved the position of Nārāyana (92-93) Then Laksmana said to Rāma, "king Bharata who had been crowned as the king by the father Daśaratha is preset in Ayodhyā, who happens to be your as well as my lord"(94) In reply to this Vibhīsana said, " Though whatever has been stated by you in correct, but what is the harm in performing the benevolent *abhiseka* ceremony, arranged by the noble people here ?(95) The ceremony which is being performed by us here would surely be accepted by the king Bharata, because he is said to be quite dear and patient He would not feel painful the least (96) In fact with the achieving of the positions of Baladeva and Cakravartī, both of them were adored several times in Lankā reciting their gory (97) Thus reaching the height of glory, both Rāma and Lakṣmana stayed in Lanka

as the gods live in the heaven (98) The city which provided the pleasures better than the heaven, the Vidyādharas, lived there delighfully spending time over the banks of the rivers, lake etc (99) The Vidyādharas enjoyed the company of their spouses using divine ornaments, beverages, costumes, moving and sporting there like the gods (100)

Gautma Svāmi says, "O Śrenika, the face of Sītā had the lustre of the pericarp of the lotus flower shining with the ray of the sun Rāma's heart never felt satisfied by looking at her (101) Śrī Rāma always enjoyed sports with the beautiful damsel Sītā, over the peasant places (102) Both of them were getting everything by their simply desiring for the same Rama, Laksmana on the other hand were enjoying pleasure with Sītā and Viśalyā separtely (103) Though they always thought of leaving Lankā the next day, but because of the graceful and loving requests of Vibhīsana to stay on, they kept on postponing their departure (104) In this way enjoying the conjugal pleasures, they stayed in Lanka for several years and the time was spent like a day only (105) Then Lakṣmana, getting reminded of his earlier beautiful days of Kuvaradi city, deputed Virādhita to the several cities (106) Then Virādhita possessing enormous virtues, and who was wellversed in making all the arrangements, got the letters written, with marks of identifications to all the girls who were wedded to Lakṣmana (107) Thereafter, the parents, who felt delightful with the good news gave their consent for the departure of the girls All these girls arrived in Lankā with their relatives (108) The girls who were brought from which one of the places are briefly detailed here, the beautiful girl named Rūpavatī, the daughter of the king Vajrakarna arrived (109) The daughter of the king Bālakhilya from the city of Kubra, known by the name of Kalyānamālā also arrived (110) Vanamāla, the well known daughter the king Prthvidas, of Prthvipura also arrived (111) Then arrived the well known Jitapadmā, the daughter of Jitaśatru of Ksemangalipura (112) Besides the above the princess who arrived from Ujjaini, achieved the husband like Laksmana, after several, merits performed in her earlier births (113) Sage Gautam said, "Such a virtuous husband could never be achieved without performing discipline, charity, beside serving the preceptor with devotion (114) The one who never takes food after the sunset, the one who never found fault with āryakā and never insulted the Digambara ascetic, only such a damsel achieves such a husband (115) Nārāyana was suitable for all of them and and all of them were suitable for Nārāyana and because of that, those damsels enjoyed the nectar of the enjoyful pleasure with Laksmana (116) O Śrenika there was neither an advice nor the glory, nor the sport or the art which could not be found

in Lakṣmana and then what to speak others?(117) Where even the lotus was of no consequence before their faces Even Lakṣmī and Rati were of no consequence, before the beauty of these damsels (118) Observing such a type of fortune of Rāma and Lakṣmana, the Vidyādharas felt surprised (119) It looks quite appropriate here to mention about the union of the daughters of Candra-vardhana and the performing of their marriage (120) At that point of time a huge function for the marriage of the daughters of Candravardhana, was held, which delighted all the people (121) Both Rāma and Laksmana, who enjoyed all the conjugal pleasures with their respective wives in Lankā like Indra and Pratindra (122) Rāma, the treasur of the whose organs of senses was enshrined in the body of Sītā, stayed in Lankā for six years (123) At that point of time Rāma, engaged in the best of activities, had plunged himself in the ocean of pleasure and everything else was wiped out of his memory (124) Gautama Svāmī says, "O Śrenika, let this story be left here Now you listen to me with an attentive mind another story, which removes all the sins (125)

In due course of time lord Indrajit, the remover of all the sins, achieving all the *siddhis* kept on wandering over the earth (126) He destroyed the huge forest of *karmas* with the wind of *vairāgya* and the fire of *dhyanam* emerging from the *Samyagdarśana* (127) The great sage Meghavāhana, who was like the fire to burn the worldly passions, and achieving the *Kevala-jñāna*, achieved the self-realisation (128) After them the sage Kumbhakarna, possessing *Samyagdarśana, Samyagjñāna,* and *Samyagcaritra,* under the influence of the spotless *leśyā,* becoming a spotless soul, visualising the *loka* and *aloka* equally, removing the dust of *karmas* achieved the eternal stage (129-130) Besides these, such of the great sages, besides those whose glory is sung by Surendra, Asurendra and Cakravartīs, who practice the spotless humility, were illuminig, were free from pride, who considered all the elements to be of no consequence like the cow's hoof, were quite glorious, who had been freed from the difficult worldly bondages, had achieved the place from where the return is not possible, who were desirous of achieving *moksa,* who had the form of the pleasure without obstruction, who possesed the great soul, who were the *siddhas* and could destroy the enemies, such and other great ascetics may bestow the *Ratnatraya* for those who are devoted to the Jina and listen to their scriptures (131-134) Gautama Svāmī says, "Look here, O King, the glory of those great souls, their glory is currently spread everywhere, but the sages are no more visible (135) In the land of Vindhya mountain, where the great sages named Indrajit and Meghavāhana had been dwelling, is even now being known by the name of Megharava-*tirtha* (136) At the place named Tunigati—the great mountain, the

valorous Jambumālī, achieved the position of Ahimindra which is correct also because what is difficult for the *dharma* which possesses the virtues like *ahimsā* (non-violence) ?(137-138) The *jīva* of Jambunmālī incarnated in the *Airāvata-ksetra*, getting decorated with the auspicious ornament of *mahāvrata*, achieving the lustre of *Kevala-jñāna*, would ultimately achieve redemption (139) The geat sage Kumbhakarna, filled with *rajoguna* and *tamoguna* conducting himself as a *yogī*, had achieved *nirvāna* at the bank of Narmadā and the place was known as *Pittharaksetra-tīrtha* (140) The great sage Maya posessing immense lustre, after achieving the *siddhi* for roaming in the sky, wandered at will in the place of *nirvana* (141) Maya having been adorned with *Ratna-trayī*, being immensely patient, went to the abode of the Rsabhadeva Tīrthankara, which is frequented by the gods, besides other places connected with the Tīrthankaras (142) The sage Mārīca was turned as the *Kalpavāsī* god Besides the other ascetics reaped the rewards best suited to the quality of their respective *tapas* (143) Gautama Svāmī says, "O Śrenika, look at the glory of firmnes of the character of Sītā, that she with the chastity of her character destroyed the enemies (144) Sītā possessed the benenficial virtues,besides the patience, fortunes, intelligence, immence attachment with here husband which were all charming (145) Because of her modesty, she could visit the heaven and was immensely attached to her husband getting satisfied with him Such a chaste Sītā immensely decorated the story of Rāma, pretty well (146) The *vrata* of discarding other men, is like the gem, which is competent enough to lead the women to reach heaven (147) The terrific and wicked Maya who had killed several creations earlier, presently embracing the feeling of detachment, was turned into the best of the sages and achieved several *riddhis* (148)

Śrenika then said, "O lord, I have learnt about the glory of Indrajit and others, now I intend to hear about the glory of Maya (149) O lord, there had been several noble women on earth, who had been absorbed in their husbands Have they all achieved the heaven?" (150) In reply to this, the Ganadhara said, "In case they equated Sītā in their firm resolved *vratas*, and posses the qualities of the devotion to their husbands, following *dharma*, then they all achieve the heaven (151) O king, those of the woman who bear the reward of the merits and sins of their earlier births quite patiently, such modest women, face the reward according to their activities (152) Otherwise, O king, there is a lot of difference between creepers, horses, elephants, iron, stone, trees, costumes, women and men (153) As one and the same creeper does not produce the gourd and pumpkin, similarly, O king, chastity is not found in all the damsels (154)

In earlier times, there was a damsel born in Ativamśa and was known by the name of Atibhama, who pretended herself to be quite chaste, but in reality she was devoid of chastity and faced foolish obstructions In other words, the women who pretends to be a chaste one, who is actualy not so, cannot be considered to be a virtuous one (155) The mind like the wild animl cannot be with the god of the weak scriptures and because, it leads the person towards the evil path (156) The noble person with the best of wisdom, using the auspicious words of Jina as the god, leads the elephant in the form of the mind, towards the comfortable noble path.(157) Svāmī Gautama says, "Now I shall relate the traditional story of the modesty of (arrogance) Abhimānā, in brief, which you please listen (158) He said, when the entire world was suffering from the wind of ailments, at that point of time, a Brāhmana, resident of Dhanya village, came out of the village with his wife (159) Nodana was the nameof the Brāhmana and the name of his wife was Abhimānā, who was born of her father named Agni and the mother named Marinī She was extremely proud by nature (160) After sometime, suffering from hunger, Nodana left Abhimānā Abhimānā, slowly reached the forest infested with the elephants and she took the king Kararūha as her husband (161) He was the king of the city of Puspaprakīrna Thereafter, Abhimānā, who had been the favourite of her husband, struck the head of the king with her foot during the time of enjoying the conjugal pleasure (162) On the next day at dawn, while the king was seated in his court, then he asked the people of wisdom, as to what should be done to the person who kicked the king over the head (163) Listening to the question of the king, all the people who considered themselves to be the men of wisdom said, the foot of such a person should be cut off or should be killed (164) At the same time a Brāhmana, named Hemanka, who could read the mindof the king pretty well, and was also seated in the court, said, "O king, the foot of such a person should be adored well or adorning it with ornaments, should be immensely honoured "(165) The king said, "How could you become so wise and how could you know about the reality?" He said, "By observing the biting by the teeth, over your lips, I could understand the reality "(166) The king then thought, "This is the man who could know the secrets " Thus thinking, the king rewarded Hemanka well and reposed confidence in him (167) Hemanka had a chaste wife in his house known by the name of Mitrayasa who was the widow of Amoghasara Being grieved and a widow, she spent her time somehow She was reminded of the qualities of her husband, extended noble advice to her son, educating him at the same time (168-169) She said to her son, "O son,

look at the ınfluence of Hemanka, who in hıs chıldhood had attaıned the educatıon well (170) You have been born as a foolısh son of a father, who, wıth the knowledge of hıs archery, put to shame even the prowess of Paraśurāma "(171) Lıstenıng to the words of hıs mother whose eyes were fılled wıth tears, the proud boy named Śrīvardhıta, assurıng hıs mother, atonce left for prosecutıng studıes (172)

Thereafter at the cıty of Vyāghrapura, learnıng all the arts from the teacher, and gaınıng wısdom, he kıdnapped the daughter of the kıng Sukānta of that place and fled from that place (173) Śīlā was the name of the gırl and Sımhendu was the name of her brother Threfore Sımhendu ın order to get back hıs sıster, moved out of the cıty for wagıng a war (174) But Śrīvardhıta was so profıcıent ın use of arms, that he alone overpowered the entıre army of Sımhendu Thereafter he returned home met hıs mother, who felt quıte satısfıed (175) Śrīvardhıta possessed enormous wısdom and slowly, hıs glory was spread everywhere Therefore he got kıngshıp of the cıty of Padmapura from the kıng Kararūha (176) In due course of tıme Sukānta, the kıng of Vyāghrapura dıed Then hıs enemy name Dyutı, attacked hıs son Sımhendu and gettıng frıghtened,he fled away through a tunnel from the cıty, wıth hıs wıfe (177) He had been completely uspet, and feelıng grıeved, he was movıng to take refuge wıth hıs sıster On the way he accompanıed the betel selers, carryıng theır weıght, reached wıth hıs wıfe near Padmapura at sunset The warrıors of the kıng threatened hım He somehow escaped and gettıng freed somehow, reached the forest (178-179) There, he was bıtten by a huge snake Carryıng hıs body over her shoulder, whıle lamentıng, she reached the place where the sage Maya was lodged (180) The great sage Maya, possessıng enormous *rddhıs* was standıng lıke the *Vajrastambha* ın *pratımāyoga* Therefoe the queen placed Sımhendu at the feet of the sage (181) The wıfe of Sımhendu then after touchıng the feet of the sage, touched also the body of Sımhendu whıch brought hım back to lıfe (182) Thereafter Sımhendu adored the ımage wıth great devotıon and thereafter he went to the sage and adored at hıs feet agaın and agaın (183)

In the next mornıng, the *samādhı* of the sage was over and a Śrāvaka named Vınayadatta arrıved there for the purpose of offerıng hıs salutatıon at the feet of the great sage (184) Wıth the message of Sımhendu, the Śrāvaka went to the cıty told Śrīvardhıta about the arrıval of Sımhendu On hearıng thıs Śrīvardhıta got ready for a fıght (185) Thereafter, when the realıty dawned on hım, wıth a lovıng heart, Śrīvardhıta went to hıs brother-ın-law (186) Thereafter meetıng the near and dear ones,

Śrīvardhita, asked the sage who was comfortably seated there, quite humbly, "O lord, I would like to know about the earlier births of myself and my family people " At this the best of the great sages spoke these words (187-188)

He said, "In this city of Śobhāpura, a great sage named Bhadrācārya lived there There was a king named Amala of the city who possessed all the virtues (189) The noble hearted Amala used to serve the sage daily Once, when he arrived at that place, he felt the bad smell there (190) The odor emerged out of the body of a female lepor, which the king was unable to bear and he returned to his home on foot (191) The female lepor had arrived from some other place and stayed near the temple The bad smell was issuing out of her wounds (192) The women received *anuvrata dīksā* from the sage, as a result of which she proceeded to heaven after her death (193) On the other hand, the king Amala, entrusting the kingship to his son, became a Śrāvaka, possessing eight villages only (194) After his death, he reached the heaven and falling from there he became Śrīvārdhita " After thus speaking, the sage said, "I shall now speak about the earlier birth of your mother "(195) Once a foreigner, suffering from hunger, while wandering, entered the city When he could not find food in a hotel, uttering harsh words he came out of it, "I shall burn the whole village atonce " As luck would have it, the entire city started burning at that time (196-197) Then the villagers in anger at once arrived and threw him in the burning flames, as a result of which he died and was reborn as a female cook in the royal kitchen (198) After his death he reached the painful hell and falling from there she became your mother Mitrayaśā (199) At Padmapura there was a householder named Govānifa, who had a wife named Bhujapatrā Both of them in the earlier birth had caused enormous pain over the animals like donkeys and others, therefore they had also to carry the burden of the betel sellers (200-201) In this way the great sage Maya, illumining the sky, retired to his desired place Śrīvārdhita also having met his near and dear ones, went back to the city (202)

Gautama Svāmī says, "O king, in this astonishing world, on the rise of the fortunes based on earlier deeds, someone gets the kingship, and someone loses the kingship gained already (203) Receiving the knowledge of *dharma* from one and the same *guru* the people meet with the death differently, with or without purification (204) Several of the enormously rich people cross the ocean comfortably, many of them drown in the mid-ocean, while many of them drown at the seashore itself (205) Realising this, the people with wisdom, should always follow, mercy, self-control,

tapas, punty, humılıty, and practıcıng the teachıngs of the *Agamas*, do good to the soul "(206) Lıstenıng to the words of the sage Maya, Padmapura became completely peaceful and the people were devoted to the *dharma* (207) The vırtuous sage Maya, who was well-versed ın the ways of *dharma*, havıng a peaceful mınd, who vısıted the holy places, after his death became a god (208) In thıs way, the one who, reads wıth apt attentıon the glory of the sage Maya, the enemıes or the flesh eatıng wıld anımals can do not harm to them (209)

Here ends Parva 80 of the *Padma Purāna* composed by Ravışenācārya, relatıng to the stay of Rāma, Lakşmana and Sītā ın Lankā (Verses 1-209, P T 13,027)

Parva 81

Arrangements made for Rāma's return to Ayodhyā from Lankā

Rāma who was enjoyıng the royal rıches, lıke Indra, why dıd he forget about hıs mother Kauśalyā who was burnıng ın paın ın separatıon fromher son and the husband?(1-2) The one who always remaıned anxıous, whose eyes always remaıned filled wıth the tears, attached to her son, had been plunged ınto the great grıef and was desırous of meetıng her son,such a type of Kauśalyā, climbed over the seventh storey of the palace, always kept on lookıng ın all the dırectıons (3-4) Lıke an ınsane person, she saıd to the crow perched over the top of the flag post, "O crow, fly away, ın case of the arrıval of my son Rāma, I shall feed *payasam* to you "(5) After thus speakıng, she used to keenly watch ıts actıvıtıes and when she got no answer from ıt, then sheddıng contınuous tears from her eyes, she kept on lamentıng (6) She used to say, "Alas! O son, where have you gone? You had always been fightıng wıth pleasure What type of lıkıng had been developed by you for roamıng about ın the foreıgn lands?(7) Your feet must be achıng by walkıng over the hard surface or ın other words, by walkıng over the path wıth pebbles, when your feet would be feelıng tıred, then under whıch tree ın the forest you would be takıng rest?(8) Alas! O son, leavıng the grıevıng and unfortunate mother lıke me, to whıch dırectıon have you left?"(9) Svāmī Gautama says, "O Śrenıkā when Kauśalyā had been lamentıng lıke thıs, at the same tıme Devarşı Nārada arrıved there through the skyway (10) Nārada was havıng the crown of the matted locks of haır over hıs head, was clad ın whıte garments, was known by the name of *Avadvara* and was well-known on earth (11) Fındıng hım comıng nearer, Kauśalyā got up and welcomed hım and offerıng hım a seat, honoured hım (12) Kauśalyā, whose eyes were wet wıth tears, whose apearance showed that she had

been suffering from grief and looking at her Nārada asked her, "O auspicious one, who has disgraced you that you are weeping? I donot visualise any cause of your grief, making you weep?(13-14) You are the daughter of Kaukaśala's king and quite well-known in the world, you are quite praiseworthy and are the wife of Daśaratha, known as Aparājitā (15) You are the mother of Rāma, who is the gem of the humans You possess the best of symptoms and are adorable like the gods The wicked person who has caused pain to you, the king Daśaratha who is quite glorious in the world, would surely kill him today "(16-17)

In reply to the words of Nārada, Kauśalyā said, "O Devarṣi, you have arrived here after a longtime and are unaware of the factual position and because of the same, you have spoken like this (18) It appears that you have completely changed and have become more harsh, otherwise why is your all effection appear to be fading out?(19) Why could you not know about the reality till today? It appears that you like wandering and are presently coming from a long distance "(20) At this Nārada said, "Prior to the island of Dhātakī-khanda, there is a city named Surendraramana in the Videha-ksetra, where the lord Tīrthankara had been born (21) The Indras had performed his surprising *abhiseka* over the Sumeru mountain, with divine grandeur (22) I have witnessed the *abhiseka* of that Tīrthankara, which removes the sins and increases the merits (23) The gods, having been filled with delight, and the immensely graceful Vidyādharas danced together delightfuly on that occasion (24) Attracted with the view of the lord Jinendra, I stayed in the extremely pleasent island, comfortably for twenty three years (25) But reminded of the mother like earth of Bharata, which bestows great patience, where I had lived for long, I again arrived here (26) Arriving in the Bharata-ksetra of the Jambūdvīpa, I have not gone anywhere else I have come straight here, in order to know about the news (27)

Thereafter Aparājitā (Kauśalyā) narrated the entire story apprising him of the factual position She said that, "Āchārya Sarvabhūtahita had arrived, who had always been engaged in the welfare of others, with his Sangha, then there was a meeting with Bhāmandala, the great king of Vidyādharas The king Daśaratha had achieved *dīksā* with several kings, Rāma together with Laksmana and Sītā, went to the forest, Sītā was separated from Rāma in the forest, Rāma made friends with Sugrīva, in the battle, Rāvana, the king of Lankā wounded Laksmana with his *śakti*, and Viśalyā, the daughter of Dronamegha was hurridly carried there "(28-31) Thus speaking Kauśalyā, who was reminded of her grief, with tears flowing from her eyes, again started lamenting (32) "Alas! O son, where

have you gone? Where are you? Long time has passed in the ocean of grief.(33) O noble son, I having been devoid of the virtue, without looking at your face, and suffering from the acute pain, consider my life to be useless (34) The one who was brought up in luxuries, and the one who is innocent like the forest doe, such a princes Sītā, having been imprisoned must be leading the miserable life (35) The cruel Rāvana, injured Laksmana with *śakti*, but there is no news, whether he is dead or alive (36) O my extemely rare sons, O my chaste daughter Sītā, how did you face this trouble in the mid-ocean?"(37)

On hearing the news, Nārada, threw away the *veena* from his hands over the earth and becoming anxious, placing both the hands over the face, he kept silent for sometime, seated on the ground (38) His body became motionless in a moment After deeply thinking, he looked at her and said, "O goddess, I do not like the situation (39) Rāvana is the lord of three *khandas*, is filled with anger and is the lord of all the Vidyādharas, then why did Bhāmandala and Sugrīva incite and enraged him?(40) Inspite of this, O Kauśalyā, O auspicious one, don't be grief-striken I shall atonce move and get you the news There is no doubt about it (41) O goddess, I have the capacity to do this much of the job The rest of the job can be done by your son (42) Thus taking a vow, and pressing the *veena* like the intimate hand-maid, Nārada, flew away in the sky (43)

Thereafter, Nārada, with the speed of the wind, observing the earth with almost invisible mountains, moved towards Lankā At that point of time his mind was filled with surprise as well doubt (44) While so moving, when Nārada reached near Lankā, he thought, "How can I get the news about Rāma and Laksmana, without any means?(45) In case I ask Rāvana about Rāma, straight away, then this does not look to be proper Then what should I do? No straight and specific cause is visible (46) Or otherwise, I shall know about the news somehow " Thus thinking in his mind, he went to a lotus tank (47) At that point of time, Angada had been engaged in water-sport in the tank with his queens (48) Reaching there, Nārada, enquiring about the welfare of Rāvana, stood there for sometime (49) Hearing his words, the servant, whose lips were fluttering, getting enraged, said, "O ascetic, why are you indulging in such type of the wicked talk?(50) Where from has the wicked ascetic of the class of Rāvana, arrived here?" Thus speaking and surrounding him, all the guards took him to Angada (51) They said, "This ascetic enquires about the welfare of Rāvana ?" This is how the guards spoke to Angada At this Nārada said, "I have no business with Rāvana "(52) Then the guards said, "In case this is true, then why are you delightfully enquiring

about the welfare of Rāvana?" (53) Then Angada laughingly said, "You go and produce this ascetic with questionable activities before Padmanābha "(54) At these words of Angada, many of the guards, dragged Nārada holding him by his arms, while other pushed him from behind When the guards were so forcefully carrying Nārada, he thought, "There are several people on earth with the name of Padmanābha I know who is this Padmanābha, before whom, I am going to be produed?(55-56) Let some goddess of the Jaina religion protect me I have been placed in a miserable position "(57)

Then Nārada, whose body was shaking, whose life was in danger, reached at the gate of Vibhīsana's abode, which looked like a cave and entered it (58) Reaching there, he looked at Rāma from a distance Nārada who was feeling delightful, who became wet with perspiration, shouted Injuntice is being done "(59) Hearing he words of Nārada, Rāma looked at that side and recognised him to be Nārada At the same time he aked the guards quite respectfully to release him atonce Then Nārada, who had been released by the guards, reached before Rāma, and delightfully stood before him (60-61) Then Nārada, who had been released of the fear, showered felicitations on Rāma and Laksmana and then took his seat comfortably (62)

Then Rāma said, "You are a *Ksullaka* named Avadvaragati Where from are you coming at present?" At these words of Rāma, Nārada spoke to Rāma, in detail (63) He said, "I have arrived here to know about you for the sake of your mother, who is plunged in the ocean of grief, at your lotus like feet (64) Presently, your mother adorable Aparājitā is facing trouble in your absence The tears flow from her eyes day and night (65) As the lioness remains disturbed without the cub, similarly she is desturbed without you Her hair is disbevelled and she rolls on the ground (66) O lord, the ways he laments, with that even the stone gets melted (67) In spite of her having a noble son like you, the best of the mothers, who is immensely virtuous and is attached to her son, and is adorable, is facing trouble?(68) In case you do not meet your mother, who has been dried up by the sun of separation, then I think she is going to meet with the end of her life in a day or two (69) Get up atonce and have an audience with your mothers Move atonce, why are you sitting here? In reality mother is the only and real well-wishers in this world (70) Whatever is the condition of your mother, similar is the condition of Kaikeyī and Sumitrā With the flowing of her tears, the courtyard of the palace has been turned into a tank (71) In separation of both of you, she does not feel delighted in taking food, during the day or night, nor in

sleep (72) In separaton from the son, she cries like te osprey bird and becoming emotional she beats her head and breasts (73) She says, "come here, O son Lakṣmana, bring to life your mother You speak to me rapidly " She keeps on lamenting like this always (74) You shower peace on both mothers with your appearance, who are burning with the flames of the separation from their sons "(75) Hearing this, both Rāma and Lakṣmana, became extremely sad Tears started flowing from their eyes Then the Vidyādharas consoled them (76)

Then Rāma, somehow, gaining patience, said to Nārada, "O great sage, you have done great favour to me (77) Because of the rise of the evil deeds, the mother had been erased from our memory But now you have reminded us of the same What more pleasent thing then this could be?(78) Only that person in the world is auspicious who always remains in attendance with the mother and serves her as a servent (79) In this way both Rāma and Laksmana whose minds had been flooded with the affection of the mother, adored Nārada immensely (80) With their delightful mind they called for Vibhīsana spoke to him in the presence of Sugrīva and Bhāmandala, "O Vibhīsana, in this palace which resembles the palace of Indra, we have stayed for long (81-82) The best of the sun of the summer season, the lake of clean water like coolness always remains present, similarly, in our hearts, though the love for the mother was always present since long, and the desire to meet her, but today with the memory of the same, the fire of sepraation has been ignited in every limb of my body Therefore I would like to extinguish the fire with the water of the meeting with my mother (83-84) My mind is getting extremely anxious to visit the city of Ayodhyā because it is reminding me the most like another mother (85)

Then Vibhīsana said, "O master you act as per your desire My only desire is that your heart should remain peaceful (86) I shall send the messengers to the mothers, in order to convey the happyness to them about your arrival there They would feel comfortable on learning about it (87) O lord, you are graceful to those who take refuge with you, you kindly be graceful to spend another sixteen days in Lankā, being pleased with me "(88) Thus speaking, Vibhīsana placed his gem decorated head over the feet or Rāma and he remained in that condition till such time Rāma did not accord his consent for the same (89)

On the other hand, Aparājitā standing over the roof of her palace always kept on looking towards the southern direction Once she found some Vidyādharas coming from a distance and she spoke to Kaikeyī who was standing close to her, "Look here, at some distance under the

influence of the wnd, like the clouds, Vidyādharas are coming to this side (90-91) O Śrāvika, it appears that they have been sent by Rāma and his younger brother They would surely communicate some good news to us "(92) At this Kaikeyī said, "Let it be as you say " Then when they both were talking like this, in the meantime the Vidyādharas arrived quite close to them (93) Showering the flowers, descending from the sky, they entered the palace Giving their introduction delightfully they went to Bharata (94) The king Bharata welcomed them gracefully and blessing them, he made them sit over the proper places (95) The Vidyādhara messengers with a pleasent mind, communicated the appropriate news They said, "Rāma has achieved the position of Baladeva, while Lakṣmana has been bestowed with *cakra* achieving the position of Nārāyana Both Rāma and Lskamana have achieved the lordships of Bharata-ksetra Rāvana getting wounded at the hands of Laksmana, has been killed Indrajit and others, who had been imprisoned have received *dīkṣā* Because Rāma and Laksmana had removed the obstructiono of the sages named Devabhūsana and Kulabhúsana, they have been bestowed with *Simhavāhinī* and *Garudavāhinī vidyās* by them Both the brothers have developed immense love with Vibhīsanas and they have achieved the best things of pleasure They have entered Lankā (96-99) With the news of the increase in the glory of Rāma and Laksmana, the king Bharata was pleased who honoured the messengers with garlands and the fragrant materials (100)

Bharata then, accompanied with the Vidyādharas, went othe mothers, and the Vidyādhara, delighted the mothers who had always been grieving with tears flowing from their eyes (101) While the talk about Rāma and Laksmana, was going on between the Vidyādharas and the mothers, what delighted the minds, highlighting their glory, at the same time thousands of fast moving vehicles carrying the gold and gems, obstructing the path of the sun, resembling the clouds of differnt colours, and the groups of Vidyādharas, arrived in Ayodhyā in the same way as the illustrious gods arrive at the time of the birth of Jinendra (102-104) Those Vidyādharas, remaining in the sky, showered the rain of gems, which flooded the directions with their lustre (105) All the houses of Ayodhyā were filled with the heaps of glod and gems of the size of mountains, of equal quantity (106) It appeared that the people of Ayodhyā had performed good deeds in earlier births or they had fallen from the heaven, as a result of which, they achieved such enormous fortunes (107) At the same time Bharata made an announcement in the city that any man or woman who did not feel satisfied with the showered

riches should enter the royal palace and have the wealth to his satisfaction and fill his house (108-109) Listening to the announcement, the people of Ayodhyā arrived and said, "There is no vacant space in our houses (110) The damsels, with the touch of surprise like the sun, the lotus like faces started beaming Their poverty had been vanished, started singing praises (111) At that point of time several of the clever Vidyādharas, applied the gold and silver polish over the houses as well as the palaces and their grounds (112) Several of the beautiful Jina temples and the palaces as high as the Vindhya mountains were builts (113) With thousands of pillars the *mandapas* were created which were decorated with strings of beads, besides have sculptures of several types (114) The doors were studded with gems issuing the lustre, and the *toranas* were erected with the flags arranged in lines (115) In this way, the city of Ayodhyā in which the festivities were regularly held, and was full of surprises, surpassed the beauty of the city of Lankā (116) In the Jina temples which resembled the mountain Mandāra in height, with their *sikharas*, several *abhiseka* functions were performed with the playing of the musical instruments regularly (117) The gardens and orchards which resembled the dark clouds filled with rain water, in which the groups of black wasps kept on hovering issuing the humming sound, were filled with the best of fruits and flowers (118) The city, which was surrounded by Nandanabanas (pleasure gardena) with the pleasent animals, surrounded the city from all the sides, which looked charming (119) The city was twelve *yojanas* in length, nine *yojanas* in breadth, with an ara of forty-eight *yojanas* (120) The best of artisans, made Ayodhyā in sixteen days time, that its praise could be recited in hundred years (121) The step-wells had the stairs of gold, the banks were beautiful, the moats, were filled with the lotus flowers and they were filled with the water, which could not dry even in the summer season (122) Such of the moats, which were fit for taking the bath, on the banks of which, the best of Jina temples had been built, and were decorated with the lines of green trees, such moats looked extremely beautiful (123) The city of Ayodhyā looked divine Thus finding, Rāma got an announcement made about his arrival at all the places (124) Gautama Svāmī says, "O Śrenika, Nārada who roamed about in the courtyard of the sky, conveyed the news about the mothers of Rāma and Laksmana, their mind was attracted towards them since then (125) Because of the merits of the earlier births, all the unthinkable tasks are performed quite beautifully Therefore all the

people should collect the vırtuous deeds so that they do not have to worry ın future (126)

Here ends Parva 81 of the *Padma Purāna* composed by Ravısenācārya relatıng to the arrangements made ın Ayodhyā for the receptıon of Rāma after hıs return from Lankā (Verses 1-126, P T 13,153)

Parva 82

Arrival of Rāma, Lakṣmaṇa and Sītā in Ayodhyā

At dawn, the auspıcıous Rāma and Laksmana (wıth Sītā) boardıng the Puspaka plane moved towards Ayodhyā (1) Several of the Vıdyādharas, who always served them, also mounted over theır planes and moved on to Ayodhyā wıth theır famılıes (2) Because of *chatras* and the flags the sunrays were obstructed from fallıng on the earth, thus flyıng ın the sky, they were observıng the earth from the sky from a dıstance (3) After crossıng the ocean of the salıne water ın whıch several types of aquatıc anımals were enȷoyıng the sports, the deıghtful Vıdyādharas, were movıng playfully (4) The chaste and vırtuous Sītā, who was seated besıdes Rāma, seemed glorıous lıke Laksmī Lookıng ın the front, she saıd to Rāma, "O lord, what ıs ıllumınatıng thıngs appearıng ın the centre of the Jambūdvīpa?" Then Rāma replıed to the beautıful Sītā ın earlıer tımes at thıs place, the gods had performed the *abhıseka* ceremony of the chıld Munısuvrata (5-7) Thıs ıs the same famous Mandāra mountaın, wıth ıts charmıng peaks of gems (8) Oh! because of the great speed, the plane has arrıved over the other way Now let us agaın go to the army " Thus speakıng, Rāma went to the Sītā and told her, "O beloved, thıs ıs exactly, the Dandaka forest, where the black elephants have created darknes and from where, Rāvana had kıdnapped you to kıll hımself (9-10) O beautıful one, the same rıver ıs vısıble here, where you had served food to the two *rsıs* for breakıng theır fasts (11) O beautıful-eyed one, ıt ıs the same Vanasthalı mountaın, where, we had an audıence wıth Deśabhūsana and Kulabhūsana sages at one and the same tıme (12) Those were the sges whose obstructıons were removed by me, Laksmana and you and who had achıeved the *Kevala-ȷñāna* whıch provıdes the pleasure of *moksa* (13) O noble one, thıs ıs the cıty of Balakhılyas, where Laksmana had achıeved the gırl Kalyānamālā, who ıs as beautıful, as you are (14) O dear, there we fınd the cıty of Dasangabhoȷa where Śrāvaka Vaȷrakarna, the father of Rūpavatī lıves "(15) Thereafter lookıng towards the earth, Sītā asked Rāma agaın, "O master, to whıch one of the Vıdyādhara kıngs does thıs cıty belong?

This city has the best of palaces like the planes and is comparable with the heaven I have never seen such a city "(16-17)

Hearing the words of Sītā and slowly looking towards the directions the mind of Rāma was confused for a moment But subsequently realising the truth about the situation, he said smilingly, "O dear, this is the city of Ayodhyā It appears that the Vidyādhara artisans have made it like this, that it now appears like the other divine cities It has surpassed Lankā in beauty and is now filled the best of lustre (18-19) Then the entire populace of Ayodhyā, finding the plane like the second sun shining in the sky, felt disturbed (20) Bharata also feeling disturbed mounted over a huge elephant, displaying great resplendence like Indra, went out of the city (21) At the same time, he found several planes and Vidyādharas possessing astonishing types of *rddhis*, covering all the directions (22) Finding the arrival of Bharata, the Puspaka plane was made to land over the ground Then Rāma and Laksmana delightfully came closer to him (23) Finding both of them (Rāma and Laksmana) coming nearer, Bharata to descended from the elephant with his extremely loveable mind, adored them by offering hundreds of *ardhyas* (24) Then coming out of the top of the plane, both the brothers whose arms were decorated with the armlets, embraced Bharata lovingly (25) Looking at each other, and enquiring about the welfare of each other, both Rāma and Laksmana, again boarded the plane with Bharata (26)

Then they entered the city of Ayodhyā which had been immensely decorated with several types of flags (27) The vehicles were moving in great conjestion and with the passing of vehicles, horses, elephants, all the roads of Ayodhyā had been blocked (28) The soud of trumpets were heard like the thundering of the clouds, and the sound of the blowing of conches was mixed with the sound of bugles and *bhambhas*, which was heard everywhre (29) The enormous sound of the big drums, the flickering lamps burning like the lightning, the sound of the *dhunbhus* were quite pleasent and deep (30) The *humkāras*of the *haika* musical instrument, besides *jhalara, amlataka, hakka,* and *gunja* created huge sound, the sound of *kahalas* which were quite pleasent, the sound of *halāhala* issued in highpitch, the sound of loud laugh, the sound of the neighing of horses, trumpeting of elephants, roars of lions and tigers, the sound of musical instruments together with the sound of flute, the loud sound of the bards, the recitations by the *cāranas*, the sound of the sun like chariots, the sound produced with the shaking of the earth, and crores of types of echoing sounds combined together were turned into a huge thunder (31-

34) Thus the ımmensely glorıous Vıdyādhara kıngs surrounded Rāma and Lakṣmana havıng beautiful bodıes and they entered the cıty (35) At that poınt of tıme the Vıdyādharas, looked lıke the gods, Rāma and Lakṣmana lıke Indra, whıle the cıty of Ayodhyā was lıke heaven Then how could they be dıscrıbed (36) Lookıng at the lotus lıke face of Rāma, the ocean of the people creatıng pleasent sound, kept on ıncreasıng wıth the passage of tıme (37) The known people were adorıng hım at every step and the blessıngs lıke "have a long lıfe, keep on rısıng, have a long lıfe and keep on gaınıng fortunes " Such words were spoken everywhere and wıth these blıssful words both the brothers entered the cıty (38) The eyes of the damsels who were seated over the tops of the hıgh palaces blossomed at the sıght of Rāma and Laksmana (39) The lotus eyed Rāma, resemblıng the full moon and Laksmana havıng the complexıon of the clouds of the raınly season was possessıng the beautıful symptoms The damsels ın order to have a look at hım, leavıng asıde all theır engagements, were peepıng out of the wındows, resemblıng the forest of lotus flowers (40-41) Gautama Svāmī says, "O kıng, the damsels, whose garlands had been broken, because of the crowd, the breasts of such damsels became wet lıke the showerıng of the raın by the clouds (42) Wıth theır mınds havıng been devoted to Rāma and Laksmana, the waıstbands, *nupuras* and *kundalas* of the damsels were fallıng on the ground after breakıng They kept on conversıng among themselves (43) Some one saıd, "The one ın whose lap vırtuous Jānakī, the daughter of Janaka ıs lodged and ıs quıte chaste, he happens to be Rāma wıth vast eyes "(44) Someone saıd, "He ıs the same Rāma who had kılled wıcked Sahasgatı, the fake Sugrīva and the grandson of Vrtra ın the battle "(45) Someone saıd, "He ıs Laksmana, who possesses the prowess lıke Indra, who ın the fıeld had kılled Rāvana, by shootıng a *cakra* ın hıs chest (46) Some of the damsels saıd, "Sugrīva ıs there who possesses enormous strength and thıs ıs Angada hıs son Thıs ıs the real brother of Sītā named Bhāmandala, who had been kıdnapped by a god at at the tıme of bırth, and then havıng been fılled wıth compassıon, released hım and was seen by the Vıdyādhara Candragatı (47-48) Not only thıs, he got hım ın the forest and then handed hım over to hıs wıfe queen Puspavatı sayıng that "He ıs your son" He ıs the one whose face ıs ılumınıng wıth *kundalas* of gems, whose name ıs quıte perposeful, such a kıng of the Vıdyādhara, known as Bhāmandala, appears quıte resplendent (49-50) O handmaıd, thıs ıs Candrodara's son Vırādhıta and there ıs Hanumān, the son of Pavanāñjaya havıng the flag embossed wıth a monkey "(51) Thus the women of the cıty, feelıng surprısed and pleased were lookıng at the great warrıors Rāma and Laksmana, gracefully entered the palace (52) By the tıme all of

them reached the royal palace, both the mothers, who were at the top of the palace and were ready to express love for their sons, and from whose breasts the milk was oozing, came down on the ground (53) The immensely virtuous Aparājitā (Kauśalyā), Kaikeyī (Sumitra), Kekyā (Bharata's mother) and Suprabhā who could perform the best of activities and was well-versed in performing the *mangalācarana*, all the mothers arrived before Rāma and met him as if they had achieved a new birth (54-55)

Then both Rāma and Laksmana, who had been delighted at meeting their mothers, whose eyes resembled the lotus flowers, and possessed the glory of the Lokapāla, alightning from the Puspaka plane, folding both the hands with humility, together with all the kings accompanying them with their queens, reached the mothers and offered their salutations to them (56-57) The mothers, showering tousands of blessings on them embraced both the sons At that point of time all of them were felt extemely blissful, and that pleasure could be experienced by them alone and no one else could describe the same (58) They embraced them again and again, but were still not satisfied They kissed their foreheads, touched them with the shaking hands, and their eyes were filled with tears Then taking their seats and enquiring them about their welfare, they derived extreme satisfaction (59-60) Gautama Svāmī saya, "O Śrenika, the thousands of their desires which kept on multiplying, all of them with rising of the merits, became frutful (61) The brave mothers who were devoted to the sages, possessed the best of the hearts, had hundreds of daughters-in-law, and possessed enormous riches, because of the influence of their sons and the rise of their own merits, achieved the divine glory and grace (62-63) They issued the command over the entire earth extending upto the ocean at will "(64) Gautama Svāmī says, "A person who with spotless and clean wisdom, listens to this episode, or reads it, he achieves the desired riches, age, and the best of merits (65) A single vow or discipline followed by a person makes him rise like the sun issuing light. O noble people, you faithfully follow this vow (66)

Here ends Parva 82 of the *Padma Purāna* composed by Ravisenācārya, relating to the arrival or Rāma, Laksmana and Sītā in Ayodhyā (Verses 1-66, P T 13,219)

Parva 83
Detachment of Bharata

Thereafter, the king Śrenika who had become quite curious, offered

his salutation bowing his head again to Gautama Svāmī and asked him, "O lord, how was Lakṣmī expanded in the house of Rāma and Lakṣmana?"(1) Gautama Svāmī then said, "O king, though it would be impossible to describes the riches and pleasures of Rāma, Lakṣmana, Bharata and Śatrughna wealth appeared in Ayodhyā, is being described by me in detail (2-3) There was a gigantic building named Jandyāvarta resembling the abode of Indra, for the dwelling of Lakṣmī (4) There was a fort named Catuhśāla resembling the huge mountain peaks There was an assembly hall named Vaijayantī There was a huge palace which was quite high and looked from long distance There was a huge dancing hall named Vardhaman, which was like Vindhyagiri in height There were many offices with numerious equipments Their *garbhagrhyas* were like the eggs of a hen (oval) which looked surprising It stood over a single pillar and looked charming like the *kalpavrksa* (5-8) This *garbhagrhya* has been surrounded by a line of the queens' palaces, known by the name of Tarangāvalī (9) There was a bed room having the lustre of lightning and known by the name of Ambhojakanda The bed stood on the legs of lion heads with soft touch and quite beautiful There was a lion throne which looked like the rising sun and the flywhisks were like the moon rays (10-11) There was a huge white *chatra* which provided the desired shade, having the luste of the moon, there was a pair of sandals, which made people to walk comfortably (12) The costumes were priceless, the ornaments were divine, the *kavacas* were inpregnable, a pair of *kundalas* had the lustre of gems, the club was infallible, besides the *khadga, kanaka, cakra,* arrows and several other weapons which shine in the battlefield (13-14) There were fifty lakhs of ploughs There were a crores of the self-milching cows (15) There were more then seventy crores of the races in Ayodhyā who were all devoted to justice and possessed enormous riches (16) The houses of the house-holders were built in white colour, in various designs, and whose treasures were filled with riches (17) The round shaped godowns, filled with several types of cereals, appeared like the small round hills having cemented floors of the courtyards, which looked quite fine (18) There were numerous step wells surrounded with the best of step, decorated with several types of flowers, with beautiful steps, and were fit for water sports (19) The residences of the place owning large number of herds of cows and buffaloes, appeared like the gods (20) Such of the courtiers who led the assembly, resembled the Lokapālas, possessed enormous lustre, appeared like Mahendra in grandeur (21) There were a large number of damsels resembling the *apsarās* being the abode of pleasure and comfort, besides there were

numerous equipments which provided the desired comforts (22) As the king Hansena, after receiving the *cakra* had achieved glory, in Bharata-ksetra, similarly, the same Bharata-ksetra achieved enormous glory during the time of Rāma.(23) Thousands of the Jina temples were built by Rāma, where the enormously rich people adored the Jina gracefully (24) The people collecting in groups in the country, villages, cities, forests, houses and streets, talked on the subject alone (25) Look here, this is the country of Saket which could be compared with the glory of the heaven of Indra (26) The country had gigantic buildings, which could hardly be described With such buildings, the city of Ayodhyā appeared graceful (27) Observing the vast educational institutions of the city, one thought whether they were the playgrounds of gods filled with lustre or were the clouds of the winter season?(28) The boundary walls of the city were illumining all the directions, which were quite high and resembled the pedestal for the ocean It had several of the high *sikharas* (29) In fact Ayodhyā was like the heap of gold and gem, which had illuminated the sky with its lustre, a parallel of which could not be found in the three worlds (30) It appeared as if the auspicious and graceful city having been filled with the auspicious people, had been completely changed by Rāma with his presence (31) In the context of the divine things, it is heard that there was somethig like the heaven and if as, both Rāma and Laksmana had arrived (there in Ayodhyā) with the same (heaven) (32) Or it could be the earlier city of Uttara Kosalapuri, which has become out of reach of the sinful people (33) It appeared as if as if, the graceful city, which had been achieved with great difficulty, had been sent by Sri Rāma, with the same body, the people, the animals, women and riches to the heaven (34) The only visible blemish in the city had been which is the cause of denouncement and shame, which makes the noble people to leave the place (35) That blemish is that Rāvana, the king of Vidyādharas had kidnapped Sītā, who must have enjoyed her company? The same Sītā had been brought back by Rāma Then was it proper for him to do so?(36) Oh, O people, look here, when the Ksatriya of noble family, person of wisdom and the proud person hebaved like this, then what to speak of others?(37) In this way the degraded people entered into evil discussion, and because of the earlier *karmas*, it was spread everywhere quite widely (38)

Thus in the city, which put even the heaven to shame, Bharata could not enjoy on pleasures comparable with those of Indra (39) Though he was the lord of a hundred and fifty women but still he felt jealous of the chief queen (40) The same Bharata, could have no peace of mind in the charming play grounds, having sheds, *sikharas*, the entrance gates with

pleasent lustre, huge palaces which were beautiful and arranged in lines, the floors of which were decorated with several types of diamonds and gems of different colours, where there were beautiful step wells having the strings and garlands of beds, was studded with gold, where the trees were laden with flowers, which possessed several astonishing things, could attract the mind according to the time, was the place for the playing of the flute and the cymbals, had enough of the beautiful women there, close to which the intoxicated elephants with fluid flowing from their temples, issuing fragrance, were present with the neighing of the horses, where the sweet music was being played upon, which was covered with the lustre of gems and which even attracted the gods He never felt peaceful there Bharata, who had a mind filled with surprise, was always panicky from the world As a buck frightened from the hunter, never gets peaceful even at the beautiful places, similarly Bharata could never feel peaceful even at the most beautiful places (41-46) He kept on thinking, the human body is achieved with great difficlty, but still it is unstable like the water bubble The youthful age is short lived like the foam and has several blemishes and dangers (47) The pleasures lose essence at the end. The life is like a dream and the relationship with the brothers is like the birds meeting with one another "(48) After thus thinking, if a person does not embrace *dharma* which leads to *moksa* providing comfort, he, ultimately getting shattered with the old age, keeps on burning in the fire of grief (49) Back-biting is dear to the foolish people, denouncing others is their favourite hobby, which is bound to be destroyed like the evening light, then what is the use of such a youthful age?(50) The one which must be disowned, is the abode or several ailments and is the main cause of *rajavīrya*, what is the use of such a body which moves like *yantra*?(51) As the fire canot be satisfied with the firewood, and the ocean cannot be satisfied with the water, similarly a person canot be satisfied with the enjoying of all the pleasures in is life time (52) The one whose mind is attracted towards the sinful ways, such a sinful person is unable to understand anything The greedy person, faces enormous miseries like the firefly (53) Why to get attracted towards breasts, which resemble the neck-glands and which always issue the milk?(54) What is the grace in the mouth like hole, having the teeth like the insects, and which is filled with the red juice of the betel resembling the point of the dagger?(55) The activities of the ladies, which generate from the wind trouble or are caused by frenzy,then why to get attracted towards it with passion?(56) That which resembles the sound (of crying) at home and resides in the patience of mind, there appears to be no differnce between the crying and

the music (57) The one, whose body is engrossed in inauspicious things, which is covered with leather, what a pleasure can be derived from such ladies by a person?(58) The foolish person, having union with the vase filled with refuse and urine, feels that he has enjoyed great pleasure (59) The one who cannot be stisfied with the enjoying of the heavenly pleasures which emerge with the mere desire, does not feel satisfied, how could he get satisfied by enjoying the worldly pleasures (60) The wood cutter, collecting the fire wood does not feel satisfied with dew drops falling over the tip of the grass,he has only to perform the labour (61) Look at Saudasa, who had not been satisfied with the royal riches, but to the contrary he indulged into a henious crime of eating the human flesh.(62) As the crows greedy for the flesh enter the caracass of the dead elephant and never feel satisfied consuming the same and ultimately they enter the great ocean, where many meet with their death, similarly, the people of the earth, never get satisfied with the worldly pleasures ultimately get themselves drowned in the ocean of the universe (63) O soul, your people, caught up in the swamp of the illusion are being dragged by the serpent, greedy of the frog in the snakehole of hell (64) While thus thinking, several days were passed which caused obstruction in peaceful and detached Bharata's achieving the *dīksā* (65) As inspite of the possessing of enormous strength, the lion imprisoned in the cage, feels miserable, similarly Bharata inspite of his immense desire to receive *dīkṣā* was feeling painful since he could not perform the *vrata* of Jina (66) Kekyā, the mother of Bharata, desired Rāma and Laksmana to stop him from receiving *dīksa* Both Rāma and Laksmana because of their immense love for Bharata, advised Bharata with a peaceful mind thus from receiving *dīksā*, had entrusted the care of entire kingdom to him establishing him as the king (67-68) "The father had crowned you as the king in order to rule the country, therefore, you happen to be the lord of us as well Therefore you take care for the people (69) This Sudarśana *cakra* as well as the Vidyādhara kings are desirous of your command Therefore you enjoy the earth, like your spouse (70) I shall myself carry th moonlike white umbrella over your head Śatrughna will move the flywhisk and Lakṣmana will serve as your courtier (71) Inspite of of the words now spoken to you, in case you donot agree, then I shall today itself proceed to the forest (72) By conquering Rāvana, the chief of the Rākṣasa race, we have reached here with the only desiring of having an audience with you (73) Presently, you enjoy the unobstructed vast kingdom, thereafter you can enter the *tapovana* with us "(74) Bharata, whose mind had been detracted from the worldly pleasures, listening to

the above words of Rāma possessing the best of heart, spoke thus (75) "O lord, the royal fortunes, leaving which and performing the best of *tapas* the valorous people have achieved *moksa* I therefore, down the same royal fortunes quite quickly (76) O king,the desires and the fortunes are ustable though they are achieved with great difficulty They are enjoyed only by the foolish people, while the people of learning are envious for the same (77) O carrier of the plough, the perishable pleasures, resemble the heaven or are equated with the oceanic fire, but still I do not feel attracted towards them (78) O king, the death which is ful of horror, and is spread upto *Patala*, has the sports like the birth, in which *rati* and *arati* are the huge waves, which has the gigantic crocodiles in the form of passions and jealousy, and is terrific with several types of miseries, I would like to cross the ocean of the universe boarding over the ship of *tapas* (79-80) O king, I feel tired by travelling through various *yonis* and having numerous births "(81)

Thus listening to the words of Bharata, whose eyes were filled with tears and surprise, whose voice was faultering, Rāma said to Bharata, "Accept the comand of the father, and rule the country In case you are not desirous of Laksmī, then you can turn as an ascetic after sometime " (82-83) In reply to this Bharata said, "I have obeyed the command of my father pretty well and have ruled the country for long besides enjoying of the worldly pleasures (84) I have performed enormous charities and have pleased the groups of ascetics Now I intend to follow the footsetps of my father (85) Why don't you grant me permission today itself? In fact one should be attached to the noble cause at the earliest (86) In the war fought with the crowds of terrific elephants, conquering the enemies, you have earned enormous glory and riches besides the positions of Balabhadra and Nārāyana, but the same is not enough to satisy me As the river Gangā is unable to satisfy the ocean similarly the fortunes are unable to satisfy me the least Therefore I now move on to the path of righteousness "(87-88) Thus speaking and getting their permission, Bharata, filled with force, like a Cakravartī king, atonce got up from the lion throne (89) Then Bharata, moving with the pleasent way, when he was about to move to the forest, Lakṣmana, held his hand out of affection (90) Bharata, removing the hand of Lakṣmana, with his lotus like hand, by the time he consoled his mother, with tears flowing from her eyes, at the same time, the wives of Bharata, who resembled Lakṣmī, whose eyes were like the shining blue lotus flowers, arrived there and started weaping (91-92) In the mean time Sītā who appeared like the incarnation of Laksmī, Urvi, Bhanumati, Viśalyā, Sundarī, Aindri,

Ratnavatı and Lakṣmī who were true to their names, besides Gunavatī, Kāntā, Bandhumatī, Bhadrā, Kankerī, Nalakūbarā, Kalyānamālā, Candrınī, Manasotsvarā, Manoramā, Prıyānandā, Candrākāntā, Kalāvatī, Ratnasthalī, Suravatī, Śrīkāntā, Gunasāgarā, Padmāvatī, and those wives of the brothers, the mention about whom is esential, arrived there (93-96) The features of all those damsels attracted the mind All of them were clad in divine garments They were the source of the emerging of several noble thoughts They were all affectionate They were well-versed in the display of all the arts and the fruits thereof They stood there, on all the sides surrounding him All of them had the charming minds and were quite attractive They could speak the pleasent words They resembled the lotus flowers being shaken by the wine All of them spoke to Bharata, with great respect (97-99) "O *Devara*, you bestow a great pleasure on us All of us intend to enjoy the watersport with you (100) O master, shed away the worries, which are painful to the mind and accept the prayers of your brothers' wives (101) Gautama Svāmī says, "Though all the women had surrounded Bharata, but still his mind was not at all moved But still he accepted their request out of compassion (102)

Thereafter the wives of Rāma, Laksmana and Bharata, freed from all the doubts, felt delighted (103) Thereafter the beautiful damsels with pleasent activities, having the lotus like eyes,entered the great lake surrounding Bharata (104) Bharata, whose mind was devoted towards the *tattvas* and was unmindful of the water-sport, entered the water, for enjoying the water-sport only at the instance of the ladies (105) The humble Bharata was surrounded by the damsels, reaching the lake, appeared so graceful like the king of the herd of elephants (106) The body of Bharata had been decorated with three types of oily pastes which coloured the water with their enormous lustre, were filled with oily substance, which are quite beautiful and fragrant (107) The king Bharata, having best of activities and charming manners, enjoying water-sport for sometime, having his bath properly, came out of the lake (108) Then Bharata, who had adored lord Arhanta with white and blue lotus flowers, looked quite graceful with the crowd of the damsels (109)

In the meantime the great elephant Trilokamandana, which was quite famous, broke the pillar and ran out from its dwelling place It was creating terrific sound at that time and was showering the rain of fluid from its temples (110-111) His trumpeting resembled the thundering of the huge clouds, hearing which all the people of Ayodhyā becme like the intoxicated ones (112) The royal roads of Ayodhyā, had been crowded with *mahauts* and their elephants displaying terror with their ears and the

eyes (113) The elephants who could move wıth the speed of the horses were scattered everywhere ın all the dırectıons (114) Breakıng the *gopura* whıch had been made of gold and gems, the elephant Trılokamandana reached the place where Bharata had been lodged (115) Thereafter all the damsels, whose eyes had been upset wıth terror, and who had been completely upset, surrounded Bharata ın order to protect hım ın the same way as the rays reach the sun (116) Fındıng the kıng of elephants movıng towards Bharata, all the people started cryıng and lamentıng (117) All the mothers becomıng doubtful, wıth theır dısturbed mınds, because of theır love for theır son, were also completely upset (118) At that poınt of tıme, both Rāma and Laksmana, tıghtnıng theır gırdles, removıng the frıghtened Vıdyādharas and the *mahauts*, usıng the force and trıcks moved ahead ın order to stop the elephant kıng forcıbly (119-120) The elephant kıng, fılled wıth rage, was trumpetıng aloud, was terrıfıc to look at, was quıte strong, was quıte forceful, and could not be stopped even by the *nagapasa* (121)

Then fındıng Bharata there surrounded by the damsels, the elephant was remınded of hıs earlıer bırth (122) The elephant whıch had been ımmnsely agıtated, looseııng ıts trunk, was seated before Bharata wıth humılıty (123) Bharata, then spoke to the elephant ın sweet words, O elephant kıng, why do you feel agıtated?"(124) On hearıng the best of the words of Bharata, the elephant kıng regaıned hıs consciousness and became peaceful Its ınstabılıty dısappeared, and he appeared to be quıte peaeful (125) He found Bharata ın the company of the best of damsels as Indra apepars wıth the *apsaras* ın the heaven (126) Then the elephant whıch had become quıte conscıous, was havıng the deep sıghs, was wıthout any blemısh, felt worrıed (127) He felt worrıed and started thınkıng, "He ıs the same, who had been my frıend ın the Brahmottara heaven havıng the moon lıke grace and was the god (128) Fallıng from there, because of the remaınıng merıt, has been born as a human, but I ındulgıng ın sınful ways, have been born as an elephant ın the lower creatıons (129) I had been unmındful of the good or evıl actıons and have been born as an elephant Oh! dısgrace to such sınful actıons (130) Now after regaınıng the old memory, why shuld I grıeve uselessly Now I shall act ın self ınterest (131) To use force canot be the cause to get oneself relıeved from the mıserıes, therefore I shall do somethıg quıte respectfully ın order to free myself from the mıserıes (132) Then the elephant Trılokamandana, who had regaıned hıs past memorıes, who was feelıng extremely detached from the world, whose soul had been detached from the sınful ways, feelıng detracted from the world, who was thınkıng

about the collectıon of the merıts, was seated peacefully before Bharata (133) Gautama Svāmī says, "O kıng, the evıl deeds performed ın earlıer bırths, cause paın subsequently, therefore, O noble people, perform good deeds because ıt ıs no use stumblıng when the sun ıs there (134)

Here ends Parva 83 of the *Padma Purāna* composed by Ravıṣenācārya, relatıng to the detachment of Bharata (Verses 1-134, P T 13,353)

Parva 84
The Conduct of Elephant Trılokamandana

Then Rāma and Lakṣmana both wıth a doubtful mınd, slowly went to the kıng elephant, whıch resembled the great black cloud, for whom the sweet words were beıng uttered and whıch was of a surprısıng nature, and caught ıt (1-2) At the command of Lakṣmana, feelıng ımmensely delıghtful, The people decorated the elephants wıth all the ornaments, welcomıng ıt ımmensely (3) After the kıng-elephant was pacıfıed the anxıety of the people of the cıty was over and ıt appeared graceful lıke the cloudless nıght of the wınter season (4) The elephant was extremely forceful who could not be controlled even by the kıng of Gandharvas and the powerful gods (5) Such an elephant who was earlıer the mount of Rāvana and was quıte powerful, who could lıft of even Kaılāsa, the same elephant was controlled by Rāma and Laksmana whıch ıs surprısıng (6) After gettıng dısturbed earlıer the elephant became docıle and peaceful Thıs was the cause of ıts long-lıfe and ıt should be well understood " (7) Thus the people were dıscussıng wıth surprıse about the huge elephant (whıch was controlled by Rāma and Lakṣmana) (8) Thereafter accompanıed by Sītā and Vıśalyā mountıng over the elephant both Rāma and Laksmana feelıng graceful moved towards theır abodes (9) The rest of the damsels who were clad ın the best of garments and adorned wıth the best of ornaments moved on towards the palace, led by Bharata (10) Śatrughna was seated over the charıot drıven by horses and was movıng a head of Bharata (11) Several types of musıcal ınstrument were played upon wıth the blowıng of conches (12) As the guards leavıng the Nandana forest proceed elsewhere ın the heaven sımılarly leavıng the garden havıng the fragrance of flowers and fruıts, all of them went to theır respectıve abodes (13)

Thereafter the kıng Bharata havıng the spotless wısdom descendıng from the elephant, entered the dınıng hall and he approprıately welcomed all the ascetıcs pleasıng them all (14) Thereafter he took hıs food accompanied with hıs frıends, courtıers, relatıve and the wıves of the brothers Thereafter all the people went to theır respectıve places (15) The

people were thinking repeatedly as to why the elephant named Trilokamandana got enraged? Why did he become peaceful? "Why did it go to Bharata and was seated besides him?" What was the reason for it?" These questions were hovering in the minds of the people In fact the elephant was the talk of the people at that point of time (16) Thereafter Gautamasvāmī said, "O Śrenika all the *mahauts* respectfully arrived before Rāma and Lakṣmana and prayed to them with reverence (17) "O lords leave aside all the things and attend to the elephant Trilokamandana who has not eaten anything for the last four days and it is getting weak (18) Since engaged in meditation (19) It closing its eyes, getting immensely upset it resorts to heavy breathing and meditating for a long time beats the earth with its trunk (20) Though he is being prayed upon with the reciting of several *stotras* but still it does not eat, nor does it listen to any word (21) Closing its eyes placing the trunk over the tip of the tusks, it stands motionless like a painting of the elephant drawn long time back (22) Is it an artificial elephant or is it the real one? This is how the people were conversing (23) By persuasion with the sweet words even when it takes a morsel but it leaves it before the morsel reaches the mouth (24) Discarding all the sports it stands besides a pillar having deep sighs (25) The best of physicians who are well-versed in the scriptures and are well-known have tried to interpret his behaviour but are unable to translate the same into clarity (26) The elephant whose mind is caught up in something else is not interested even in the sound of the sweet and pleasant music (27) The elephant even when approached lovingly or with the welfare sports covered by yogic practices of the use of *mantras, vidyās* and *ausadhis* prove of no avail on him (28) Like an honoured friend who is desired by the people, the elephant is not interested in pleasure and sleep, eating or the water (29) We are not aware of the secret which is preserved by the elephant in its mind (30) The elephant neither gets satisfied nor is it enraged and stands there like a painting (31) O lord this is the elephant with enormous prowess and is the main base of the entire kingdom O lord this is the type of elephant named Trilokamandana (32) O lord taking all these things into consideration you do whatever you think best because it could not be possible for us to say anything which is beyond our wisdom (33) Then Rāma and Laksmana listening to the performance of the elephant which was totally contrary to its earlier activities felt extremely worried (34) Thereafter Rāma started thinking, "Why did this elephant freed itself from the bondage?" Then why did it become peaceful?" Why has it stopped taking food?" In this way Rāma kept on thinking variously

Here ends Prava-84 of the *Padma Purāna* composed by Raviṣenācārya relating to the conduct of the elephant Trilokamandana (Verses 1-35, P T 13918)

Parva 85
Details of Earlier Birth of the elephant Trilokamaṇḍana

Gautama Swami said, "O king Śrenika, in the mean time the great sages Deśabhūṣana and Kulabhūṣana arrived in Ayodhyā together with several other sages (1) These ascetics named Deśabhūṣana and Kulabhūsana were the same who were helped by Rāma and Lakṣmana over the Vanasthalī mountain, who had achieved *Kevaljñāna* when the obstructions created by the enemy of their earlier birth, were removed by Rāma and Lakṣmaṇa, serving the sages As a result of this, both the sages had achieved the supreme knowledge (2-3) Thereafter, Garudendra with his mind filled with devotion and love had offered large number of gems and weapons and vehicles to Rāma and Laksmana (4) Both Rāma and Lakṣmana had conquered the enemies by the grace of the sages in spite of there having been fallen in doubtful condition and had conquered the enemy achieving the kingship (5) The gods and Dharanendra were praising them and the great sages Kulabhūsana and Deśabhūsana who were being praised the world over and were well-known in the three worlds, reached the city of Ayodhyā which was the foremost of all the cities (6) As the sages like Sañjaya and Nandana had arrived earlier, similarly they also arrived in the garden named Mahendrodaya in the Nandana forest and stayed there (7) They were accompanied by *Kevalī* sages and Mahasangha They were illumining the sun and the moon and appeared graceful With their arrival in Ayodhyā all the people came to know about them (8) Thereafter both Rāma and Laksmana who were desirous of offering their salutations to them, accompanied by Bharata and Śatrughna, got ready to proceed to the *Kevalī* (9) In the morning they made an announcement in the city Thereafter mounting over the huge elephant and making Trilokamandana to move ahead of them (who had been reminded of its earlier birth), they moved on to the place where both the *Nirgrantha* ascetics were halting (10-11) Hundreds of damsels whose minds were devoted to the Jinas and who looked like *apsarās* had also arrived there O Śrenika, The mothers of all the four brothers namely Kauśalyā Sumitrā, Kaikeyī and Suprabhā also got ready to go there in order to have an audience with the great sages and moved with great pomp and show The Vidyādharas like Sugrīva and others also accompanied them (12-14) At the very look of the *chatra* resembling the full moon, Rāma and others, descended from the elephant and started walking on foot (15) All of them prayed to the sages with folded hands offering their salutations to them After adoring them, all of them took their respective seats (16) All of them with the concentration of their

minds, listened to the discourse of the sages relating to the causes of the destruction of the universe and in praise of *Dharma* (17) The Sages delivered their discourses on *Anudharma Pūrnadharma* or *Anuvrata* and *Mahāvrata* which were described by them as the path for *moksa* Out of these, even *Anudharma* is the traditional cause of *moksa* but *Mahādharma* surely leads to *moksa* (18) The initial *Anudharma* is expanded vastly and it would be followed by the householders The second one known as *Mahādharma* is extremely difficult and is meant for the well-known *Nirgrantha* ascetics (19) In the *Ananimidhan* world, the people influence illusion and greed felt into the hell where they have to suffer immensely (20) In this world *Dharma* describe the fruit of *Dharma* whose root is the compassion (21) By following the *Dharma*, one gets all the desired things In fact *dharma* is adorable in the worlds Those who possesses the feeling of *Dharma* only those are called the people of wisdom on the earth (22) *Dharma* which has the root of compassion in indeed provides the best welfare, in the lower type *Dharma* all the words of compassion are always absent (23) The *Dharma* is best of compassion and has been taught by lord Jinendra and ultimately one gets *moksa* in the three worlds (24) The fruit of the *Dharma* is enjoyed by Dharanendra and others in the Pātālaloka, by the Cakravartī king over the earth and Indra and other gods in the heaven (25) At the same time Laksmana finding the context holding his own hands and offering his salutation lowering his head, said to Munirāja, "O lord you tell me why did Trilokamandana elephant broke the pillar and why was he disturbed Then why was it pacified suddenly? (26-27) O lord you are competent enough to remove the doubt of my mind " Thereafter Deśabhūsana *Kevalī* replied to Laksmana (28)

The *Kevalī* said to him, "The elephant felt disturbed because of the immense force at its command and thereafter reminded of his earlier birth, it became peaceful (29) In this *Karmabhūmi*, at the beginning of the *yuga*, in the city of Ayodhyā, there was a king named Nābhirāja who had a queen named Marudevī The lord Rsabhadeva having the best of the body emerged over the earth in his earlier birth which disturbed the three *Lokas* As a result of this, he achieved the success, fame and fortunes like Indra (30-31) He enjoyed the earth like a chaste and faithful wife having Vindhyācala and Himācala as her breasts and the ocean as the waist-band (32) All the three worlds offered their salutation to him Such type of lord Rsabhadeva moved in Ayodhyā, as Indra moves in the heaven (33) Lord Ṛṣabhadeva possessed patience, lustre, the enormous riches, wealth and was filled with resplendence He was the abode of benevolence, possessed knowledge of all the three elements, was patient

and could perform the noble deeds He ındulged ın actıvıtıes whıch pleased the eyes and the mınd He had a beautıful body whıch was strong and famous (34-35) At the tıme of hıs bırth Saudharmendra and other gods havıng theır mınds fılled wıth devotıon had performed *abhıseka* for hım wıth the water fılled ın the Vases of gems and gold (36) Even Indra was desırous of havıng the fortune lıke hım Who could descrıbe the vırtues of lord Rsabhadeva except lord *Kevalī?* (37) After enjoyıng all the best of rıches and Laksmī for a long tıme once he observed and an *apsarā* named Nīlāñjanā had achıeved enlıghtenment (38) Rsabha, whom dıvıne gods adored wıth great pomp and show, the same lord Ṛṣabha entrusted the care of hıs kıngdom over hıs hundred sons and left hıs abode (39) Then developıng all the detachments from the people he went to the Tılaka garden whıch subsequently became famous by the name of Prayāga and became the well-known holy place (40) The lord dısownıng all hıs worldly attachments kept on standıng ın *pratımāyoga* lıke the Meru mountıng for a thousand years In other words, he performed hard *tapas* for a thousand years (41) Because of the devotıon for hıs master, four thousand kıngs also took *dīksā* but all of them felt defeated after a perıod of sıx months because of the austere lıvıng (42) Those degraded people dıscontınued and broke theır vows They went on wanderıng at wıll performıng the fruıts and roots (43) Out of those corrupt kın ,s there was an arrogant ascetıcs who was clad ın saffron colour garment, havıng a blemıshed mınd and was known by the name of Mārīca He started a sect of *Parıvrājakas* (44) In the cıty of Vınıtā there was a kıng named Suprabha who had the queen named Prahlādanā Two sons were born from the queen who were lıke gems and were known by the names of Sūryodaya and Candrodaya (45) Both these sons were well known ın the unıverse Both of them receıved *dīksā* together wıth Ādınātha, but they got corrupted and were fallen from the posıtıon of the ascetıcs and because of the ımmense devotıon they ultımately went to Mārīcı and took refuge wıth hım (46) Mārīcı and hıs two dıscıples who were fılled wıth ıllusıon performıng fake *tapas* wıth ıllusıon besıdes the *vratas* gathered several dıscıples who came to be known by the name of *Parıvrāt* (47) Because of followıng of the false *dharma* they kept on wanderıng together The bodıes of both the brothers left by them ın earlıer bırths, fılled the earth (48)

In due course of tıme the soul of Candrodaya ınfluenced by the *karmas* ın the cıty of Nāga was born as a son to the kıng Harıpatı and hıs queen Manolūtā He was known by the name of Kulankara, who was ultımately crowned as the kıng The soul of Suryodaya was born ın the

house of Brāhmana Viśvānka from his wife Agnikundā and came to be known as Śrutirlatha He was a man of wisdom, because of the attachment in various earlier birth, Śrutirlatha became the priest of Kulankara (49-51) Once the king Kulankara was going to adore the adore the ascetics who were being honoured traditionally by his family On the way he met with a Digambara ascetic (52) The name of that great sage was Abhinandita, He possessed (the divine sight) *Avadhijñāna* and was benevolent to all the people When the king Kulankara offered his salutation to him he told him, "O king the place where you are going you will find your well-known grandfather who had been an ascetic and had been turned to the position of a serpent after his death and is presently residing in the wood An ascetic is sawing that wood Therefore you go and save it " On the arrival of Kulankara on the spot, he found that everything was done according to the words of the sage (53-55) Thereafter finding the ascetics following the false scriptures Kulankara felt enlightened and decided to accept the position of the sage (56) Supported by the king Vasu and Parbata, based on *Ajairastaivyam, śruti,* the priest Śrutirata, casting on illusion over him, said to him while misguiding him, "O king, the Vedic *dharma* is being followed in your family traditionally and thus you presently act according to the command of the Vedas Then at the advanced age you establish your son as the king in your place and then do good to your soul O king, be benevolent to me Be happy with me " (57-59)

Then Kulankara, thought, "Thus is quite right, and then accepted the advice of the priest The king had a wife named Śrīdāmā, who was attracted towards someone else Observing the above incident, she thought, "The king has came to know about my infidelity and attraction towards the other men Therefore, he, feeling detached, wants to receive *dīksā* Even otherwise whether, he would receive *dīksā*, or not, no one knows about his mind? I shall kill him by poisoning him Thus thinking, the wicked woman killed the priest as well as the king (60-62) Because of sin of their simply thinking of killing someone, both of them were reborn as hares in a forest (63) Because of the force of the wind of *karmas* they were reborn as a frog and a rat, peacock, python, the deer (64) Thereafter, the soul of Śrutirata priest was reborn as an elephant and the soul of the king Kulankara was reborn as a frog, which was killed, having been pressed under the foot of the elephant (65) When again born as a frog in a dry tank, it was eaten away by the crows Then the soul was reborn as a cock and the soul of the elephant was reborn as a cat (66) The soul of the priest which was reborn as cat was again born as a human

and he ate the cock (67) Thereafter the souls of the king and the priest were reborn as a fish and an aquatic animal The fishermen caught them in their net and cut it with the axe, killing it at the same time (68) The aquatic animal out of fish, was born as a son to a human named Balhasa and Ulka his wife and was known by the name of Vinoda The fish also was born to the same couple as a son named Ramana thought, "With poverty and foolishness, a person is like an animal with two legs" Thus thinking he left this home for the study of the Vedas (70) Thereafter while roaming on earth he studied all the Vedas with the four *angas* After the completion of his studies, he again returned to his home (71) He was quite anxious to meet his brother Thus Ramana, reached Rājagrha at sun set, while walking and the sky was overcast with clouds, creating darkness (72) He therefore stayed in an old and deserted temple of a Yaksa, in a garden An incident happened there (73) Samidhā the wife of Vinoda the brother of Ramana, who lived in Rājagrha, happened to be an unchaste woman She at the instance of Aśokadatta, her lover, reached in the same temple of Yaksa, where Ramana was already lodged (74) The forward movement of Aśokadatta was stopped by the policeman and as such, he could not reach the Yaksa temple as already arranged On the other hand the real husband of Samidhā, holding a drawn sword in his hand followed his wife (75) Finding his brother engaged in a pleasant talk with his wife, Vinoda was enraged and he cut off the head of his brother there, killing him at the same time (76) Thereafter, the extremely sinful Vinoda, feeling delighted, returned to his house with his wife Thereafter both of them continued to wander on earth for a long time (77) Thereafter the soul of Vinoda was turned into a he buffalo in the forest and the soul of Ramana appeared as a blind dear in the same forest Both of them were once burnt out in the same forest there (78) Then they were born as hunters of the mountains and after their death they were reborn as stags The parents of the stags besides the other relations, ran away in terror from the forest and were scattered here and there Both the fawns were then left alone Their eyes were quite beautiful, therefore the hunter captured them alive Thereafter the king Svayambhūtas who himself happened to be the third Nārāyanas went to have an audience with the Svayambhūti Śrīvimalanātha (79-80) The king who was the third Nārāyana, who possessed enormous fortunes, was returning with the gods and demons, after having an audience with Jina and adoring him, sighted the two fawns He got both the fawns, while meeting the sages and eating the desired food as supplied by the king, became extremely peaceful. (82) One of the stags, after the end of its life, went

to the heaven while the other one, kept on wandering in the forest (83) Thereafter the soul of Vinoda who entered into a stag because of the movement of *karma*, somehow achieved the human form and it appeared as if he had got the kingdom in dream (84) In due course of time in the Bhārata-kṣetra of Jambūdvīpa there was a merchant in the city of Kāpilaya, who was rich possessing worth twenty two crores of dinars, lived there The soul of Ramana after his death became the god and falling from that position was born as a son to the merchant from his wife named Vāruni He was known by the name of Bhūsana and was the best of sons (85-86) Some knowledgeable ascetics told the merchant that, "Your son would surely receive *dīksā*" One hearing the words of the ascetic the merchant was disturbed in his mind (87) Because of his immense attachment towards his son, Bhūsana the merchant, built up such a type of house where he could do everything and everything was available there His son named Bhūsana was made to live there In other words, the merchant built up such a type of house in which all the amenities were available and the son of the merchant was lodged there. In order to prevent his interaction or contact with any sage whatsoever or to prevent him from receiving *dīksā*, (88) the best of the damsels clad in various types of garments used to serve the boy and applied various types of pastes over his body and appeased him Bhūsana also indulged in beautiful activities (89) He always lived over the fifth floor of his house and as such he had never witnessed the rising and setting of the sun and the moon (90) The merchant had provided thousands types of pleasures for his son and because of his earlier attachment with him, the son was immensely dear to the father who was a merchant (91) In earlier birth the merchant was the brother of Bhūsana and in the present birth he became his father because the activities of the humans on earth are like the actor in a theatre and quite surprising (92) After some time Bhūsana heard on one night the sound of the playing of *dundubhīs* by the gods who had arrived, there which enlightened him (93) Bhūsana was quite soft hearted by nature and scrupulously followed the *dharma*, was full of delight and he had placed the folded hands over his head (94) In order to meet the great sage Śrīdhara he was descending the steps in a haste, when he was bitten by a snake and he died on the spot (95) After his death he was born in the fourth heaven named Mahendra Falling from there, he was born in the city of Candrāditya in Puskaradvīpa as a son to the king Prakāsayaśa from his queen Mādhavī He himself was known by the name of Jagadyuti On reaching his youthful age he owned the best of Rājalaksmī (96-97) He always remained frightened from the

world and because of that the old courtiers made him rule the country by rendering him appropriate advice regularly (98) The old courtier used to advice him, "O son you rule the country which has been inherited by you traditionally, because when the kingdom is properly ruled all the people feel happy (99) Bhūsana always remain engaged in the royal business and pleased the ascetics by serving them food and other things Ultimately after his death he went to the land named Devakuru and after his death from that place, he was born in the Aiśān heaven (100) The soul of the illustrious Bhūsana having been surrounded by the goddesses, taking to many forms enjoyed the divine pleasures for several *palyas* (101) Falling from there, he was born in the western Videha-ksetra of Jambūdvīpa as a son to an infallible Cakravartī king's wife who was was known by the name of Ratnā He had all the virtues and delighted the people That son Abhirāma was quite beautiful by name and by appearance His body was extremely beautiful (102-103) Abhirama was filled with total detachment and was always desirous of receiving *dīksā* but the Cakravartī king married him and forced him to enjoy all the worldly pleasures and was entrusted with the burden of looking after the kingdom (104) Three thousand damsels always served him and took care of him like an elephant in the water, quite carefully (105) Having been surrounded by those damsels Abhirāma treated the conjugal pleasures and was always anxious with the peaceful mind to embrace the position of an ascetic but because of the influence of his father he could never do it (106) The prince having been adorned with all the ornaments like *keyūra* and the crown and surrounded by the damsels, looked graceful but he considered himself to be walking over the blade of the sword and somehow carried on (107) The graceful Abhirāma who had been surrounded by damsels from all the sides seated over the best of the seats and he used to deliver discourses to them on Jaina religion (108) He used to say, "In the forest of the world, the soul wanders for earlier merits, one gets the human form (109) Which one of the persons desirous of benovolence, would willingly like to fall in the well? Who is the person desirous of consuming the poison? Which one of the persons would like to sleep over the peak of the mountain (110) Which one of the person desirous of having worlds who feels satisfied with the pleasures of the organs of senses? (111) Such of the people whose desires in the unstable life has been pacified, such people are attracted towards the praiseworthy merits, which provide the pleasure of salvation " (112) Listening to his discourse on *paramārtha* the damsels surrounding him became peaceful and they started following religious discipline according

to their means (113) The prince was unattached even with his beautiful body and on the other hand he removed the blemish of the *karmas* by performing the fasts regularly (114) The one whose mind always remained alert, such a prince by performing the astonishing type of *tapas* made his body lean and thin, in the same way as in the summer season the sun dries out the water (115) The prince possessed the spotless *samyagdarśana* having a firm mind The prince performed *tapas* for sixty five thousand years which was quite painful (116) Ultimately adoring the *Pañcaparamesthīs*, he entered into a *samādhi* and reached the heaven named *Brahmottara* and became a god there (117)

In due course of time the merchant who was in earlier birth the father of Bhūṣana, his soul travelling through various *yonis* was born in the southern direction of Jambūdvīpa, in the city of Kodanpura as a son to a Brāhmana couple named Agnimukha and Śakunā As a son born to the Brāhmana couple, he was known by the name Mrdumatī The name did not suit him because he did not have the pleasant wisdom or manners, was very harsh in his approach and dealing (118-119) His mind was attracted towards gambling and indiscipline He always remained covered with the dust of the path and had committed several crimes and the people became jealous of him In this way he indulged in wicked activities (120) Getting upset with the complaints of the people, his parents drove him out of their house, as a result which he kept on wandering here and there and ultimately when he became youthful he again reached the city Kodanpura (121) Reaching there he entered the house of a Brāhmana and asked for drinking water The wife of Brāhmana gave him the water While giving the water, the tears were flowing from the eyes of the Brāhmana damsel (122) Ultimately with the drinking of the cold water, the mind of Mrdumatī was pleased and he asked the woman, "O compassionate one, why are you crying?" When so asked by Mrdumatī, the Brāhmana damsel said (123) O noble one, I becoming heartless together with by husband, had driven out our younger son from the house who resembled you (124) In case you have met with him while wandering in several countries, then you let us know his where abouts He was of dark complexion like the blue lotus (125) Thereafter with tears flowing from his eyes, the boy said, "O mother stop crying and be patient I am your son, who has come before you after a long time " (126) The Brāhmana damsels named Śakunā felt delighted after meeting her son with her husband and they celebrated festivities. Thereafter she kept on living comfortably and her breasts became wet Mrdumatī had been an extremely illustrious boy who was quite beautiful

intelligent and well-versed in the scriptures He could be the attraction of the eyes of all the damsels and was the foremost of the clever persons (127-128) He always used to win in gambling, was quite clever and was the abode of all the arts He always remained passionate In this way, he enjoyed the sports in the city (129) There was a whore in the named Vasantadāmarā in Kodanpura who was the best of all the whores and she happened to be the best for Mrdumatī for the satisfaction of his passion (130) He had removed the poverty of his parents, relatives and had arranged for the royal pleasures for them (131) His father was always shining having been adorned with *kundalas* and other ornaments, while the mother was adorned with the waist-band and other ornaments He was engaged in various types of activities (132) Once Mrdumatī entered the palace of Śaśānka in the city, the king of that palace known by the name of Nandīvardhana was speaking to his queen feeling detached, "I have heard discourse on *dharma* from the preceptor (133) He said, "I have heard from the preceptor Śaśānkamukha, the discourse on *dharma* which provides the comfort of *moksa* (134) O goddess, these pleasures are quite troublesome like the poison Therefore I am going to receive *dīkṣā* You need not have to feel painful about me " (135) While the king Nandīvardhana was so advising, his queen, Mrdumatī, listening to him achieved the spotless enlightenment (136) Feeling detached from the ways of the world he went to the preceptor Śaśānkamukha and falling at his feet, leaving all the attachment, he received Jaina *dīksā* from him (137) Now he used to follow the provision of the scripture, Receiving all he spent his time and practice the *dharma* of forgiveness Thereafter he performed great *tapas* (138) A best sage named Gunanidhi started performing *tapas* over the peak of the mountain named Durgagiri Discarding his food for four months he performed *tapas* during four months of rainy season (139) The great sage who was praised by the gods and the demons and whose glory was recited by the *cāranas* performed *tapas* for four months appropriately and thereafter he flew in the sky through the sky way (140) The sage with the best of activities, named Mrdumatī who originally caste his glance over the earth, arrived in the city named Aloka (141) The king and the people of the city learning about the arrival of the sage who had been performing the *tapas* over the peak of the mountain had an audience with him with great devotion (142) They adored him and pleased him by serving various types of food Influenced with the evil *karmas*, the sage was overpowered with the organs of senses (143) The people said, "You are the same great sage who had been performing the *tapas* over the peak of the mountain,

who had been adored by the gods " At these words of the people, the sage lowered his head but he did not say that he was the same ascetic (144) In this way having been observed in the taste of the delicious food the sage Mrdumatī out of ignorance and arrogance created some illusion which was the seed for his own destruction Since he did not remove the thorn of his illusion before the teacher, because of that he had to face the enormous miseries Then after his death sage Mrdumatī reached the same heaven where Abhirama was also lodged along with other sages. (145-147) Because of the earlier deeds, both of them who had achieved the best of *rdhis* developed immense attachment in the heaven (148) Both of them who were plunged in the rising of their merits, enjoyed the divine sport in the heaven for a long time (149) Thereafter the soul of Mrdumatī after the decline of the merit fell from there and because of his illusory ways he reached in the Jambūdvīpa (150) In the Jambūdvīpa there is a huge mountain with high peaks known by the name of Nikuñja having a thick forest named Śallakī (151) In the same forest this elephant used to live with the complexion like the clouds His trumpeting resembled the disturbed ocean It had overpowered the movement of the wind with its strength Its form in anger became frightening was quite arrogant, its teeth were shining like the moon This elephant-king possessed all the virtues and had been born in the race of great elephant Vijaya and others It was quite illumining and appeared to be jealous of the elephant Airāvata It fought according to its own will, and could destroy even the lions, huge trees and small rocks Leave aside the human beings, it was difficult to be overpowered even by the Vidyādharas It frightened all the animals of the forest with its fragrance and sports in the forest bowers over the mountains which were filled with tender leaves (152-156) It enjoyed sports with its followers in the tanks which was filled with various types of flowers and could not be disturbed by anyone (157) It felt graceful by suddenly reaching the mountain Kailāsa or the banks of the river Gangā feeling delighted (158) This elephant did everything for the increase of its relatives and it sported in several mountains and beautiful regions (159) It enjoyed all the beautiful sports with thousands of cow elephants surrounding it (160) When this elephant roamed about with its herd here and there, it looked like Garuḍa surrounded by the flocks of birds (161) Its trumpeting resembled the thundering of the clouds and appeared like a mountain from where the springs flew This best of the elephants, was spotted by Rāvana the king of Lankā Rāvana because of his *Vidyās* and prowess subjugated it who possessed the best of symptoms and was given the name of Trilokantaka (162-163) In

earlier births he enjoyed all the pleasures in the heaven with the *apsarās* and presently he is enjoying the sports with the cow-elephants (164) The *karmas* are the astonishing strength that the soul travelling through various *yonis* enjoys the enormous love (165) The soul of Abhirāma after falling from the heaven was born as the king Bharata in the city of Ayodhyā Thus Bharata is immensely intelligent and is devoted to *dharma* (166) Bharata who has been free from illusion and is now detached from the worldly pleasures is now intending to receive *dīksā* (167) During the time of Rsabhadeva, both of them were the brothers known as Suryodaya and Candrodaya who had received *dīksā* along with the Rsabhadeva but subsequently influenced with arrogance, leaving, the *mahāvratas*, he embraced the *Parivrājaka* sect introduced by Mārīci, as a result of which they had to face all the miseries enjoying the reward of their *karmas* for a long time, while wandering on earth (168-169) This is correct also because the persons who do not perform *tapas* on earth, they have surely to face the reward of their evil *karmas* performed by them earlier (170) The soul of Candrodaya which was earlier born as Kulankara and subsequently became the stag performing the *samādhi*, in due course time was reborn as the king Bharata having the noble soul (171) On the other hand the soul of Brāhmana Sūryodaya after his death became the stag and in due course of time with the rise of the evil deeds became this elephant (171) The elephant which possessed enormous strength initially, broke the pillar of the bondage and was disturbed but subsequently at the sight of Bharata, reminded of his earlier birth it became peaceful " (173) Gautamasvāmī says, "O people of wisdom, thus leaving aside several types of activities and outward pleasures, besides realising the miseries, you should discard the evil of *karmas* and devote yourself to *dharma* Because such of the people who after achieving the human body have not devoted their mind to Jinendra, they while traveling in the world get confused and remain away from doing good to their soul (174) O noble people, you should follow the beautiful Jina *dharma* which has been spoken by lord Jinendra and is always ready to bestow *moksa* and conquer even the lustre of the sun and achieve the spotless supreme position (175)

Here ends *Parva 85* of the *Padma Purāna* composed by Ravisenācārya relating to the details of earlier birth of the elephant Trilokamandana (Verses 1-175, P T 14,093)

Parva 86
Receiving of *dīkṣā* by Bharata and Kekayā

Thereafter listening to the discourse of the great sage Deśabhūsana *Kevalī* who could remove the darkness of ignorance, was competent enough to relieve the world from the ocean of miseries and could describe the earlier birth of Bharata All the people present there were dumb-folded and appeared like the painting (1-2) Listening to the discourse of the sage, Bharata whose garland and the *kundalas* were shaking, who was immensely glorious and possessed the fame like that of Indra and possessed enormous strength whose body was bending with humility and whose mind was quite benevolent His lotus like hands were held in *añjali* posture, and who was distressed with living over the universe Kneeling over the earth, he offered his salutation to the great sage and spoke the extremely pleasant words (3-5) "O lord I have wandered through the painful *yonis* for a long time and have been fed up feeling painful of the labour involved in the same Therefore, you kindly bestow the *tapas* which will lead me to *moksa* (6) O lord, I have been flowing in the river of the universe with high waves of births and deaths, for a long time Therefore you protect me by extending your hand " (7) After thus speaking, Bharata disowned all his attachments and seated there in *paryankāsana* and feeling extremely patient he pulled out his hair with his hands (8) In this way, achieving the extreme truthfulness and embracing the *Mahāvrata*, Bharata received *dīksā* at the same time and became an ascetic (9) When Bharata achieved that position, all the gods in the sky started shouting slogans of his being graceful besides showering on him the rain of divine flowers (10) Influenced by the love for Bharata more than a thousand kings also disowning the Rājalaksmī received *dīksā* for an ascetic (11) Such of the householders who were weak in their minds, received *dīksā* from the sage appropriately for following the *dharma* of a householder (12) The mother of Bharata from whose eyes the tears were flowing constantly and who had become quite anxious becoming upset, ran after Bharata and while running after him she fell down on the ground and was fainted (13) Thereafter, the mother who was overwhelmed with the love of her son and whose body was lying over the path without any movement, could not be brought back to senses even after sprinkling of the water scented with the fragrant sandal paste (14) After a long time when she regained consciousness of her own, she started crying as a cow cries after her calf (15) She started saying "Alas, O my son, you had always delighted my mind, you were quite humble and were the mine of the virtues, where have you gone now?

You gıve me the reply and hold my body (16) O my son, where shall I lıve after havıng been dıscarded by you and plunged ın the ocean of grief? What ıs all thıs whıch has been done by you?" (17) In thıs way she kept ın lamentıng and she was so grieved that both Rāma and Laksmana pacified her ımmensely by speakıng kınd words (18) They saıd, "O mother Bharata ıs quıte vırtuous and a man of wısdom. Therefore you dısown all the grief Are both of us not your sons?" (19) In emergıng out of the fear from the separatıon of her son, whose mınd was quıte spotless was, the same Kekayā was consoled by the co-wıves as well, as a result of whıch she was relıeved of her grief (20) She wıth purıfied heart after regaınıng consciousness started denouncıng herself, "Dısgrace to the body of woman whıch ıs filled wıth enormous blemıshes (21) It ıs extremely ımpure and full of repentance and ıs lıke the flow of the dirty draın I shall do somethıng ın order to get myself relıeved of the sınful actıon (22) She was already ınfluenced wıth the *dharma* of Jına, therefore havıng been filled wıth *varıāgya*, she clad herself ın a whıte *saree* (23) Thereafter embracıng the spotless truthfulness, she accompanıed wıth three hundred damsels went to the *Āryā* named Prthvīmatī and receıved *dīksā* from her (24) She threw away the net of the householder, embraced the best of *dharma* of a *Āryakā* and appeared lıke the spotless moon, free from the clouds and looked graceful (25) At that poınt of tıme ın the court of the great sage Deśabhūsana, on one sıde, the crowd of the best of the sages was present and on the other sıde the row of *Āryakas* appeared Because of thıs, the audıence appeared lıke the combınatıon of a large number of lotuses and the lıly flowers found ın the ocean whıch looked beautıful (26) Gautama Swamı says, "In thıs way the mınds of all the people, who had been present there were purıfied wıth several types of dıscussıons on *vratas* because when sun rıses everyone ıs ıllumıned wıth ıts lustre (27)

Here ends *Parva 86* of the *Padma Purāna* composed by Ravısenācārya relatıng to the receıvıng of *dīksā* by Bharata and Kekaya (Verses 1-27, P T 14120)

Parva 87
Nırvāṇa of Bharata

Thereafter the great sage bestowed *anuvrata dīksā* over the elephant Trılokamanḍana whose soul had become quıte peaceful In thıs way, the best of the elephant havıng been bestowed wıth the *Samyagdarśana* and *Samyagjñāna* was engaged ın the best of actıvıtıes and embraced *dharma* of a householder It used to perform fast for a fortnıght or for a month and for the breakıng of the fast ıt used to consume the dry leaves of the

trees which were fallen automatically from the trees (1-3) In this way, the elephant-king which was frightened from the world, was engaged in the best of activities having been completely purified, was adored by the people on earth and it kept on wandering (4) The people enthusiastically gave it sweet balls and other sweets and *puries* at the time of breaking of its fast (5) The elephant whose body and the activities had become weak and was bound with the pillar of the force and Yama, which served as the goad for him, performed *tapas* for four years (6) It kept on reducing its food slowly and was engaged in the performing of *tapas* Such an elephant practicing *Sallekhana* achieved the Brahmottara heaven (7) The said elephant in the form of god enjoyed the company of the best of damsels and was adorned with the *kundalas* and because of the rise of its merits it enjoyed the divine pleasures in the heaven (8) Bharata on the other hand who possessed immense lustre performed the great *vrata*, was glorious, firm like the mountain, who had discarded all the inner and outer attachments, was free from the attraction of his own body He was quite valorous and patient and while roaming about used to sit over the ground when the sun was set and was engaged in four types of adoration It therefore kept on roaming about according to the provision of the scriptures (9-10) It was without any bondage, like the air, was fearless like the lion, was undisturbed like the ocean and was unshaky like the Meru mountain He moved in the position of a Digambara wearing the *kavaca* of truthfulness carrying the arrows of forgiveness and was always anxious to overcome all the adversities He was thus engaged in performing *tapas* (11-12) He treated equally, the friend and foes, the pleasure and pain, besides the straw and the gem In this way, he became the best of the sages having the noble wisdom (13) Over the paths filled with the tips of the *kuśa*-grass he moved according to the provision of the scriptures and wandered freely even in the places of enemies (14) Thereafter with the destruction of all the attractive *karmas*, he achieved the *kevaljñāna* which illumines the universe with its lustre (15) The sage Bharata who possessed all the glory, in due course of time, destroyed all the dust of the *karmas* and reached the appropriate place of deliverance from where a person does not return (16) Gautama Swami says, "A person who listens or recites the spotless story of the sage Bharata, he achieves throughout his life, the glory, fame, strength, riches and remains without any ailments (17) The story of the Bharata is the gist of the best of stories and comprises of the best of virtues and is spotless O best of the people, you listen to it attentively so that you may be able to achieve the glory better than the sun (18)

Here ends Parva 87 of the *Padma Purāna* composed by Ravisenācārya relating to the *Nirvāna* of Bharata (Verses 1-18, P T 14138)

Parva 88
Crowning Ceremony of Rāma and Lakṣmaṇa

Gautamasvāmī says, "O king such of the great kings having no attachment of their bodies who had received *dīksā* with Bharata and following the path which is difficult to achieve, gained the highest position, the names of some of them are as follows (1-2) Siddhārtha whose all the tasks had been established, Ratıvardhana who enjoyed all the pleasures, Megaratha, Jambūnada, Śālva, Śaśānkapāda (Candrakirana), Virasa, Nandana, Nanda, Ānanda, Sumati, Sudhi, Sadaśraya, Sūryāra, Mahābuddhi, Janavallabha, Indradhvaja, Śruthadhara, Sucandra, Prthvīdhara, Alaka, Sumati, Krodha, Kundara, Satyavan, Hari, Sumitrā, Dharammitrāya, Pūrnacandra, Prabhakara, Naghusa, Sundana, Śānti and Priyadharma besides others (3-6) All the kings who had been born in the spotless races were engaged in performing the noble deeds They had thousands of riches and their activities were well-known in the worlds All the kings disowning the elephants, horses, foot soldiers, coral, gold, pearls, the inner apartments (damsels), the kingdom like a straw and had embraced *mahāvartas* All of them had peaceful minds and possessed enormous *rddhis* All of them achieved the appropriate position according to their devotion (7-9) After Bharata Cakravartī, who indulged in various types of activities, received dīksā, his brother Laksmana having been reminded of his virtues felt himself to be lonely (10) Though his mind was upset with grief and he felt quite disgusted, as a result of which the astonishing sound emerged from his mouth The lustre of his eyes resembling the blue lotus flowers had faded out and his body stood with the support of the arm of Virādhita But in spite of that having been illumined with Laksmī, he slowly spoke (11-12) "Where is Bharata who was adorned with the ornaments of virtues He was the one who had disowned attachment in spite of his being quite young (13) Leaving the kingdom as well as the relatives like the gods getting desirous of *moksa*, he became a Siddha How could he embrace the difficult Jaina dharma?"(14)

Thereafter pleasing all the people, the great Rāma who was well-versed in the discipline and procedure said, "Bharata in fact is quite graceful and immensely great (15) It is, he alone, whose mind is spotless and whose birth is purposeful, who discarding the kingship like the food mixed with poison has embraced *dīksā* (16) In fact even Indra is unable to describe the virtues possessed by him, then how could the sanctity of such a great *yogi* be described? (17) When Rāma had started describing

the virtues of Bharata, all the kings remained there having been filled both with pleasure and pain (18) Thereafter, when both Rāma and Lakṣmana abruptly stood up, then all the kings having been filled with surprise also got up and retired to their respective places (19) Thereafter devoting their attention to their assigned jobs the king started thinking among themselves They again came to Rāma and offering their salutation to him they lovingly spoke to him (20) They said, "O lord irrespective of our being wise or fools you kindly be pleased with us You possess the lustre like the gods Therefore you kindly accept the crowning ceremony (21) O best of the human beings, you kindly make our eyes and the hearts successful by providing an opportunity to witness your crowning ceremony " (22) On hearing these words of the kings, Rāma said, "Laksmana who possesses seven types of *aiśvaryas* (fortunes) and always bows at my feet, then what is the use of kingdom to me? (23) Therefore the people should not speak such controversial words to me, because the ruling means working according to ones sweet will (24) I would like to say that you should crown Laksmana as the king " At these words of Rāma, all the kings shouting the slogans of victory and felicitating him went to Laksmana and offering their salutations to him prayed him to accept the crowning ceremony In reply to this, Laksmana came to Śrī Rāma (25) Thereafter the trumpets were blown aloud and their sound resembled the thundering of the clouds At the start of the rainy season (26) The big drums, cymbals, *dhakka*, the best of trumpets, the flute and other musical instrument were played upon, which issued enormous sound, the benevolent and beautiful songs were sung and the charming dancers performed the dancing feats which provided pleasure to all (27-28) When the festivities were so going on Rāma possessing all the fortunes, occupied the lion-throne together with Laksmana for the purpose of the *abhiseka* (29) Thereafter the *abhiseka* was performed for both the brothers, whose faces appeared like the lotus flowers, appropriately, carrying water in the vases of gold and silver (30) Both the brothers were adorned with the ornaments like crowns, armlets, wristlets, garlands and *kundalas* etc Both of them were clad in divine garments and were adorned with the divine ornaments The best of the fragrant paste was applied over their bodies (31) Lord Rāma who carried the plough in his hand and Laksmana who carried *cakra* in his hand were felicitated by the Vidyādharas shouting the slogans of victory (32) In this way after performing the festivities of both of them, the Vidyādhara kings went to mistress Sītā and performed *abhiseka* for her The goddess Sītā had already been bestowed with all the fortunes But after the performing of the

abhıseka, she became the foremost of all the goddesses (33-34) Then after felıcıtatıng Sītā wıth the shoutıng of the slogans of her vıctory, they also performed *abhıṣeka* of Vıśalyā Her *abhıseka* dısplayed the status of the chıef queen of the Cakravartī kıng (35) Vıśalyā who by sacrıfıcıng her lıfe had become the mıstress of even Lakṣmī, therefore her crownıng was only for the sake of the famıly tradıtıon, because she was already the mıstress and the *abhıseka* was only the formalıty for her (36) Thereafter the kıngs shouted the slogans of vıctory sayıng, "O beautıful wıfe of Laksmana, the lord of three *khandas*, vıctory to you Shoutıng the slogans ın thıs way and felıcıtatıng her all the kıngs took theır seats comfortably Thereafter Rāma bestowed the kıngshıp of the mountaın Trıkūta to Vıbhīsana Kıskındhā to Sugrīva the lord of the monkey race, Śrī Parvata to Hanumān, the cıty of Śrīpura to Vırādhıta whıch was tradıtıonally held by hım and Nala and Nīla were gıven the kıngshıp of Kıskındhāpura whıch was touched by the waves of the ocean and was quıte vast (37-40) Bhāmandala was establıshed as the kıng of Ratnapura located to the south of Vıjayārdha mountaın He could humble down all the Vıdyādharas (41) Ratnajatī was made the kıng of Devopagatı and the rest of the people wee also made the kıngs of the approprıate places In thıs way all of them receıved the everlastıng kıngdoms at the command of Śrī Rāma All those kıngs feelıng delıghted went back to theır respectıve places Gautama Swamı says, "Such of the people who realısıng the ınfluence of the merıt of theır deeds devote theır mınds to *dharma*, they come out shıne even the lustre of the sun (42-44)

Here ends Parva 88 of the *Padma Purāna* composed by Ravısenācārya relatıng to the crownıng ceremony of Rāma and Lakṣmana (Verses 1-44, P T 14182)

Parva 89
The Episode of the Kıllıng of Madhu, the Ruler of Mathura

In due course of tıme the extremely loveable Rāma and Laksmana saıd to Śatrughna, "You better have any country of your own lıkıng (1) Do you want to have half of Ayodhyā? Or do you want to have the best of the seat of Kodanpura? or you want to have Rājagrha, or the beautıful Paunḍra country? (2) In thıs way both Rāma and Lakṣmana suggested to ıllustrıous Śatrughna hundreds of capıtal cıtıes but he never felt ınterested ın them (3) But when Śatrughna demanded for Mathura then Rāma saıd to hım, "Madhu the lord of Mathura ıs our enemy and ıs the son-ın-law of Rāvana Are you not aware of ıt? (4) Madhu ıs son-ın-law of Rāvana and has a large number of warrıoı wıth hım Besıdes Camarendra has

bestowed him with a trident which is infallible and its attack does not go waste. He is infallible by the gods and is quite terrific like the sun of the summer season The said trident returns to him after killing thousands of people (5-6) We people remain worried through out the night thinking about him spending sleepless night (7) As the sun after its rising removes the darkness with its lustre similarly that Madhu illumined the Harivamśa soon after his birth (8) Besides his son named Lavanārṇava also is infallible even from the Vidyādharas How would you be able to conquer that valorous Vidyādhara? (9)

Śatrughna said, "What is the use of talking in detail on this subject You kindly bestow Mathura on me with pleasure and I shall myself conquer it (10) In case I do not shatter Madhu like the bee-hive then I shall not claim to be the son of Daśaratha (11) As the Aṣṭapāda destroys the group of lions, similarly in case I do not shatter his pride, then I shall not claim to be your brother (12) Your blessings are protecting me and because of that in case I do not kill him then I shall not claim to have been born out of the womb of Suprajā " (13) In this way Śatrughna who possessed immense prowess took the afore said vows, then all the Vidyādhara king felt surprised (14) Thereafter Rāma taking aside Śatrughna from all the people said to him, "O patient one, I demand from you a *daksinā* which you kindly give me " (15) On hearing this Śatrughna was surprised and he said, "O lord, you are an extra ordinary giver of the charities yourself and when you yourself are demanding something from me, then what could be more praiseworthy than that? (16) You are indeed the lord of my life, then what to speak of other things Leaving aside the war you tell me what should I do for you? How should I serve you?" (17)

Thereafter Rāma after thinking for a while said to him, "O brother you kindly agree to one thing which I am going to tell you You should fight with Madhu only when the trident is not held by him Taking an opportunity he said, "O lord I shall do according to your command " Thus speaking Śatrughna offering his salutation to *Siddhaparmesthīs* and adoring them, went to his mother, who was sitting after finishing her food Offering his salutation to her, he started talking to her (19) The queen Suprabhā finding him them smelt his head and then said to him, "O son you will conquer the enemy with the shooting of your sharp arrow (20) Then the mother, who gave birth to valorous son, made her son to occupy her over half of the seat and said, "O valorous one, don't show your back to the enemies in the battlefield and if you do so I shall adore you immensely (21-22) Let Jinendra who is the lord of the three would and is free from attachment bestow welfare on you (23) When lord

Arhant who has conquered the infallible passions in the world, let him be graceful on you and provide welfare to you (24) Let the immensely wise Jinendra who prescribes the movement of the entire world bestow prowess on you for the subjugation of your enemies Let the *Kevaljñānīs* who are keeping all the three Lokas over their palm like the myrobalan fruit bestow welfare to you Let the *Siddhaparmesthīs* who are free from eight types of *karmas* and are lodged over the peak of the three *lokas* provide welfare to you Let the *Ācārya-parmesthīs* who are completely detached from the universe like the lotus flowers and are illustrious like sun, provide peace like the moon, or are stable like the earth, have achieved the enormous heights of *tapas* like the Sumeru mountain, who are as deep as the ocean and are free like the sky and are the foundation of everything, provide welfare to you Let the *Upādhyāya-parmesthīs* who are well aware of governing this earth and who provide noble discourse to his followers, provide welfare to you, O my son, possessing long life (25-29) O noble one, let the *ascetic-parmesthīs* who achieved *moksa* by performing four types of *tapas* and achieved *nirvāna*, bestow welfare to you " In this way bestowing the blessings by the mother which removed all the obstructions, and which were quite benevolent, were accepted by Śatrughna Then, he, after offering his salutation to the mother came out of her palace (30-31) Śatrughna was then seated over the huge elephant decorated with the garland of gold-flowers and he appeared quite graceful like the foolish moon (32) He was surrounded by hundreds of kings mounted over several types of vehicles and appeared like Indra surrounding by the gods (33) Because of their immense love for him (Śatrughna), both Rāma and Laksmana went with him upto three halting places Thereafter Śatrughna said to them, "O adorable ones, you kindly return from here I becoming free, shall move forward at once " (34) At that point of time Laksmana handed over to Śatrughna, the bow named Sāgaravarta and the fire-arrows which moved with the speed of the wind (35) Though Rāma appointed Krtāntavaktra as the commander in chief, who was as valorous as Rāma himself, but still feeling a bit worried, Rāma returned with Laksmana (36) Gautamasvāmī said, "O king, the immensely valorous Śatrughna then accompanied with huge army proceeded towards Mathura which was ruled by Madhu In due course of time, he reached the bank of the river Punyabhāgā He made the army who had travelled for a long distance, to camp at that place (37-38) He had completed all the formalities there Then the courtiers who were immensely wise, feeling doubtful consulting among themselves, "Look at the wisdom of this boy, who is desirous of defeating Madhu,

who, having been deprived of the polity, is desirous of waging the war with him, out of arrogance (39-40) Madhu who was infallible even by the Vidyādharas, defeated the valorous Māndhātā in earlier times How could the same powerful Madhu be subjugated by this boy alone? (41) How does this boy intend to swim over the ocean of Madhu with the crocodiles in the form of the weapons and the foot-soldiers in the form of high waves (42) The one who his intoxicated foot-soldiers in the form of trees and intoxicated terrific elephant, which one of the human beings could return alive after getting into the forest of in the form of Madhu? (43) Thus listening to the words of the courtiers, the chief commander, Krtāntavaktra said, "Why are you getting afraid leaving aside your pride? (44) In case Madhu has become arrogant because of the infallible trident but Śatrughna is also surely competent enough (45) No doubt the intoxicated elephant with the fluid flowing from its temples uproots huge trees with his trunks but still it is killed by the lions Beside that, Śatrughna possessed enormous Laksmī and glory, is quite patient, valorous and intelligent having the best of advisers Therefore he would surely destroy the enemy " (46-47) All the spies, who had gone to the city of Mathura at the command of the courtiers, they returned and after their return they communicated the news, "O lord, you listen to us the city of Mathura is located towards the north, there is a beautiful garden outside the city, which is surrounded by the royal guards As the vast garden named Kuberacanda which fulfills all the desires, is located in the centre of Devakuru, similarly that garden is located there (48-50) The king Madhu is dwelling with his chief queen named Jayatī, in the same garden As the elephant is overpowered by the charm of the cow-elephant, similarly the king Madhu is completely attracted towards the chief-queen and is bound with the bondage of her love (51) The king is extremely passionate and has discarded all other jobs He is extremely arrogant and has been overpowered with the pride For the last six days he is staying in the garden (52) The king Madhu whose mind has been overpowered with passion, is unaware of our resolve, nor does he know about your arrival here As the physician neglect a patient similarly because of excess of his illusion even the people of wisdom are neglecting him In case you do not overprove him just now before the arrival of his foot soldiers, coming with force like rivers, it would become difficult to control him It would difficult to overpower him then " (53-54) On hearing the words of the spies Śatrughna who was well-versed in understanding the sequence of events, rushed towards Mathura accompanied by a lakh of cavalry men (55)

Then at the dead of the night when all the people were feeling fatigued and lazy then Śatrughna possessing enormous fortunes entered the gates of Mathura (56) Śatrughna was like a *yogi* whose all the *karmas* had been shattered, besides the extremely beautiful land of Mathura was like Siddhabhūmi (57) The *cāranas* shouted the slogans of victory to Śatrughna the son of the king of Daśaratha in loud voice (58) As the people of Lankā felt disturbed with the arrival of Angada in Lankā, similarly finding that the city had been attacked by the enemy, the people of Mathura felt frightened and disturbed (59) Their eyes were becoming unstable because of the terror The woman who were also upset and their pregnancies were also disturbed With the huge disturbing sound such of the people who had woken up besides the immensely valorous warriors who also woke up suddenly Thereafter the immensely valorous Śatrughna destroyed large number of enemies with his *humkāra* and entered the house of Madhu Reaching there the immensely glorious Śatrughna himself guarded the store-house of weapons and stood there attentively He was very well delighted and had risen to the occasion (60-63) He used to assure all the people with this sweet and intelligent words, therefore all the people were freed from terror (64) Thereafter learning that Śatrughna had already entered Mathura, the immensely valorous Madhusundara was enraged like Rāvana and came out of the garden.(65) At that point of time, as the passions cannot enter in the body of the soul which is protected by the *Nirgrantha* sages, similarly, Madhu could not enter the place which was guarded by Śatrughna (66) Though Madhu made all the efforts to enter Mathura he could not do so and was deprived of the trident but still because of his arrogance, he was not prepared for a compromise with Śatrughna (67) Thereafter the cavalry men of Śatrughna came out of the armies, in order to have a look at the terrific enemy (68) At the time the war started and the entire army of Śatrughna reached there Both the armies of Madhu and Śatrughna had an encounter with each others (69) At that point of time with immensely forceful armies fought holding various types of weapons The elephants fought with elephants, foot-soldiers with foot-soldiers, the chariots with chariots, the elephants riders with elephant riders and the cavalry-men with the cavalry-men and the foot-soldiers fight with foot soldiers (70) Krtāntavaktra the chief commander, getting unable to tolerate the terrific sound created by the enemy army rushed with great force and entered the army of the enemy (71) As Indra moves about without any obstruction in the ocean of Svyambhūramana, similarly Krtāntavaktra also kept on fighting in the battlefield, without any obstruction (72) As the

clouds pour rain water over the entire huge mountain, similarly Lavanārnava the son of Madhusundara faced Krtāntavaktra and shot numerous arrows on him, covering him with the arrows (73) On the other hand Krtāntavaktra also stretching the bow upto the ear shot serpent like arrows, destroying the enemy arrows, covering the earth as well as the sky with his arrows (74) The immensely valorous warriors resembling the lions kept on fighting with each other destroying the chariots of the enemy and were then mounted over the elephant Getting enraged, they kept on fighting (75) Initially Lavanārnava shot an arrows over the chest of Krtāntavaktra but in reply of that Krtāntavaktra also shot several arrows and shattered the enemy and destroyed his *kavaca* (76) Thereafter Lavanārnava getting enraged with his eyes burning with anger, who was soaked in blood, kept on fighting the terrific battle In this way both the warriors appeared graceful like the blossoming *palāśa* tree (77-78) In between both of them the armies of both the sides getting enraged were attacking the warriors with the clubs, swords, *cakras* and other terrific weapons which were falling like the rains (79) After fighting for a long time, Lavanārnava who had been attacked with a *śakti* over his chest, fell down over the ground, in the same way as a person falls on earth from the heaven, after the decline of his merits (80) Finding his son fighting in the battlefield Madhu rushed towards Krtāntavaktra, but Śatrughna challenged him in the mean time (81) The forward movement of Madhu who was feeling painful and overpowered with anger because of the fall of his son, was obstructed by Śatrughna and as a result of which his grief and pain were further increased Looking at the conditions of Madhu which resembled poisonous snake the warriors of Śatrughna were unable to face the dry leaves which are carried away by the strong winds (82-83) Thereafter those of the warriors who were quite arrogant and valorous, finding Śatrughna facing the enemy quite boldly again returned to the battlefield (84) And this is correct also because the warriors who follow that leader get defeated in panic only when they do not find their own lord in the battle with the pleasant face (85) Thereafter Śatrughna who was mounted over the best of chariot, held the divine bow in his hand, whose chest was adorned with the garland and the head with the crown, whose *kuṇdalas* were shaking who was illumining like the sun of the winter season, whose movement could not be obstructed by anyone, who was all competent and was enraged and came forward in the battlefield (86-87) As the forest fire burns the dry leaves in the forest in a moment, similarly Śatrughna also killed hundreds of warriors in a moment (88) As people of other faiths are unable to face and intellect

well-versed in the Jaina discipline, similarly no warrior could stand before Śatrughna (89) Such of the arrogant warriors who intended to fight with him, were destroyed by him in a movement like an elephant which is killed by the lion The army of Madhu which had become lystrical and upset, the most of whose warriors had fallen, the same army of Madhu rushed to take refuge with their master (90-91) Thereafter moving with great force, Madhu cut-off the flag of Śatrughna, who on the other hand, shot three arrows which completely destroyed the chariot and horses of Madhu (92) Then Madhu who was feeling extremely disturbed, whose body was burning with anger mounted over the huge elephant resembling a mountain and reached the battlefield (93) As the huge clouds cover the solar disc, similarly, Madhu also shot the arrows constantly with which Śatrughna was surrounded (94) On the other hand Śatrughna also piercing through his arrows and his *kavaca*, welcomed Madhu as the guest in battlefield with the shooting of arrows (95)

Thereafter Madhu who was feeling proud because of the possessing of a trident by him and was feeling grieved because of the death of his son, realising that the enemy was infallible Thought that his end was nearing As luck would have it, his noble merits were on the decline and he was reminded repentantly of the words of the digambara sages (96-97) He thought, "The battle which he had started would provide comforts to him for a short duration Only such a deed in the universe is praiseworthy which could be the cause of *dharma* (98) Such of the noble person who after having been born does not devote his mind to *dharma*, he in reality is overpowered with the illusion (99) The rebirth would surely be there and even after knowing it, a sinful person like me did not do any good to himself, when the time was favourable for me Therefore disgrace to an arrogant person like me (100) When I, a sinful person, was independent, why did the noble wisdom not dawn on me? Now when I am facing by enemy, then what should an unfortunate person like me do? (101) When the house is on fire what is the use of the digging the well for water and the one who has been bitten by the snake, what is the use of achieving success over the *mantras* at that time? In other words all the jobs are required to be performed earlier (102) The best thing for a person like me would be that I should free myself from the feelings and engage my mind to the noble thought because that is only way of doing good to self (103) My salutation to Arhant, Siddhas, Ācāryas, Upādhyāya and the ascetics, all the five of them mentally, bodily and by speech, I offer my salutation to them again and again (104) The *dharma* propounded by Arhant, Siddhas, ascetics and *Kevalīs* should provide welfare to me (105)

I offer my salutation to all the Arhants in two and a half islands, fifteen *karmabhūmis*, with the best of my devotion to them (106) I discard *Svādhyāyayoga* (killing of others) for the rest of my life To the contrary I do not discard the spotless soul and I denounce the sinful *karmas* earned by me earlier (107) Let all the sins which have been performed by me in the forest of inglorious universe be destroyed I shall now devote myself for the search of the *tattvas* (108) I disown all the *karmas* which are to be discarded and accept only such of the *karmas* which are to be performed The achievement of the supreme knowledge is the desire of my soul and all other feelings which are collected with *padārthas*, are of no consequence (109) For *samādhi-marana*, neither the straw nor the best of the earth comes to the rescue, but the spotless soul is the only rescue (110) In this way following the correct *dhyānam* and getting free from the internal and external attraction, while mounting over the elephant, he pulled out his hair from the head (111) Though his body was immensely wounded but still he was feeling extremely patient He had discarded the love for his body and his mind had become spotless (112) Observing all this, Śatrughna came to him and after his salutation to him said, "O noble ascetic you kindly forgive a sinful person like me " (123) All the *apsarās* who had arrived there to observe the battle felt surprised and with the spotless mind they showered flowers on him (114) Thereafter, Madhu, whose mind was engrossed in the ocean of best of pleasures, preferring the death in *samādhi* (meditation) proceeded to the Sanat Kumāra heaven and became the best of the gods there (115) On the other hand Śatrughna also felt successful Then the immensely valorous Śatrughna feeling immensely delighted, entered the city of Mathura and as Megheśvara Devakumāra lived in Hastināpura, similarly he also started living in Mathura (116) Gautamasvāmī says, "O king the people who enter the *samādhi* like this, they achieve the divine form Therefore, O noble people always perform the noble deeds in order to achieve the lustre which is better than the sun (117)

Here ends Parva 89 of *Padma Purāna* composed by Ravisenācārya relating to the episode of the killing of Madhu, the ruler of Mathura (Verses 1-117, P T 14299)

Parva 90
Conquering of Mathura by Śatrughna

Though the divine trident of Madhu was infallible but in spite of that, it became infructuous because of the influence of Śatrughna It lost its lustre and it fell from its position (1) Ultimately feeling sad, grieved

and shameful it returned to its lord Camarendra the lord of the *Asuras* with great force When the news about the death of Madhu was conveyed by the trident to Camarendra then he having been reminded of the affection for him was filled with grief and became sad (2-3) Thereafter the enraged Camarendra who was illumining started from Pātāla and got ready to go to Mathura (4) Then while wandering Venudārī the son of Garuda, who was like Indra among the gods found Camarendra moving in haste and asked him, "O lord of the Daityas, where are you intending to go?" Then Camarendra said, "The one, who has killed Madhu my dearest friend, I am going there to destroy that human being (5-7) In reply to this, Garudendra said, "Have you not heard about the glory of Viśalyā?" You are speaking so because you have not heard about her " (7) On hearing this, Camarendra said, "The time of surprise has already passed when the glory of unthinkable Viśalyā could be heard Her glory was there when she was a maiden and could create surprise But presently, with her union with Nārāyana, she has become a female-serpent without the poison (8-9) Such of the people who observe the conduct regularly or possess wisdom and are deprived of all the evil ways, to them the merit earned by them in earlier births, become praiseworthy and display their influence (10) In fact the immensely arrogant Viśalyā achieved success only upto the time she had not seen the face of Nārāyana (11) The gods, the *asuras* and the *piśācas* are afraid of the humans, till such time they perform the *vratas* and till such time they are firm over their resolve (12) Such of the people who do not consume the wine and flesh, hundreds of their opponents cannot cross them till such time the fort of the disciplined remained with them Have you not heard the name of Kālāgnirudra who happened to be the terrific one getting attracted towards the passions was deprived of the *Vidyās* and had to face death together with his wife (13-14) Or otherwise you can go How are you concerned with me? You do whatever you like, I shall myself make difference between the friend and foe " (15) Thus speaking Camarendra with a wicked mind flew through the sky and reached Mathura where he observed huge festivities, attended by a large number of people (16) He started thinking, "The people of Mathura are extremely wicked and ungrateful who feel satisfied even at the time of immense grief (17) These people who under the patronage of Madhu had enjoyed the divine pleasures, now why don't they feel sad at his death? (18) The valorous people are served by the cowards and the people of wisdom are served by thousands of valorous people Therefore even a foolish could be served but the ungrateful people should not be left (19) Or even otherwise

let them remain as they are The one who has killed my dearest friend and the king I shall go to his abode and shall destroy the entire country in no time " (20) Thus thinking becoming extremely wild and influenced with rage he started troubling the people immensely (21) As the fire of the time of dissolution destroys the entire forest similarly the cruel Camarendra spreading several types of diseases got ready to burn all the people Whosoever was standing or sleeping, he was influenced by the eternal sleep meeting his death (22-23) Finding this disturbance, the family god was influenced and Śatrughna returned to Ayodhyā with his army On the other hand when Śatrughna returned to Ayodhyā becoming victorious, he was welcomed delightfully by Rāma, Lakṣmaṇa and others (24-25) Then Suprajā the mother of Śatrughna whose desire had been fulfilled adored the Jina and distributed charities among the people of *dharma* and the poor people (26) Though the city of Ayodhyā had a large number of golden places and bestowed all the desires like *Kāmadhenu* and which was filled with the pleasures resembling those of the heaven but the heart of Śatrughna always thought of Mathura He could not feel peaceful without Mathura as Rāma could not feel peaceful without Sītā Similarly Śatrughna could never feel peaceful without Mathura (27-28) Gautamasvāmī says, "O Śrenika when the people come across the beautiful things for a short period like the dream then they suffer painful situation for more than the heat of the sun during the summer season (29)

Here ends Parva 90 of *Padma Purāna* composed by Ravisenācārya relating to the conquering of Mathura by Śatrughna (Verses 1-29, P T 14328)

Parva 91
Story of Earlier Births of Śatrughna

Then the king Śrenika possessing astonishing jovial nature asked Gautamasvāmī, "O lord, why was Śatrughna so much interested in Mathura? (1) There are several other capital cities which are comparable to heaven Why was Śatrughna more attracted towards Mathura in comparison to all of them"? (2) Then Gautama Ganadhara who was the ocean of the divine knowledge and was like the moon, placed among the constellations, said, "I shall speak out the reason for the attraction of Śatrughna towards Mathura You listen to it attentively (3) In fact in several of his earlier births he was born in Mathura and because of that he loved that place.(4) His soul, while wandering in the ocean of the universe, because of the influence of the *karmas* was born at Mathura in

Bhārata-kṣetra of Jambūdvīpa and was known buy the name of Yamunādeva By nature he was very cruel and was averse to *dharma* After his death he was born as the pig, the donkey and the crow (5-6) Thereafter he was born as a he-goat who died because of the fire in the house and then was reborn as a he-buffalo with long horn The buffalo was engaged in the carrying of the load of water (7) This soul of Yamunādeva was born six times as a buffalo and five times as a human in the degraded race (8) This is all right, because such of the people who move over the middle path, they, becoming the people of Aryan races and destroy the *karmas* to some extent Ultimately he was born as a Brāhmana named Kulandhara who was always engaged in service of the ascetic The same Kulandhara was quite beautiful but was deprived of the noble character (9-10) Once the king of that country in order to achieve victory went to the another country doubtlessly and his queen named Lalitā was alone in the palace. Once she was seated at the window and she spotted she wicked Brāhmana displaying sometimes towards her The queen while looking at that Brāhmana was influenced with passion as a result of which she called for the Brāhmana in a lonely place through a trusted maid-servant (11-13) Reaching the palace, he was seated along side the queen at one and the same seat But at the same time the king also suddenly appeared and he observed the conduct of the queen Though the queen was well-versed in illusion and crying aloud claimed that he was a prisoner but the king never trusted her and the warriors captured that Brāhmana (14-15) Then the Brāhmana was taken out of the city to be deprived of all his limbs But an ascetic got him freed from the royal soldiers Immediately after his freedom, he became a Śramana ascetic (16-17) Thereafter with great devotion, he performed the terrific *tapas* He was then born in Saudharma heaven and became the honour of *Rtuvimāna* This is correct also because nothing is beyond *dharma* In due course of time there was a ruler named Candrabhadra who was a benevolent king in Mathura He had a wife named Dharā who had three brothers named Sūryadeva, Sāgaradeva and Yamunādeva Besides the brothers, she had eight sons named Śrīmukha, "Anmukha, Summukha, Indramukha, Prabhāmukha, Ugramukha Akramukha and Apramukha (18-20) The same king Candraprabha had a second queen who was unparallel in beauty and was known by the name of Kanakprabhā This Kulandhara after his fall from the heaven *Rtuvimāna* was born to that queen as a son named Acala (21) Acala was quite well-versed in art and other virtues He attracted the minds of the people and was always engaged in correct type of sports and because of this, he appeared like the

Deva-kumāras (22) In due course of time a person named Anka following the *dharma* was born in the city of Śrāvastī a son named Apa from the person named Kampa and his wife named Angikā (23) Kampa was a carpenter but his son was totally indisciplined and because of that, he turned him out of his house As a result of this, feeling painful, he kept on wandering here and there (24) On the other hand Acala Kumāra was quite dear to his father Therefore the three brothers of a step-mother and the eighth son always conspired to kill him at a lonely place Kanakaprabhā—the mother of Acala, came to know about the jealousy against his son, therefore she drove him out and sent him elsewhere Once Acala was wandering in the Tilaka forest when a thorn was pierced into his foot The pain of the thorn was quite troublesome and he stood there in the forest on one side At the same time Apa by chance moved by that side, carrying the load of burning wood and he spotted Acala (25-27) He threw the load of wood from his head and took out the thorn from his foot with the dagger In reward for this, Acala gave his armlet to him and said, "In case you learn about the well-known Acala, then you should go to him without any doubt " (28-29)

From there Apa went to the appropriate place and the Prince Acala while feeling so painful, keeping up the courage went to the outskirts of city of Kośāmbī (30) There the son of the king of Kośāmbī named Indradatta was practising archery Hearing the words of the use of archery, Acala went to him (31) But Acala defeated the *ācārya* of Indradatta who used to teach archery to him When the king Keśavatsa of Kośāmbī came to know about it, he honoured Acala very much and made him enter the city with great pomp and show and married his daughter named Indradatta to him (32) In due course of time because of his own influence and influence of his merits earned in earlier times he was initially appointed as the Upādhāya and subsequently he was made the king (33) Then the glorious king conquered the countries of Anga and others and reached Mathura and camped in the outskirts of the city (34) Then he brought all the courtier to this side saying that the king is the killer of his son (35) This left Candraprabha alone ultimately feeling disgusted he sent his there sons Sūryadeva, Agnideva and Yamunādeva for compromise (36) Reaching there they recognised him and felt ashamed and terrified and all the eight sons of the queen Dharā fled away from the place Acala felt immensely delighted after meeting his mother and he achieved the kingship of the kingdom He subjugated all the kings and was adored by them In due course of time Apa, who had taken out the thorn from his foot arrived there in the theatre along with

other acrobats but the guards on duties were beating him The king Acala recognised him at the first sight (37-39) He then called him before himself and gave him the name Aparānga and he gave him the city of Śrāvastī to him which was his birth place (40) Both the friend used to live together They possessed enormous riches Once both of them went for sporting in a garden where they met the *ācārya* Yaśasamudra. Both of them became *Nirgranthas* before him (41) With the desire of achieving *Sammeghadarśana* both the ascetics embraced strict discipline and at the end of their life, they achieved *Samādhi-marana* (death in meditation) and then achieved Devendra heaven (42) The soul of Acala having been so graced, after falling from the heaven, because of the remaining merit, was born as a son who delighted the eyes of his mother Suprajā and king Śatrughna his father (43) Gautamasvāmī says, "O king travelling through several births in Mathura, his attachment towards that place continued In fact anyone who stays in a house or takes shelter under a tree even for a day, he develops attachment with the same (44-45) But the place where one is born several times then what to speak of the same? In fact this is the position of the soul wandering in universe (46) The soul of Aparānga after falling from the heaven and because of the remaining merits, became the valorous and well-known chief commander by the name of Krtāntavakatra (47) In this way because of the earning of the *dharma* both of them achieved enormous fortunes and this is correct also because a person who is deprived from *dharma* cannot achieve the pleasant things (48) This person should achieve *dharma* which removes the pain and dirt and purifies soul For this purpose going to a *tīrthas* and taking a bath would be of no consequence (49) In this way the story of Śatrughna came down from the tradition of *ācāryas* and it is quite surprising Knowing it, O people of wisdom, one should always become peaceful " (50) Gautama Swami says, "Listening to the best of *dharma* one who is not attracted towards his performing the noble deeds, for the eyes of such people, the rising of the sun is of no consequence " (51)

Here ends Parva 91 of the *Padma Purāna* composed by Ravisenācārya relating to the details of earlier births of Śatrughna (Verses 1-51, P T 14379)

Parva 92
Activities of Saptarṣis at Mathura

Once the Nirgrantha sages who could move freely in the sky having the lustre of the sun, while wandering, reached the city O Mathura The first out of them was named as Suramanyu, the second one was known

as Śrīmanyu, the third was Śrīnicaya, the fourth was Sarvasundara, the fifth was Jayavān, the sixth was Vinayalālasā and the seventh was Jayamitra All of them possessed the noble conduct and their activities were totally spotless They were all born as sons to the king Śrīnandana from his wife named Dharanī They were well-known in the world because of their fortunes and they lived in the city of Prabhākara (1-4) All of them witnessing the achieving of *Kevaljñāna* by the great sage Prītinkara, where the gods have arrived there and they felt enlightened also started performing *dharma* with their father (5) The king Śrīnandana who was the foremost of the valorous kings, handed over his kingdom to a month old infant named Damarmangala, went along with his sons to the sage Prītinkara who received *dīksā* In due course of time the king Śrīnandana achieved *Kevaljñāna* and entered *Siddhālaya* His sons became the best of ascetics and came to be known as Saptarsis (6-7) All of them were lodged under the shade of a banyan tree in the city of Mathura which was surrounded by other trees, during the time of rainy season (8) With the influence of those ascetics, the diseases which had been spread by Camarendra were destroyed in the same way as the wicked woman disappears from the company of the degraded person finding her father-in-law (9) The land of Mathura became fertile with the rainfall and started producing various types of cereals even without ploughing the fields (10) The city of Mathura was relieved of all types of diseases and excesses and looked quite charming, in the same way as bride feels painful at the sight of her father The Saptarsis discarding several types of delicacies and performing the fasts known as *Belatela* performed immensely difficult *tapas* (11-12) They could cross the distant sky in a moment and could reach Vijayapura, Kodanpura and other farflung places for the breaking of their fasts (13) The best of those sages used to receive *bhīksā* from others houses in the vase of their palms and consumed in only for maintaining the body (14)

Once upon a time when the sun was appearing in the middle of the sky, at that point of time the great peaceful sages observing minutely the earth entered the city of Ayodhyā (15) They had the intention of receiving auspicious *bhiksā* and their long arms were falling downwards Such ascetics appropriately wandering in the city, reached the house of a merchant named Arahaddatta (16) Finding the ascetic before his house the merchant Arahaddata started thinking, "How could the ascetics arrive in the rainy season?" (17) The sages surrounding the city are dwelling in the mountain caves, the banks of the river, under the trees, deserted housed, Jina temples and other places, wherever they stay and they engage

themselves in noble activities Such ascetics do not come out in the open without completion of their *yoga* (18-19) But these ascetics moving against the provision of the *āgamas*, are devoid of the knowledge of the *ācāryas* and they have fallen from their conduct and because of that, they are roaming about here (20) Though the ascetics had arrived at an appropriate time, still having been filled with devotion the bride of the merchant Arahaddatta entertained them Influenced with devotion she welcomed them and provided food to the ascetics which satisfied them (21) After taking their food the sages with the spotless mind went to the temple of lord Arahant where the other sages of spotless mind were lodged In that temple the image of lord Munisuvrata had been consecrated who delighted all the three worlds (22) The sages who were walking above the earth by four fingers possessed all the *rddhis*, were spotted by Śrīdyutibhattāraka who was always resided in the temple (23) The sages having been filled with devotion walked the distance and entered the temple of the Jina Dhyutabhattāraka stood up and offered his salutation to them and adored them appropriately The disciples of Dhyutibhaṭṭāraka started denouncing Saptarsis saying "Our *ācārya* adores and offer his salutation to one all " (24-25) Thereafter the Saptarsis who were well-versed in offering prayers, after adoring lord Jina went back to their respective place through the sky way (26) When they flew in the sky, the disciples of Dyutibhattāraka and the other sages came to realise that they were the sages possessing all the *rddhis* and they started denouncing themselves In other words such of the sages who initially denounced the Saptarsis realising them to be solar king *Cārana-rddhi* and they started denouncing themselves because of their ignorance removing the blemish of their mind (27) In the mean time merchant Arahadatta reached the temple of Jina and then Dhyutibhattāraka told him, "You must have seen the best of the sages today (28) Those sages are adorable by all, they are respected and are immensely peaceful and glorious They are the dwellers of Mathura and they entered into conversation with me The performance of immense *tapas* is the treasure with them They indulge in best of activities, are quite benevolent, adorable and can move in the sky I have seen those sages today " (29-30) The merchant Arahadatta learning about the glory of the ascetic from Dhyutibhattāraka felt disgusted in his mind and started repenting (31) He thought, "Disgrace to me who is unable to understand the real meaning and having a false vision My conduct was full of blemish and was improper There could be no other person more irreligious than me Who else would be there to possess more false vision than my self who did not care even

to welcome the sages standing up and even did not offer the salutation to them I also did not offer the food to them (32-33) The one who does not get up finding the ascetics there and humiliates them, then after looking at them, he is called a person with a false vision (34) I am quite sinful indulging in sins, my soul is also sinful and I deserve to get the sins only Otherwise I am the ocean of sins devoid of devotion and I am a person who should be denounced the maximum (35) Till such time I do not adore the sages with folded hands upto that time, I shall feel burning in my body (36) The sin which was generated out of my arrogance cannot be subsided without adorning the sages " (37)

Thereafter observing that the full moon day of the month of Kārtika was nearing, his anxiety went on increasing Then the merchant Arahadatta who possessed the true vision, had the enormous riches comparable with the king, he knew fully well the glory of the ascetics and had earlier denounced them, started towards Mathura for the adoration of Saptarsis there (38-39) The merchant Arahadatta moved towards Mathura accompanied by the chariots, elephants, foot-soldiers and horses in order to adore the Saptarsis there He was moving with great speed (40) The merchant on the eve of the full moon day of the month of Kārtika reached the place of Saptarsis in Mathura (41) Possessing true knowledge he adored the best of the sages and got ready to adore them appropriately (42) The *āśrama* of the sages with places of drinking water, the places of music and dance became extremely charming comparable with the heaven (43) Learning about this news, the fourth son of Daśaratha mounting over the fast moving steed went to the place of Saptarsis (44) Because of her devotion towards the sages and desirous of the enormous love of her son, his mother Suprajā also accompanied him together with her treasure (45) Then Śatrughna whose mind had been filled with delight adored the sages appropriately offering his salutation to them, because they had completed the discipline (*niyama*), and when he prayed them to break their fast (46) Then the foremost of the sages said to him, "O best of the humans, the sages do not consume the food which is specifically made for them (47) The food which is not prepared for self, nor is got prepared for others, nor is it mentally given to others, when such type of food in given to the ascetics as *bhiksā*, then their *tapas* becomes fruitful (48) Then Śatrughna said, "O best of the sages, you bestow your grace on the people who pray you Therefore you be pleased with us and you stay here for sometime more in my city so that the people could derive the best of delight from your presence (49-50) With your arrival here, the city has become graceful as the lotus blossoms after

the rainy season is over" (51) Thus speaking Śatrughna whose mind was filled with devotion started thinking, when can I give food to the ascetics getting free from the pride" (52)

Gautama Swami said, "O Śrenika, finding Śatrughna offering his salutation, the sage displayed the appropriate influence of the time on him (53) He said, "When the period of Tīrthankaras would be over then, it would be terrific time devoid of all the noble deeds (54) The wicked and deceitful people would overpower the *Jaina-dharma* in the same way as the sun is covered by the particles of dust (55) At that point of time the villages would appear like the cremation grounds, the city like the abode of Yama and the countries would be filled with miseries The people would indulge in evil activities (56) The whole world would indulge in sinful actions like the thieves and the cruel, the wicked and deceitful persons, would dominate (57) The land would be filled with the wicked people and the householders would be paupers At the same time thousands of miseries would be there because of the violence (58) The sons would be deprived of the love for the parents, while the parent would have no love for the sons With the advent of the age of Kali, the kings would steal the riches of the people like the thieves (59) Several of the people, though, would be comfortable, but their minds would be sinful They would listen to the stories which would lead them to the miserable condition and would attract each other with illusion performing all the types of sports (60) O Śatrughna with the arrival of the evil times, the arrival of gods would be discontinued (61) Influenced with the sharp falsehood, finding the virtuous digambara-ascetics would hate us (62) Many of the evil minded people would consider the unholy things as holy and the people would be overpowered with terror in the same way as the fireflies fall in the fire (63) Several of the people who would be active in joking others would humiliate many of the peaceful people and ascetics and give food to the foolish people (64) In this way evil minded householders would denounce the best of the sages and inviting the illusory ascetics would provide food to them (65) As the seed, sown over the rocky surface cannot sprout even after excessive irrigation of water and it cannot bear fruit Similarly the charity given to the people without humility by the householder becomes infructuous (66) If a householder disregarding the sages provides food to another householder, such a foolish person leaving aside the sandal wood embraces myrobalan (67) In this way realising the arrival of evil times those who are desirous to the welfare of their soul, should perform everlasting noble deeds (68) You are a well-known person therefore you think of providing food and *bhiksā* to

the *Nirgrantha* ascetics This is going to happen to be the gist of your treasures and fortunes (69) O king, in the future times to provide *bhiksā* to the fatigued sages would be an act of great merit like providing a house in charity to the sages Therefore, O son, giving away the charity presently embrace the *vrata* of humility for the householder and make your life successful (70-71) All the people of Mathura are anxious to follow the correct *dharma* and are filled with compassion and love and are filled with the feeling of devotion towards the Jina (72) The images of Jina should be established in every house They should be adored and *abhiseka* would be performed for them The people should be ruled appropriately (73) O Śatrughna, you established the images of Saptarṣis at all the four corners of the city By doing this, everything would be peaceful (74) From today onwards, the house which does not possess the images of Jina would be subjected to attack of the epidemic in the same way as a lioness eats away the deserted deer (75) The house in which there is the image of Jina even of the size of a thumb, the epidemic would not be able to enter that house like the female serpent terrified from Garuda (76) Thereafter Sugrīva said, "Everything would be done as desired by you " Thereafter, the sages with the best of intentions, flew away in the sky (77)

Then the sages with divine movement, after going down the places of *nirvāna* of the Jinas, descended in the house of Sītā (78) Sītā who was immensely delighted having been filled with devotion and possessing all the virtues, served them food appropriately making them break the fast (79) With the best quality food supplied by Jānakī with devotion, the sages took it in their hands and consumed it Thereafter showering their blessings on her, the sages left the place (80) Then Śatrughna consecrated the images of Jina both inside and outside the city of Mathura (81) He also consecrated the images of the Saptarsis having beautiful body and limbs who could remove all the dangers in all the four directions (82) He then built up another city which appeared as beautiful as the heaven It looked charming from all the sides, was quite vast and was free from all the disturbances, was spread in an area of three *yojanas* and was triangular form all the sides It was quite vast and stood in a circular manner It was illumining at the same time (83-84) There were beautiful lands the roots of which reached Pātāla and appeared like the abodes of huge trees The deep moats surrounded the same which looked quite beautiful The gardens and orchards of that place were filled with the blossoming flowers and fruits looking graceful, the step-wells there, were filled with the blossoming lotus and lily flowers The birds issued sweet

and charmıng sound there (85-86) The palaces were as hıgh as the peaks of Kaılāśa mountaın wıth the best of the symptoms, whıch attracted the eyes Such palaces had the grace of the planes (87) All the householders of that place possessed enough of cereals the gems and gold The place resembled the beauty of Sammedha mountaın peaks The people there were as glorıous as the kıngs were quıte famous and praıse-worthy (88) The kıngs of that place had the fortunes comparable wıth the gods and they followed *dharma*, *artha* and *kāma* They were engaged ın the best of actıvıtıes (89) Śatrughna ıssued hıs command accordıng to hıs own lıkıng over other kıngs and looked ımmensely graceful ın the cıty of Mathura, as Varuna ıssued command over the gods (90) Gautamasvāmī says, that a person who lıstens or narrates the story of the stay of Saptarṣıs ın Mathura, he achıeves all the four types of benevolence (91) Such of the people who remaın engaged ın welcomıng the ascetıcs, all theır desıres are fulfılled Therefore, O noble people, take ıt from me that the meetıng wıth the ascetıcs always provıdes glory lıke the shınıng of the sun (92)

Here ends Parva 92 of the *Padma Purāna* composed by Ravısenācārya relatıng to the actıvıtıes of Saptarṣıs at Mathura (Verses 1-92, P T 14471)

Parva 93
Story of the Achieving of Manoramā

Then to the southern dırectıon of the Vıjayārdha mountaın, there ıs the cıty of Ratnapura, whıch was ruled by Ratnaratha, the kıng of Vıdyādharas He had a beautıful and charmıng daughter named Manoramā from hıs queen named Candramanā (1-2) Observıng that the daughter had become of youthful age, the kıng became anxıous for the search of a suıtable groom for her (3) He then consulted hıs courtıers, "To whıch one of the suıtable person, the gırl should be gıven?" (4) When the kıng was so observed ın the thought for a longtıme, than Nārada once arrıved there who was honoured by the kıng (5) Nārada, was well-aware of the movements of entıre world The kıng then spoke out to hım hıs mınd quıte respectfully (6) In reply to thıs Nārada who was also knowıng the actıvıtıes of the would, saıd, "O kıng are you not aware of Laksmana, the brother of Rāma, the foremost of the humans of the world? Lakṣmana possesses the best of rıches wıth hım, besıdes the beautıful symptoms He has subsıded all the enemıes, lıke of the forest of lıly flowers, therefore the beautıful gırl whıch delıghts the heart would be quıte suıtable for hım " (9) At these words of Nārada, the three arrogant sons of the kıng Ratnaratha, named Harıveg, Manovega and Vāyuvega were enraged (10)

Reminded of their recent enemity because of the killing of their relatives, they were inflamed like the fire of dissolution and their bodies started shaking They said, "Let us go today itself and challenging him we people should kill him The girl cannot be given to him " (11-12) Speaking these words, the princes started frowning and influenced with them the guards tried to drag Nārada, holding him by the feet, but Nārada suddenly flew away in the sky and reached respectfully before Laksmana in the city of Ayodhyā (13-14) Initially Nārada narrated the news of the entire world to Laksmana in detail Thereafter, he narrated the story of Manoramā to Laksmana At the same time, Nārada, playfully produced the painting of the girl who appealed the eyes and the heart It appeared as if the beauty of all the three worlds had been combined in her, while creating her (15-16) Looking at the portrait of the girl, Laksmana, whose eyes became still like the image of clay, was overpowered with passion in spite of his being a great warrior (17) He started thinking, "In case I do not get this gem of the damsel, then this kingdom of mine would be of no consequence and the life would be quite lonely (18) Laksmana then said to Nārada quite resepectfully, "O lord, why did you trouble those princes by mentioning my qualities to them? (19) I shall destroy the height of arrogance of those persons just now, who are not thoughtful about their duty (20) O great sage, the way they have kicked you, the dust of their feet has been purified with the touch of your head I feel that they have not kicked at your head, but have kicked over my head Therefore, you be comfortable " (21) Thus speaking Laksmana, having been filled with anger, called for Virādhita, the king of Vidyādharas and said to him, "I have to attack Ratnapur shortly (22) Therefore, you lead the way " At these words of Laksmana, the valorous Virādhita who could obey the hard command, and was well-versed in the battle, summoned all the Vidyādhara kings, by writing letters (23)

The lords of the countries established over the mountains like Mahendra, Vindhya, Kiskindhā, and Malaya, boarding over the planes, flying through the sky reached the city of Ayodhyā (24) Lakṣmana on the other hand was surrounded by Vidyādhara kings with their armies, facing victory, making Rāma to lead the army, marched on in the same way as Indra moved surrounded by the Lokapālas (25) The kings who had covered the sun rays with their weapons, and looked graceful with their white umbrellas reached there (26) Thereafter, realising the arrival of *Paracakra*, the king of Ratnapura who was well-versed in welfare came out of the city with all his courtiers (27) With the arrival of the forceful king, he overpowered the army from the south at once (28) Thereafter a

fierce battle started in which the *cakras*, *krakacas*, arrows, swords, nooses, clubs, and other weapons were freely used with arrogance (29) The *apsarās* who had been appearing in the sky at appropriate places, were showering the flowers, feeling amazed (30) Lakṣmana in the form of the oceanic fire, which could destroy the enemy soldiers like the aquatic animals, in the ocean of *cakra*, was expanding his activities (31) The chariots, the best of horses, the elephants with the fluid issuing from their temples, fled away in all the directions with its (cakra's) force (32) At some places, Rāma fought possessing the prowess of Indra, while at other places Sugrīva with the flag adorned with the symbols of monkey was fighting with his army (33) While at other places, Hanumān possessing the *prabhāmandala*, with his heart filled with great force, was indulging into several types of astonishing activities in the battlefield (34) As the clouds of the winter season are carried away by the wind, similarly the huge army of the Vijayārdha mountain was driven out after defeat (35) Thereafter the kings of the Vijayārdha mountain, whose desire for war had been subsided, fled away from the battlefield with their lord (36) Observing this, the quarrel some Nārada, observing the fleeing of the three sons of Ratnaratha who were filled with anger, clapped his hands in the sky Nārada whose body was unstable, had a smiling face His eyes were blossoming, and he said,(37-38) "Oh, these are the extremely talkative, enraged, wicked, evil minded and foolish sons of Ratnaratha, who are fleeing from the battlefield They could not tolerate the glory and virtues of Laksmana (39) O humans, you forcefully capture these princes, who humiliated me earlier, but where are you running away presently?" (40) At these words of Nārada, several of the warriors, who had been facing victory, and had achieved the glory, rushed towards them to catch hold of them At that point of time, because of the presence of those prince there, the city of Ratnapur appeared like the forest engulfed by the forest fire (41-42) At that point of time the girl Manoramā, who could delight the person who looked at her, was feeling upset, was mounted over the chariot drawn by horses, who was like the gem of the girls, reached before Laksmana, as Indrānī goes to Indra (43-44) Laksmana joyfully achieving the girl who was graceful herself He was also accompanied with the graceful people, His anger was subsided and the frowning disappeared from his face (45) Thereafter the king Ratnaratha, whose arrogance and been shattered who was well-aware of the movements of the country and the times, who had witnessed prowess of his own as well of the others, and was carrying the appropriate presents, accompanied with his sons, lovingly came out and praised Rāma and Laksmana having the effigies of lion and Garuda over

their flags, displayed enormously (46-47) In the mean time Nārada arrived and put to shame, the king Ratnaratha with jovial words with a smile on his face He asked him, "Tell me, how are you? Are you Ratnaratha or Rajaratha? You had been thundering because of the valorous warriors Are you well? (48-49) Evidently you are the huge mountain of Ratnaratha but you are another king serving at the feet of Nārāyana " (50) Then laughing aloud and clapping his hands, he said, "O sons of Ratnaratha, are you comfortable? It is the same Nārāyana, about whom, you had spoken the words, which were painful to the heart " (52) When all this happened, then all the people said to Nārada, "O Nārada, this is the result of their antagonising you, that we could meet and develop the contact with the people who are beyond the reach of even the great people " (53) Thus talking in a jovial manner, all the people then entered the city (54) At the same time the girl named Śrīdāmā, who was as beautiful as Rati, and delighted all was given to Śrī Rāma Achieving such a type of woman, who had enormous influence like the Meru mountain and whose hand had been received by him Rāma felt immensely delighted (55) Thereafter the king Ratnaratha, gave away his daughter Manoramā to Laksmana, who had killed Rāvana Both the girls were appropriately married (56) Gautamasvāmī said, "As a person with the influence of the noble people, the extremely angry person becomes peaceful and achieves invaluable gems, therefore O noble people, collect the spotless merits which illumines like the sun (57)

Here ends Parva 93 of the *Padma Purāna* composed by Ravisenācārya relating to the story of the achieving of Manoramā (Verses 1-57, P T 14528)

Parva 94
Fortunes of Rāma and Lakṣmana

All the Vidyādharas who dwelt in the southern region of the Vijayārdha mountain, were subjugated by Lakṣmana with the use of his weapons in the battlefield (1) Such of the Vidyādharas, who were like the great serpents, earlier were deprived of the venom of prowess and they submitted to Rāma (2) O king, I shall now speak out the names of some of the cities which resembled the heaven in lustre and you listen to this attentively (2) They included Raviprabha, Vanhiprabha, Kañcana, Megha, Śivamandira, Gandharvagīta, Amritpura, Laksmīdhara, Kinnarodgati, Jimūtaśikhara, Martyānugīta, Cakrapura, Ratnapura, Bahurava, Malaya, Simhapura, Śrīvijayapura, Yakṣapura and Tilakpura O Purusottama, besides these cities several other cities were overpowered by Lakṣmana,

(4-9) In this way, the beautiful Laksmana, conquering in the entire earth, and possessing all the gems, achieved the position of Nārāyana (10) Laksmana had achieved the seven gems, viz, *cakra, chatra,* bow *śakti, gadā,* gems and sword (11) Besides the plough, *mūsala* club, and the garland of gems, were achieved by Rāma Thereafter Śrenika said to Gautamasvāmī, "O lord, by your grace I have known the glory of Rāma and Laksmana, appropriately Now, I would like to know about the births of Lavanākuśa and the sons of Laksmana, which you are competent enough to highlight" (12-13)

Then Gautama Ganadhara, the lord of the Sangha of sages, spoke in loud voice, "O king, you listen to me I am going to narrate the story desired by you (14) Both Rāma and Laksmana, who were the most prominent persons of the *yuga*, possessed all the materials of pleasure, emerging out of the thornless kingdom They were also enjoying the enormous pleasures provided by Dodundaka-god In this way, their days, fortnights, months, years and *yugas* passed (15-16) Laksmana, had seventy thousand damsels who resembled the divine damsels and were born in high families (17) Out of all the damsels, there were eight virtuous chief queens resembling Kīrti, Laksmī and Rati (18) O king, I shall now speak out the names of those chief queens (19) Viśalyā, the daughter of Dronamegha was the first After her was Rūpavatī, who was beyond comparison The name of the third one was Vanamālā, who herself was indicative of her great virtues was the fourth and known by the name of Kalyānamālā The fifth one was Ratimālā, who was as beautiful as Rati herself The sixth was Jitapadmā, who had conquered the lotus flower with her face The seventh was Bhagavatī and the eighth was Manoramā These were the eight chief queens of Laksmana (20-23) Rāma on the other hand had eight thousand wives resembling the divine damsels Out of them, there were four chief queens who were quite famous the world over (24) The first was Sītā, the second was Prabhāvatī, the third was Ratinibhā, and the fourth was Śrīdāmā These are the names of the chief queens of Rāma (25) Sītā possessing all the best of symptoms, looked immensely graceful like the moon rays surrounded by the stars (26) Laksmana had two hundred and fifty sons I am going to speak out the names of some of them you please listen to them (27) Their names were Vrsabha, Dharana, Candra, Śarabha, Makaradhvaja, Dharana, Harināga, Śrīdhara, Madana and Acyuta (28) People getting influenced with their virtues become devoted to them There eight sons who were engaged in noble activities were the foremost of all the sons of Laksmana (29)

Out of them, Śrīdhara was the son of Viśalyā and he looked quite

graceful in Ayodhyā as the moon appears in the sky (30) Prthivī-tilaka was the name of the son of Rūpavatī who possessed the best of lustre and was well-known on earth (31) Mangala was the son of Kalyānamālā was bestowed with the best of benovolence and was always engaged in welfare activities (32) Padmāvatī got the son named Vimalaprabha Vanamālā on the other hand gave birth to a son named Arjuna (33) The daughter of the king Ativīrya gave birth to the son Śrīkeśi The son of Bhagavatī was known by the name of Satyakīrti (34) Manoramā got a son named Supārśvakīrti, all these princes were extremely valorous and were well-versed in archery as well as the learnings (35) All the brothers were immensely attached to one another like the nail with flesh and their spotless activities earned the praise every where (36) They were present in the hearts of one another Their hearts were filled with love for one another These eight prince enjoyed all the sports like the eight Vasus in the heaven (37) Gautamasvāmī says, "Such of the people who had earned merits in their earlier births, who possess the noble intentions, the activities of such people are pleasant since birth Thus in that city there were four and the half crore princes possessing the enormous prowess and they had the pleasant nature (38-39) Sixteen thousand of kings of different countries, whose heads had been adorned with crowns, served Rāma and Laksmana daily (40)

Here ends Parva 94 of the *Padma Purāna* composed by Ravisenācārya relating to the fortunes of Rāma and Laksmana (Verses 1-40, P T 14568)

Parva 95
Adoration of Jinendra

When the days of enjoyment of all the worldly pleasures with *dharma, artha* and *kāma* with loveable memories were being enjoyed, then once Sītā, while sleeping in the house like a plane, over the bed which appeared like the garland of clouds of the winter season besides being pretty soft The louts eyed Sītā was sleeping over the bed and during the night in the third *prahara*, she witnessed a dream Soon after her witnessing the dream she was woken up by the musical sound (1-3) Then the spotless dawn emerged but Sītā was filled with doubt After performing all the actions about her body she sat with her husband together with her hand-maids (4) And she said to Rāma, "O lord I have witnessed a dream tonight, you kindly provide me with the interpretation of the same (5) It appears that two best of the *Astapādas* having the lustre of the moon of the winter season, who were feeling disturbed and

creating sound like the thundering of the ocean, who were as gigantic as the Vilāsa mountain and who had been adorned with all the ornaments, whose teeth were shining and whose matted locks of hair were falling over their necks, entered in my mouth (6-7) After witnessing this dream, I witness another dream that I while flying in the Puṣpaka plane getting confused fell down on the ground like the flag fluttering with the force of wind have fallen down from the Puspaka plane (8) Then Rāma said, "O beautiful one, by witnessing the two *Astapāda* you would soon become mother of two children (9) O loving one, though it is not good to have a fall from the fore part of a Puṣpaka plane but still there is nothing to worry about because after performing the peaceful ceremony and giving away charity, the evil planets also become peaceful " (10) In the mean time the spring season adorned with the *kavaca* of *tilaka* flowers mounted over the elephant king of *Kadamba* tree Holding the bow of the mango tree and the arrows of lotus flower, having the quivers filled with *bakulas*, whose glory was being sung by the black-wasps creating humming sound, who was breathing with the fragrant air of the *Kadamba* flowers who was laughing at his enemies with the fragrance of the lily flowers, who with the issuing of the sweet tone by the cuckoos was talking about himself, such a type of spring season making the universe quite anxious and carrying the grace of the king arrived there (11-14) The spring season in the form of a lion having the nails of the flowers of *ankot* trees, who had the fangs of flowers The red *aśoka* flowers were its eyes and the unstable tender shoots were its fang who was frightening the foreigners and whose manes of the neck comprised of *bakula* flowers Such a type of spring season arrived there (15-16) The Mahendrodaya garden of Ayodhyā was beautiful by nature but at that point of time because of the spring season it was looking astonishingly beautiful like the Nandana forest (17) The flowers of different colours were blossoming in it and several types of tender leaves were shaking, such types of trees were shaking with the southern wind like a mad person (18) The step-wells which were covered with the flowers of white and blue lotus flowers and were surrounded by the flocks of birds, the banks of which served the people in various ways appeared quite beautiful (19) The swans which could hardly be tolerated by the lovers, the cranes, ruddy bird, osprey and ducks were issuing pleasant sound, the water of the step-well was disturbed with the flying and falling up in the water in it It appeared as if the spotless water was getting upset with the waves (20-21) With the extending of the spring season, the water was covered with the lotus flowers, the land was covered by the birds like osprey and others and sky

was filled with the dust of the flowers (22) All the types of trees including bunches of flowers, the creepers, shrubs and trees and other spices of the vegetations were appearing extremely graceful from all the sides (23)

At that point of time Rāma finding Sītā feeling fatigued because of the pregnancy and nervousness asked her "O beloved, what would like to have?" You tell me, why are you feeling gloomy, you tell me, I shall fulfil your wishes "(24-25) Thereafter the lotus faced Sītā smilingly said, "O lord, I am desirous of visiting several of the temples on earth (26) The form of which temples provides welfare in all the three world I would like to offer my salutation to the images of *pañcavarna* Jina quite respectfully (27) I would like to offer my salutation to Jina with the flowers of gems and gold I have a great faith in it Therefore, besides this, what else can I desire?" (28) On hearing this Rāma, smiling with delight commanded the female guard who was bowing in reverence, "O noble one, without causing any delay you ask the courtier that elaborate arrangements should be made in the temples of Jina for offering the adoration (29-30) All the people should go with great devotion in the Mahendrodaya garden and grace the temple of Jina (31) They should arrange for the *toranas*, flags, bells, balls, crescents, canopies Besides extremely beautiful costumes should be arranged and the temple should adore Jina over the earth with several other things (32-33) The temples built at the places of *nirvāna* of the Jinas should be specially decorated and all the means of delight should be arranged spending enormous riches (34) The pregnant Sītā had the desire to visit all the temples which are the best Therefore, I myself performing the adoration and increasing the glory of the Jina, shall travel with her (35) At the command of Rāma, the female guard entrusting the care of her duties to another attendant went to the courtier as per command to Rāma and conveyed the message to him who in turn ordered his own servants to attend to the job (36) Thereafter the highly competent and delightful servant went to the temples and decorated them (37) The huge doors of the temples which were as vast as the caves of the huge mountain were decorated with *kalaśas* and flower garland (38) Over the long golden walls of the temples extremely attractive paintings were hung which were made of gems (39) The pillars were decorated with the mirrors of spotless gems The fore part of windows were decorated with the charming flower garlands (40) The ground over which the humans walked was decorated with the powder of gems of five colours making the flowery designs (41) The long lotus stalks having a hundred or thousand buds over them were placed at the entrance gate of the temple beside other conspicuous places (42) At

places which could be touched with hands, the small bells issuing the sound like the intoxicated woman were placed (43) Together with the fly-whisks of five types, having the gem studded handles, small decorated vases were hung (44) Several types of flowers garland which were prepared by the best of artisans and were attracting the black-wasps with their fragrance, were spread here and there (45) The garden was decorated with a large number of vast musical houses, inspection rooms and visitors galleries (46) In this way with the providing of several types of amenities, the immensely beautiful Mahendrodaya garden appeared as beautiful as Nandana Vana (47)

Thereafter Rāma accompanied with the people of the city, the people of the country, the damsels, all the courtiers and Sītā moved on with grace comparable with Indra, towards the garden (48) Mounted over a huge elephant together with Sītā Rāma appeared as graceful as Indra mounted over the elephant Airāvata with Indrānī (49) Lakṣmana also possessing the appropriate *rddhi* delightfully moved on The other people carrying the eatables according to there capacity, were also moving (50) Reaching there the damsels entered the houses of banana trees and stayed there with great pomp and show The rest of the people also stayed there at appropriate places (51) Getting down from the elephant, Rāma entered a huge lake filled with white and blue lotus flowers which was as vast as the ocean He enjoyed the water sport comfortably in the lake as Indra enjoys the water sport in the ocean of milk (52) After his enjoying the water sport in the lake for a long time, he plucked flowers and getting out of the water he performed worship Then he together with Sītā performed the adoration of lord Jina with the appropriate material (53) Rāma at that point of time was surrounded by the best of damsels who looked like the Vanalaksmīs and appeared graceful It appeared as if the spring season had arrived there in person (54) Rāma was surrounded by eight thousand best of woman having the best of the bodies and appeared like the moon surrounded by the stars (55) In the same garden Rāma consumed the nectar like fruits, and enjoyed the applying of the paste over the body, sound sleep, enjoyed and staying there he was adorned with the fragrant flower garlands He therefore enjoyed all the pleasures of the sound, the *rasa* the beauty, the fragrance and the touch In this way by performing the worship in the Jina temple daily appropriately, Rāma developed the best of love with the best of damsels (56-57)

Here ends Parva 95 of the *Padma Purāna* composed by Ravisenācārya relating to the adoration of Jinendra (Verses 1-57, P T 14625)

Parva 96
Ill Talk of the people about Sītā's stay in Laṅkā

When Rāma had been so camping with spotless heart in the Candrodaya orchard, the people arrived in large number to meet him as if they were thirsty of having an audience with him (1) The attendants conveyed the news about the arrival of the people to Sītā With the hearing of the news about the arrivals of the people, the right eye of Sītā started fluttering (2) Sītā then thought, "The fluttering of the lower part of my eye is indicative of the misery The sinful destiny had got me out of the ocean, but it appears that wicked destiny is not fully satisfied with the same (3) Let me see what is there in store for me with it?" (4) People have to face the reward of the *karmas* performed by them earlier There is no remedy for it (5) As the sun feeds the moon but he does so concealing his lustre and as such, he has always to suffer for his deeds, Feeling thus Sītā addressed the other damsels, "You have listened to the *āgamas* therefore, you tell me after deep thought, why is the lower part of my eye so fluttering?" (6-7) Out of those damsels, there was one named Anumatī, who was quite efficient in arriving at a decision She said, "O goddess, which element other than the destiny is found in this world? (8) Whatever good or bad deed have been performed in the earlier births, the same cruel destiny is known in the world as Iśvara (9)" I have been placed in this position because of the cruel destiny," whosoever thinks like this is a fool " (10)

Then Gunamālā asked the other damsel who was well-versed in virtues and vices, reassuring the goddess Sītā, she spoke to her, "O Sītā you are the dearest to the lord of your life and all others enjoy all the pleasures by your grace (11-12) Therefore with careful observation, I do not find anything which could be the cause of your pain " (13) Except these too, all those present there, said, "O goddess, what is the use of excessive discussion on the subject? We should indulge in peaceful activities (14) Performing the *abhiseka* of lord Jina, worshipping him, and giving away charities, we should try to remove the ill effects of the evil-*karma* " (15) At these words of the damsels, Sītā said, "O damsels, you people have spoken correctly, because with the charity, adoration, *abhiseka* and *tapas*, the effect of the evil deeds is wiped out (16) The charities remove the obstructions, the enmity of the enemies, earns the merits, and could be the cause of great glory " (17) Thus speaking Sītā summoned the treasurer named Bhadra-kalaśa that upto my confinement the charities should be given as per the desire of the people " (18) The treasurer said,

"As it pleases you, and then left the place and on the other hand Sītā too was absorbed in the adoration of the Jina (19) Thereafter in the temples of Jinas mixed with the sound of crores of conch shells, the sound of the blowing of the trumpets and other musical instruments resembling the thundering of the clouds of the rainy season emerged (20) The paintings showing the life scenes of the Jina were displayed The pitchers filled with milk, *ghee* etc were called for (21) The announcer, clad in white garments and adorned with all the ornaments, moved through out the city mounted over the elephants and declared that anyone can have his desired things on demand (22) In this way the charities were being given appropriately and Sītā accepted several types of disciplines (*niyamas*) according to her strength (23) The great *pūjās* and *abhisekas* were performed suited to the royal position and all the people having been deprived of the sins became peaceful in mind (24) In this way when Sītā with a peaceful mind was devoted in giving away charities, and Rāma too was gracing his court like Indra (25) The gate-keepers had left the gate open Then the people of Ayodhyā whose minds were agitated, reached the court of Rāma feeling panicky as if reaching the place of a lion (26) the court of Rāma which was built in gold, and had not been seen by them earlier Looking at such a type of serious court, the minds of all of them felt disturbed and unstable (27) Looking at Rāma, who delighted the eyes and comforted the minds, the hearts of the people felt delighted and blossomed like the flowers All of them offered their salutation to Rāma with the folded hands (28) Finding that the minds of the people were unstable and they were shaking at the same time, Rāma said to them, "O noble people, tell me the purpose of your arrival here " (29) Thereafter all the great people like Vijaya, Surāji, Madhumān, Vasula, Dhara, Kaśyapa, Pingala, Kāla, Kṣema and others influenced with the glory of Rāma, were dumb-folded They stood still fixing their gaze at the feet of Rāma and all their strength vanished (30-31) Though they were anxious to speak out their minds to Rāma since long, but their tongue like the bride did not move in the mouth, like the house (32)

Thereafter Rāma, spoke to them assuring them, and said, "I welcome all of you You tell me the purpose of your visit here " (33) In spite of this all of them stood there motionless It appeared as if some good artisan had made their images in clay and put them there (34) the people whose necks were bound with the noose of shame, had the unstable eyes like the deer fawns, and whose minds were extremely disturbed, devoid of delight and their faces were faded out (35)

Thereafter the chief among those people spoke in stammering voice,

"O lord, you kindly delight me by assuring safety to me." (36) Then the king Rāma said, "O noble people, you need not have to be afraid at all You express your heart and be happy (37) Discarding all the sins, I accept the spotless thing as the swan consumes the milk leaving aside the water mixed in it (38) Therefore the person who even after getting an assurance, was able to speak out words from his month with great difficulty, the same person named Vijaya, folding his hands, spoke quite slowly and humbly, "O lord, O Rāma, O Purusottama, you kindly listen to me whatever I have to say Presently the entire populace has become free from *maryādā* (Propriety of conduct) (39-40) The human is the evil minded by nature, but when he gets an example then he does not find any difficulty (41) The monkey is by nature quite fickle then what to speak about his performance when he rides* over the unstable cage of a *yantra*? (42) The valorous people with sinful minds, availing the opportunity have started kidnapping the young wives of the weak people, quite forcefully,(43) A person sometimes discarding his beloved earlier wife tortures her and then suffering from separation from her, gets her back with the help of others (44) Therefore, O lord, before the earth gets destroyed with the disowning of the propriety of the conduct of *dharma* some remedy should be thought out for the welfare of the people (45) Being the king of the people at present, in case you do not protect the people, then they are sure to face destruction,(46) There is no other talk over the river banks, gardens, assemblies, places of drinking water, roads and the houses, except the one that Rāma, the son of Daśaratha in spite of his being well-versed in the scriptures, had brought back Sītā in his home, who had been kidnapped by Rāvana, the king of Vidyādharas (47-48) They think that, in case we also follow the same conduct, there is no harm in it, because the people usually follow the people with wisdom The second thing is that whatever is done by the king, the same thing is performed and followed by the people (49-50) Therefore the wicked people feeling free are scandalising the situation O lord of the Kākustha race, you better control them (51) In case this blemish had not been there in your country, then this country could put the heaven of Indra also to shame " (52) Hearing these words, Rāma for a moment was plunged into the ocean of disgust like the one having been hurt with a club (53) He then started thinking, "Oh, I have been placed in a miserable condition The fire of disgrace has started burning the lotus forest of my race (54) My action by which I had to face the suffering of separation, the same is causing a blemish over my race (55) For the sake of the humble Sītā, making her the goal, the monkeys displayed their powers, the same Sītā

is making the lilies of my race to fade out (56) For whom, I waged a war crossing the ocean, killing the enemies, the same Jānakī is presently causing a blemish over my race (57) The people of the country correctly observe that the house whose owner is wicked, why did I bring back Sītā, who had lived there in that house? (58) Sītā, whose absence even for a moment, caused disturbance in my mind, how can I disown such a loveable Sītā now, who is so dear to me? (59) The one who always remains present in my eyes and the heart, how could I disown innocent Sītā who is the abode of all the virtues? (60) Otherwise who knows about the damsels who are filled with blemish and overpowered with passion (61) Disgrace to a woman, who is the abode of all the evils, is the cause of grief, is like the mud, even she is difficult to be disowned by the people born in the high and spotless race (62) Such a wicked woman destroys all the strength, is the shelter of passions, destroys the memory, resembles the fire covered with ashes, is like the tip of the *Kuśa* grass, or is beautiful in appearance alone Therefore as the snake disowns its skin, similarly, I, in order to get myself relieved of the grief, shall disown Sītā (63-65) Overpowered with immense love, my heart, without whom always remains vacant, how could I disown Sītā—the chief queen? (66) Though, I am quite firm in my mind, but still Sītā, could influence my mind in case she remains close to me (67) I believe, as the moon rays even after remaining at a distance can disturb the lily flowers, similarly the beautiful Sītā, would be able to disturb my patience (68) On her my love is difficult to be discarded Oh! I have been thrown in the thick forest of danger and love (69) The one who happens to be the best among the divine damsels, the one who is united with me out of love, how can I disown such Sītā?" (70) In case I do not disown her because of the evident defame, then there would be no other miserly person on earth comparable with me (71) Gautamasvāmī says, "For Rāma, whose mind was confused with defame, fear and overpowered with the force of the both, who was feeling immensely miserable at that time, proved to be immensely painful for him (72) The thinking of Rāma, which was contradictory first and last, which was the cause of the disturbance of mind, which was devoid of the firm resolve, and was filled with miseries, was unbearable like the heat of the sun of the summer season at noon" (73)

Here ends Parva 96 of the *Padma Purāna* composed by Raviṣenācārya relating to the ill talk by the people about Sītā's stay in Lankā (Verses 1-73, P T 14698)

Parva 97
Exile of Sītā

When Rāma was so engrossed in worry, he summoned Lakṣmana through a gate-keeper (1) Laksmana whose mind was devoted in attending to his duties, felt disturbed over the arrival of the gate-keeper and mounted over a fast moving horse went to Śrī Rāma Reaching there he offered his salutation to him with folded hands and took his seat pleasantly and fixed his gaze over the feet of Rāma (2-3) Rāma himself made Lakṣmana him got up from the ground and made him sit besides him over the half throne Lakṣmana indeed was quite humble in his approach (4) All other kings who were led by Virādhita entered the assembly with the permission of Rāma and all of them took their seats at the appropriate places (5) The priest, the merchant of the city, the courtiers and other noble people filled with anxiety took their seats appropriately (6) Thereafter Rāma after waiting for a while conveyed to Laksmana in detail above the ill talk going on in the city (7) Hearing that the eyes of Laksmana became red with anger He at once issued a command for the warriors to get ready and he himself declared, "Today I shall myself finish the ocean of the wicked people and shall cut-off the tongues of the people who are indulging in false-hood covering the entire earth with their severed tongues (8-9) Such of the people who are envious of Sītā who possesses immense humility and her devotion of virtue, shall be destroyed by me today itself " Thereafter Laksmana who had been enraged immensely and was looking terrific, looking at whom the entire people of the assembly felt disturbed, the same Laksmana was pacified by Rāma speaking the soft words He said, "This land extending upto the ocean had been ruled by the virtuous king like Rsabhadeva, Bharata cakravartī and others (10-12) The people of the solar race belonging to the Iksvāku dynasty were the foremost of all the rulers As the back of the moon cannot be seen by anyone, similarly the back of these rulers had not been witnessed in the war by anyone like the seat of moon-light, their glory spreads in all the three worlds (13-14) I have myself been living uselessly because of the sinful and terrific love, how can I, because of the sinful and terrific love, earn blemish for the dynasty? (15) If one neglects even the small disgrace it goes on increasing and even the small glory issued even by Indra and sung by him (16) When the flourishing green garden is under fire with the defame then what is the use of these perishable pleasures (17) I am well-aware of the fact that the goddess Sītā is quite chaste and is of auspicious heart, but till such time she remains in our house this ill talk cannot be removed with the weapons or by the

scriptures (18) Look here the sun which delighted the lotus flowers during the day disappears soon after the start of the night, who can stop it (19) My glory is being eclipsed because of the dust of the defame and in order to stop it further something has to be done (20) O brother, after having been born in an auspicious and noble race which is spotless like the moon and in order to prevent it from earning blemish of defame like the clouds covering the moon I am making all the efforts in this regard (21) In this way, the fire if the heat of dry-wood goes on increasing without the pouring of water in it, similarly we have to do something to stop save the immensely competent, illustrious, extremely spotless race from earning blemish, you do something to relieve it from the same (23) I can sacrifice myself for the welfare of the people and similarly allow the glory of my race to be destroyed " (24) Thereafter Laksmana who was influenced with the love of his brother said, "O king you should not feel grieved for the sake of Sītā (25) She is the foremost of all the chaste woman in the world and she is unblemished Why are you thinking of disowning her simply for the sake of the ill talk of the people? (26) Even when the wicked people denounce the noble persons, but by their doing so, the truth cannot be destroyed (27) The people whose eyes have been polluted with the poison, in case such people find the moon as black but in reality the moon does not shed away its brightness A person who is filled with humility displays the reality by itself In fact the real meaning of a thing of wisdom does not feel display the reality by itself In fact the real meaning of a thing does not project its outer form correctly (28-29) People with wisdom do not feel disturbed with the evil talk of the ordinary persons, because the elephant does not feel ashamed if the dogs bark at it (30) The work as he activities like the waves which is quite astonishing and the people loved to point out the shortcoming of others but their souls control such people (31) A foolish person who intends to destroy the moon by uprooting the stone slab, surely gets himself destroyed The one who indulges in back bite and feels envious about the virtue of others, such an evil doer and wicked person surely achieves the evil position " (32-33) Thereafter Baladeva (Rāma) said, "O Laksmana whatever you have spoken is total truth and your judicious wisdom is quite graceful But no deficiency of the spotless person who works against the people becomes visible but on the contrary one finds all his virtues present in him (34-35) What type of comfort can such a person have in the universe? Or otherwise what could be his expectation from the world, who earns defame from all the sides like the forest fire (36) What is the use of the riches which lead to creation of miseries, what is the use of medicine

filled with poison? And what is the use of the prowess, by which the people who are plunged in terror cannot be saved? (37) The conduct by which one cannot redeem his soul is of no use and what is the use of the great knowledge which cannot make one achieve the spiritual knowledge (38) The life of such a person could not be taken to be successful whose pride of glory is usurped by the powerful defame It is better to meet death rather than neglecting the defame (39) Leaving aside the public slander it is the great sin on my part that I brought back Sītā who had been kidnapped by some one else and brought her home (40) Sītā hand lived in the garden of the Rāksasas for long time The female messengers speaking evil words had desired her, and Rāvana standing close by had cast evil eye on her several times and conversed with her as he desired By bringing home such a type of Sītā I never felt shameful Or what is difficult for the foolish people? (41-43) The chief commander Krtāntavaktra should be summoned at once and the pregnant Sītā should be carried today from the house alone ? (44)

At these words of Rāma, Laksmana said with folded hands quite humbly, "O lord, it would not be proper to leave Sītā (45) She is the one whose feet are quite soft, who is quite lean and thin, is quite innocent and who had been brought up with all the comforts Therefore where shall the lonely Sītā go in the terrific path? (46) She is the one who is carrying pregnancy and in case she is disowned by you, she would feel extremely painful With whom shall she take refuge? (47) In case Rāvana had looked at Sītā then there is no fault in it because the flowers which are looked at by others are the offered by the devotees to Jinendra? Therefore what is the harm if someone looks at someone? (48) O lord, O valorous one, be pleased, the one who is spotless and unblemished, who is not seen even the sun who is immensely soft and who her sacrificed her heart for you Such a type of Sītā should not be disowned (49) Thereafter Rāma who was quite firm in his mind, was filled with anger and his anger was displayed over his face and he said to his younger brother Laksmana, "O Laksmīdhara you should not speak out anything further in this connection, the decision which I have taken must be followed wether it is proper or improper (50-51) Sītā should be left alone in the lonely forest, let her remain alive or die there by her *karmas* Sītā who is the cause of increase of the blemish should not remain in my country or in the house of any one of the best relatives, or the city or any house in my kingdom " (52-53) Thereafter Krtāntavaktra the chief commander who was moving over the chariot driven by four horses surrounded by the army, whose glory was being sung by the bards who also adorned him, over whose

head the white *chatra* was held, who held the bow in his hand and was adorned with the *kavaca* and the *kundala* reached before his lord (54-55) Finding him coming there the damsels of the city kept on talking variously among themselves (56) They said, what is this, why does he look so anxious? With whom is he angry? Who is going to face the evil today? O mother, Krtāntavaktra who is covered with the darkness of weapons, who is the lustre of the summer season, looks terrific like Yama " (57-58) Thus the woman were engaged in such type of conversation and the chief commander then went to Rāma (59) Thereafter he offered is salutation to Rāma placing his head over the earth and with folded hands he said, "O lord issue me a command (60) Rāma said, "You go just now and leave Sītā at once she had desired to have a look at the Jina temple and whatever Jina temples are on the way which are found at the places of *nirvāna* of the Tīrthankaras and the groups of images which fulfils the desires should also be shown to her Thus showing round the images of Jina, Sītā should be taken to the forest named Simhanada and should be left there Thereafter you return to this place at once (61-63) Without entering into any argument, he said, "As you order " Thus speaking the chief commander went to Sītā and said to her, "O goddess, you get up and mount the chariot, performing all the desired task you have a look at the Jina temples and also earn the merit as per your desire (64-65) In this way, the chief commandeer was trying to speak to Sītā the sweet words and whose heart felt immensely delighted, such a Sītā went close to the chariot (66) Reaching before the chariot she said, "Victory to four-fold *Sangha* and victory to lord Rāma, the devotee of Jina who always follows good conduct (67) In case any indecent action was performed by me then O lord, living in the Jina temple, I may be forgiven for all my fault "(68) Sītā whose mind was quite anxious and was devoted towards her husband, took leave of all her handmaids and sent them back saying, "O best of handmaids you live with all the comforts I shall return after offering my salutation at the Jina temple you need not worry about me "(69-70) At these words of Sītā and in the absence of the command of her husband, the sweet speaking damsels did not think of accompanying her Then the blissful Sītā with the smiling face offered her salutation to the Siddhas mounted over the spotless chariot (71-72) She mounted over the chariot which was built with the gems and the golds and she appeared as the divine damsels appear graceful while mounting over the plane decorated with garland of gems (73) At the instance of the chief commander Krtāntavaktra, the chariot in which the best of the horses had been yoked moved with great speed like the arrows shot by Bharata

Cakravartī At that point of time a crow perched in a dry tree was fluttering its winds shaking its head again and again and was cawing in dry tone (74-75) A damsel with dishevelled hair who was filled with grief and was lamenting came forward and started crying (76) Though Sītā had witnessed all the ill omens, still having her faith in lord Jinendra, she kept on moving with a firm heart (77) Travelling through the mountain peaks, the pits, the caves, and forest and also crossing the high track of land, the chariot moved forward at the speed of a *yojana* in a moment (78) The chariot in which the horses moving with the speed of Garuda were yoked, had the white banners fluttering on it, was shining like the sun, kept on moving forward without any obstruction (79) The chariot over which the beloved of Rāma like the beloved of Indra was travelling, the speed of which was like the mind and whose horses were driven by the charioteer Krtāntavaktra, the same chariot appeared quite graceful (80) Sītā was seated resting against the pillars kept on looking at several types of lands (81) She kept on looking at the villages, the cities, the forest, the lotus flowers, the pleasant lakes pleasantly and quite enthusiastically Sometime she witnessed the clustre of trees covered with the curtain of clouds in the sky creating darkness like the night The individual trees in the darkness could be seen with difficulty (82-83) The forest appeared like the widow of a high family because the fruits, flowers and the leaves of the trees were falling The roots of the trees were appearing at long spaces and the trees were deprived of the shades (84) She found that at places, the Mādhavī creeper was entwining the mango tree and was trying to embrace the Aśoka tree which stood near by, like an unstable whose (85) She found that some trees had been destroyed with the forest fire and were devoid of grace like the mind of an ascetic who is tortured by the harsh words of the evil people (86) She found somewhere that the fragrant wind was moving slowly shaking the tender leaves of the creepers, as a result of which it appeared as if the queen of the forest was dancing like the spouse of the spring season (87) He found that the group of Bhīlas creating loud sound was driving away the birds as a result of which the flocks of deer had run away at a long distance (88) She looked at the high mountain peak with her curious eyes which was decorated with astonishing types of metals (89) She also found that the rivers having the small flow of water and with them the forest looked like the grieving damsel separated from her husband who had gone to some other country and her eyes were filled with tears (90) At places the forest appeared as if the chirping sound of the birds was like entering into conversation. With the presence of the spotless springs it appeared as if it was laughing

aloud (90-91) At places the earth appeared to be flooded with the female black-wasps who were greedy of the flower dust and were creating the humming sound slowly looking as if they were praising the earth and the trees because of the weight of the fruits becoming hesitant, bending down had become humble At places she saw that the tender leaves of the trees were filled with long branches With the falling of the flowers from the trees, it appeared that the rain of flowers was being showered over the forest in order to display its humility Sītā whose mind was expecting Rāma, observing all the above activities in the forest while kept on moving ahead (92-94)

At the same time she heard the sweet sound, after which she started thinking, "Is it the sound of the beating of drums of Rāma?" (95) Thus thinking in her mind she moved towards the river Gangā and she came to know that the sound which she had heard was of the said river (96) She saw that water of river Gangā was disturbed with the sports of the aquatic animals like the crocodiles and fish, while the high waves kept on shaking the lotus flowers (97) At places the flow of the river water had uprooted the huge trees and at places it had uprooted the huge mountain rocks (98) The river Gangā was spread upto the lap of the ocean, was created by the sons of Sagara and was as deep as the nether-world It had the white sand over the banks It had terrific whirlpools together with heaps of the sea-foams The flocks of birds were gathering over its bank (100) The forceful horses moving like the wind crossed the river Gangā in the same way as the ascetics after achieving the *Samyagdaraśana* cross the ocean of universe by *Pūrnayoga* (101) Though the chief commander, Krtāntavaktra was unmoveable and firm like the Meru mountain but at that point of time his mind was filled with compassion and he felt disgusted (102) He was unable to speak but anything at that point of time He was overpowered with immense grief and tears were forcefully flowing from his eyes In these circumstances Krtāntavaktra was unable to control himself as well as the horses (103) His entire body felt fatigued whose glory had been destroyed Such a chief commander stood there and placing both his hands over his head he started crying aloud (104) Then Sītā whose heart was on the breaking point said to Krtāntavaktra, "Why are you crying like a man in grief? (105) You are making me disgusted at his time of delight You tell me why are you crying in the lonely forest? (106) He was in a fix as to whether he should obey the command of his master or should speak out the factual position to her Taking into consideration both the situation he stopped crying and he placed before her the factual position (107) He said, "O auspicious one,

Rāma who after listening to the harsh words of the evil people which were full of blemish felt frightened and had resolved to disown you like this on the pretext of fulfilling your wishes, in the same way as an ascetic disown the conjugal pleasures (108-109) O mistress, no word was left by which Lakṣmana did not try to convince his brother but still Rāma remained quite stubborn (110) As a person deprived of *dharma* cannot have refuge in any pleasure, similarly after losing the love of your master no one would be able to provide refuge to you (111) O goddess presently you cannot take refuge with your father and mother, or the brother or any other relative Presently this forest infested with the wild animals is the only place for you " (112)

On hearing the *vajra*-like harsh words of the chief commander she felt as if having been hurt with *vajra* and was immensely grieved and confused (113) She regained her consciousness with great difficulty and in her stammering voice she said, "You kindly let me have an audience with my master to ask him somethings?" (114) In reply to that, Krtānta-vaktra said, "O goddess presently the city of Ayodhyā has been left far behind Therefore, how can you meet lord Rāma who has issued such a harsh command? (115) Though the eyes of Sītā were dropping the rain of tears washing her mouth with the same but still having been filled with love for her lord she said (116) "O chief commander, you speak to Rāma on my behalf, that O lord, you should not feel disgusted by disowning me (117) O great person, you must remain extremely peaceful and with a judicious approach you should rule the people of the country like the father and protect them (118) Because, as the people are desirous of the king like the moon of the winter season with all its rays, similarly, they desire a delightful king well-versed in all the arts to ruler them (119) With the use of *Samyagadarśana* all the people of the world are relieved of the terrific ocean of universe you should therefore follow the same *Samyagadarśana* faithfully (120) O Rāma in preference to the kingdom, the *Samyagadarśana* is considered to be more important because kingdom can be destroyed but *Samyagadarśana* cannot because it bestows the eternal bliss (121) O Purusottama, getting frightened with the ill talk of the unholy people, you should not discard the *samyagdarśana*, which is difficult to achieve (122) In case the great gem which is received over the palm falls into the great ocean then it cannot be recovered by any means (123) By throwing away the fruit of nectar in the terrific well, one feels immensely grieved (124) Whatever is suitable to anyone he speaks out the same because who is competent enough to stop the people from talking (125) O ornament of all the virtues though you have to listen to

many talks which would tantamount to self destruction but you should not take them to heart like a mad person, you should act quite judiciously As the sun is full of lustre but still it cannot illumine all the things of the world and it does not earn any deficiency, therefore it is liked by the people similarly though you are a strong administrator but still because of your knowing fully well all the elements, you should not be subjected to any weakness or deficiency and like the sun, you should love all (126-127) The wicked people should be kept under control by giving away something, the near and dear one should be made favourable by expressing love to them, the enemy should be subjugated by spotless conduct and the friends should be made favourable by serving them well (128) The anger should be subsided with compassion, the arrogance with simplicity, illusion with honesty and the greed with patience should be subsided (129-130) O lord, you are well-versed in all the scriptures it would not be proper to discourse or to advise you in any form Whatever has been spoken by me it is just the unstable conduct of my heart which is filled of love for you (131) O lord, having been overpowered with your love or out of joke, in case I have indulged in some hostility then I beg forgiveness for the same (132) O lord, it appears that I had only this much relationship with you, therefore I am repeating it again and again that you kindly forgive me for my evil temperament whether it is proper or improper " (133) Therefore Sītā, who had already got down from the chariot, thus speaking fell down over the ground filled with straw as well as the stones Falling on the ground become motionless and fainted, it appeared as if the heap of gems had been scattered (134-135) Finding Sītā completely motionless, the chief commander was immensely grieved and he thought in his mind, "She would be able to survive with great difficulty (136) The forest which is infested with the terrific creatures and is quite awful, no human being could ever hope for survival here (137) In this terrific forest while leaving this doe-eyed Sītā, I do not find any place where could I feel peaceful (138) On the one hand is the extreme cruelty and on the other is the firm command of the master, I, a sinful person, have fallen into a vast whirlpool of grief (139) Disgrace to the slavery when a person has to do things against his wishes, the soul is overpowered by others and who is served by the degraded people alone Thus the slavery is denounced by everyone (140) A servant whose activities are like a machine, whose soul always feels disturbed and as such the life of a dog would be better than the life of a servant (141) The servant who is under the force of the king and has to perform the deplorable deeds, is like a *piśāca* and has to do everything

at the command of the master and what does he not speak? (142) Disgrace to the servant who is like the dustbin as the people throw the rubbish in dustbin then they forget about it, similarly after extracting the work from the servant, the employer forgets about him and forgets about his glory As the dustbin contains the useless things, similarly, the servant also holds the useless things of the master Therefore disgrace to the person having the position of a servant by remaining alive (143-144) A servant pushes his own glory to the background and who has to bow even forgetting the goddess, therefore disgrace to a servant, who has to act like a weighting scale (145) A servant who is free from promotion, fame and glory, has no desire of his own, whose position is like an image of clay and is inactive, such a type of servant should not be had by anyone (146) The one who even after the disgrace is without movement, who with his greatness always go on sinking, disgrace to such a servant (147) The one, who himself is without any prowess, who sells away his own flesh, who is deprived of the arrogance and who is controlled by others, the life of such a servant is a disgrace The one, who even in his promotion has to face slavery and because of that I am becoming helpless and because of that even at this time the immense misery I am unable to discard the position of slavery "(148-149) Thus thinking the chief commander leaving Sītā like the *dharma-buddhi*, feeling ashamed moved towards Ayodhyā (150) On the other hand when Sītā regained her consciousness she again felt grieved and started crying like a doe separated from the flock of a deer (151) Joining the grief of Sītā who was crying aloud, even the clustre of tree felt grieved and also started dropping the flowers like crying with Sītā (152) Thereafter Sītā overpowered with immense grief started lamenting with her beautiful voice (153) She said, "O lotus eyed one, O Padma, O Narottama, O lord, O god you give me the reply and console me (154) You always acted with the best of heart, and you are the best of the humans In discarding me you are not to be blamed the least (155) Whatever had been done by me in my earlier birth, I am reaping the reward of the same Therefore, I shall have to bear this terrible pain (156) When my own *karmas* are becoming to the foe then what can the husband, the son, the father, Nārāyana or others members of the family, do (157) Surely in my earlier birth I must have earned the sins and because of that, I, am unfortunate one, am suffering like this in the deserted forest Surely I must have given false blame to someone in the assembly, as a result of which I had to face the present danger (158-159) Surely in my earlier birth I would have broken the *vrata* after receiving it from the *guru*, as a result of which I am to face

this situation (160) Or otherwise, in my earlier birth I must have humiliated someone with harsh words resembling the poisonous food, as a result of which I have to face this painful situation (161) Evidently in my earlier birth I must have separated the pair of ruddy birds as a result of which I have been separated from my husband (162) I must have separated the pair of swans living in the lake, filled with louts flowers, who created obstructions in the movement of the best of people, who was loved by the female birds of its own species, who praised it for its beauty, who had the best of glory like the palace of Laksmana, who beak as well as the claws were red, must have been separated by me with my evil designs in my earlier birth and because of that, I, the unfortunate one, have been deserted in this place having been separated for my house (163-165) Or I must have separated the pair of pigeons having the eyes like the *Guñja* fruit who were devoted to each other by their hearts who had the dark complexion like the smoke of the sandal wood, who were indulging in pleasing sports and were issuing sweet sound from their neck, with a sinful mind and must have kept them at a inappropriate place or must have made them captive or killed them, or I must have deprived them of the proper care and because of that I have to face this painful situation (166-168) Or I must have separated the pair of cuckoos at the time of spring season when the trees blossom with flowers, as a result of which I had to reap this reward (169) Or I must have denounced the adorable sages who were compassionate, having good conduct, had overpowered their organs of senses and were adorable by the people of learning, as a result of which I have had to face this painful situation (170) I had been staying in a house resembling the heaven where the servant felt delighted at the receiving of my command and was being served by the best of servants but presently I have been deprived of all my relatives then how can I stay in this forest? My merits are on the decline and I have been drowned in the ocean of grief I am indeed an extremely sinful person (171) I used to enjoy the sleep over the bed over which the rays of the gems had been falling, which had been covered with the best of bed-sheets, which was quite beautiful and was filled with all the amenities, I was being woken up with the sweet sound of the flute, *vīnā* and other musical instruments (172-173) But presently I am the same Sītā having been burnt with the forest fire of defame, in spite of my being the chief-queen of Rāma I have been left alone in this forest of troubles, where the harsh tips of the *Kuśa* grass and stones are found everywhere How shall I be able to remain on earth? (174-176) In spite of my remaining in such a precarious condition if I have still

remained alive, then it means that my body is made of *vajra* (177) O my heart, why don't you break in a hundred pieces even in such a deplorable condition? It appears that there is no other courageous person like you? (178) What should I do?" Where should I go? To whom should I speak? With whom should I take refuge? Where should I stay? O mother, why has it so happened? (179) O Rāma the ocean of all the virtues, O devoted Lakṣmana, O my father, don't you recognise me? O mother why don't you protect me? (180) O my brother, adorned with *kundalas* and lord of Vidyādharas, I am the unfortunate fellow and have fallen in the whirlpool of the grief and have reached here while wandering (181) It is a pity that a sinful person like me could not adore in the temples of Jina with my husband " (182)

When the extremely upset Sītā with a mind filled with grief was so lamenting then a king named Vajrajañgha arrived in that forest (183) Then Vajrajañgha was the lord of Punḍrīkapura and had arrived in the forest for the capture of elephants After capturing the elephant he was returning gracefully (184) The warriors moving in the fore-front of the army kept on jumping holding various types of arms in their hands, were quite beautiful and valorous They were carrying daggers with them But in spite of that listening to the cries of Sītā they became doubtful and were so frightened that they could not move forward (185-186) The cavalry-men moving ahead of the army stopped Listening to the cries of Sītā having been filled with doubt, the cavalry men could not be influenced with the same They started thinking that several people were there who could be the cause of death In such a terrific forest when the cries of a woman are being heard, it is quite an astonishing thing (187-188) The forest infested with the deer, buffaloes, wolves, the panthers, leopards, *aṣtapāda* and lions who are wandering freely Besides the forest is awful because of the fangs of boars In such a type of terrific forest, who is the damsel like the spotless moon rays is crying and her voice appeals the heart (189) In she Indrānī driven out by Indra out of the Saudharma heaven by the humans and has been born because of the evil time of dissolution Where from has she arrived?" (190) In this way when the discussion was going on, all the soldiers who had stopped further movement, all the people moving with force had started meeting together, when the musical instrument were being played upon, it appeared as if the army was facing some terrific whirlpool and was filled with surprise Such a great army became stand-still (191) The large number of horses were the *makaras*, the illustrious foot-soldiers were the fish, the herds of elephants were the crocodiles, which were issuing the

terrific sound The fall of sun rays over the waves over the shining swords appeared like the waves and created horror Such an army appeared like the ocean (192)

Here ends Parva 97 of the *Padma Purāna* composed by Ravisenācārya relating to the exile of Sītā (Verses 1-192, P T 14890)

Parva 98
Sītā consoled by Vajrajañgha in the Forest

Finding that the army had stopped in a circular way like the Gangā, the flow of which is obstructed with the use of *Mahavidyā*, Vajrajañgha asked the people close to him, "Why are you people standing here?" Who has obstructed the forward march of the army? Why are you people feeling upset " (1-2) By the time the people standing close by, could speak out the cause for the halt of the army, the king moved a little forward and he himself heard the cries of someone (3) The king Vajrajañgha who possessed all the noble symptoms then said, "The damsel whose cries are being heard, must be the wife of some great person " (4-5) The people said, "O lord this is the case There is no doubt about in your words because you have witnessed several astonishing things yourself earlier " (6) While this conversation between Vajrajañgha and the servant was going on, in the mean time some courageous persons moved forward and reached before Sītā (7) They asked her, "O goddess who are you staying in this lonely forest? Why are you crying and lamenting in great grief? (8) We did not find anyone comparable to you in this world Are you a goddess? Or do you belong to some other best of creations? (9) We are unable to understand you actual grief (10) O auspicious one, in case your grief is worth revealing then you tell us We people are quite anxious In case you speak out the cause of your miseries to us, then they could be put to an end " (11)

Because of the great grief all the direction had become dark for Sītā Witnessing the soldiers holding shining weapons suddenly She started shaking with fear and her eye started wavering She got ready to remove all the ornaments from her body (12-13) Thereafter the people who were unable to understand the reality felt panicky and said to her again, "O goddess shed away grief and fear and be patient (14) O innocent one these ornaments are of no consequence for us and as such let them remain with you, you better control your heart and tell us the cause of your becoming upset Why are you feeling miserable? (15) The king

Vajrajañgha who follows the *Rājadharma*, such a graceful king has arrived here (16) He is quite careful in his approach, possesses the gem of unperishable *Samyagdaraśana* is *anadheya*, *aharya* provides the best of comforts, is free from all the doubts, has a firm mind like the Meru mountain and is like the best of ornaments (17-18) O chaste damsel, you are quite praise-worthy The king who possess *Samyagdaraśana*, besides other noble qualities, then how can we speak out about his virtues (19) He is well-versed in the secrets of the Jaina discipline (or the *Jina śāsana*), he loves the people who take refuge with him, does good to others, is immensely compassionate, is a man of wisdom, having a spotless heart He is free from performing deplorable deeds, and protects the people like the father He is devoted to the welfare of the people He provides protection to the miserable people and he takes special care fore the woman He engages himself in spotless activities and could destroy the mountain of enemies for whom he serves as *mahāvajra* He is well-versed in the weapons as well as the scriptures He does not feel fatigued while performing the peaceful deeds He considers the other's wives like the well with a python in it He is always engaged in the religions activities and has controlled all the organ of senses quite well (20-24) O goddess, in fact the one who desires to spell out all his virtues, he appears like a person who intends to bodily cross the ocean by swimming (25) By the time when this attractive conversation was going on between them, by that time surprisingly the king Vajrajañgha also arrived there (26) He got down from the cow-elephant and displaying all his humilities, the king Vajrajañgha looking at Sītā spotlessly said (27) Oh! It appears that the person who has left the damsel here, his heart must be made of *varja* and is senseless and because of that, he has left Sītā here and while so doing his heart did not break into a thousand pieces (28) O auspicious one, you tell me the cause of your present position and feel yourself free from worries, don't get afraid and don't cause pain to your pregnancy (29)

Though Sītā felt freed from the grief for a moment and was abut to speak out something, but then grief-stricken Sītā felt painful at heart and started crying again (30) Thereafter, the king speaking sweet words asked her again and again, the cause of her miseries Thereafter Sītā controlling herself, spoke in choked voice filled with grief, like the swan (31) She said, "O king in case you are desirous of knowing the facts, then you be attentive because the story of an unfortunate fellow like me is quite long (32) I am the daughter of king Janaka and the sister of Bhāmandala, the daughter-in-law of Daśaratha and the wife of Rāma known by the name of Sītā The king Daśaratha submitting to the boon of Kaikeya gave

away the kingship to Bharata and then he became an ascetic (33-34) As a result of the same, Rāma accompanied with myself and Laksmana went to the forest O auspicious one, what happened there, you must have heard about it (35) Rāvana the king of Rāksasas kidnapped me My husband made friend with Sugrīva Eleven days after my kidnapping, I heard the news of Rāma and then I took my food (36) Rāma crossed the ocean by the vehicle flying in the sky and conquered Rāvana in the battlefield My husband again brought me back (37) Like Bharata-cakravartī, Bharata also discarded the kingship like the mud and took to the position of Digambaras saint He removed the dust of *karmas* and then achieved *nirvāna* (38) Having been grieved of the absence of her son, the queen Kaikeya also received *dīkṣā* and then proceeded to the heaven after performing severed *tapas* (39) On the other hand the wicked people having been deprived of *maryādā* (propriety of conduct) carelessly ill-talk against me that Rāvana in spite of his being and immensely well the terrible person, kidnapped other's wife and Rāma who is well-versed in the religious scriptures, got her back and started enjoying her company again (40-41) The way in which the king of a firm resolve moves, the people also move in the same direction which is considered beneficial by them There is no harm in it (42) I having a lean and thin body became pregnant then I thought that I shall adore all the images of Jina on earth (43) Thereafter lord Rāma got ready to visit the places where the images of Jina were lodged, for performing adoration and offering our salutation (44) He said to me, "O Sītā we shall go first of all, to the Kailāsa mountain and adore lord Rsabhadeva offering our salutation to him (45) Then we shall offer our salutation gracefully to the images of lord Ṛṣabha and other Tīrthankaras which have been consecrated in the city of Ayodhyā—our birth place (46) Then we shall go to the city of Kāmpilya and offer our salutation with great devotion to Śrī Vimalanātha Thereafter we shall go to Ratanpura and offer our salutation to Śrīdharmnātha who propagated the essence of *dharma* (47) Then we shall go to the city of Śrāvastī and adore Sambhavanātha, Vāsupūjya in Campāpurī, Puṣpadanta in Kakandi, Padmaprabha in Kośāmbī, Candraprabha in Candrapuri, Śītalanātha in Bhadrikāvini, Mallinātha in Mithilā, Supārśva in Vārānasī, Śreyānśa in Simhapurī, Śāntinātha, Aranātha, and Kuntha in Hastināpura O goddess thereafter, we shall go to Kuśāgranagara, Rājagrha and adore the omniscient lord Suvratanātha there, whose spotless *dharmacakra* is illumining even today (48-51) Thereafter we shall adore the images of lord Jinendra immensely which are quite auspicious and are adored at all the places by the well-known

gods, *asuras*, Gandharvas and are praised by them Whatever rest of the places of Jina are there we shall visit them offering our salutation to them (52-53) Thereafter mounting over the Puspaka plane, soon we shall fly in the sky, you will move with me over the peaks of Sumeru mountain and then adore the images of Jina there (54) O dear you also adore the images of Jina in the Bhadrashāla forest, Nandanavana and Saumanasa forest, offering the flowers to Jinas (55) Thereafter, O my wife, wherever the natural and artificial images of the Jina are lodged in the universe you can adore them all and then we shall return to Ayodhyā (56) In fact the offering of the salutation once to lord Arhanta is enough to wipe out all the sins accumulated by him in several births (57) O charming one, because of your desire I shall also have an audience with the images of Jina in immensely auspicious and great temples I also feel immensely satisfied because of this idea (58) In earlier times when the universe was covered with darkness and with the destruction of the *Kalpavrksa*, all the people had become miserable then lord Ādinātha, glorified the universe in the same way as the moon glorifies the sky (59) He was the unprecedented lord of the people, was supreme, was adored by the three worlds and provided shelter to the panic stricken people of the world and delivered discourse for achieving the path of *mokṣa* His fortunes in the form of *astapratihāryas* were quite graceful, and he was always filled with surprise, and could attract the minds of the gods and demons alike (60-61) He displayed the form of spotless *tattvas* to the people of the earth and became successful He ultimately achieved *nirvāna* (62) Bharata-cakravartī built divine and golden temple over the Kailāśa mountain and the image of lord Jina was installed in the same The said temple illumines like the sun and is as high as the five hundred bows It is quite divine and even today all he Gandharvas, gods, kinnaras, *apsarās*, *nāgas* and the *daityas* adored the image enshrined in that temple (63-65) Lord Rsabhadeva is beyond measure and is endless, supreme and possess the best of Laksmī in the form of *Anantacatustaya* He is successful, blissful, all knowledgeable, free from the blemish of *Karmas* This Arhanta, is quite praiseworthy, he is suitable for adoration by all, he is self-born and is the lord himself I shall go to the Kailāsa mountain with you and adored the lord Rsabhadeva offering my prayer to him (66-67) With this, resolve and with immense patience he started with me but in the mean time, there emerged the ill talk of the people like the unbearable forest fire.(68) Thereafter my lord who acts quite judiciously with the people who are crooked by nature and cannot be overpowered ordinarily (69) Thereafter by disowning the near and dear ones even if one has to face the death,

it would be better but the glory of the race will last for ever and should not be jeopardised (70) In this way, though I am quite innocent but still my husband who is afraid of the ill-talk of the people and is quite intelligent, has left me in this deserted forest (71) He is born in the spotless race, had the best of the heart, is well-versed in all the scriptures, only such a type of Ksatriya could act like this " (72) In this way the miserable Sītā narrated the story of her exile, conveying the entire news to Vajrajaṅgha Again overpowered with grief, she started crying (73) The king Vajrajaṅgha who possessed all the best of the virtues finding Sītā with her face washed with the tears and was covered with the dust of the earth, felt disturbed at heart (74) Thereafter the king Vajrajaṅgha taking her to be the daughter of Janaka went to her and respectfully he consoled her (75) He also said, "O goddess, shed away the grief Don't cry You are well-aware of the glory of the discipline of Jina The *Ārtadhyana* increases the misery, then why are you overpowered with grief (76) O Vaidehī are you to aware of the fact that the universe is unstable and without shelter (77) And because of that, you are feeling grieved like a person with false vision O damsel, with beautiful intelligence, you have always heard the speeches of the noble people (78) Of course unaware of the *Samyagadarśana*, the foolish people while wandering in the universe face many miseries (79) The *jīva* while wandering in the ocean of the universe has to face the whirlpools of miseries on many occasions besides the meeting and separation (80) The same *jīva* has to face difficulty by taking birth in the lower creations (81) In the human birth one has to face disgrace, denouncement, separation and also the grief emanating from the abuses (82) Even among the gods one has to face, the best of *rddhis* and has to fall because of the degraded conduct and face enormous miseries after the rebirth (83) O auspicious one, how can one speak of the miseries, one has to face in the life including the cold, heat, saline water, number of weapons, wicked creatures who keep on killing and torturing among themselves Such miseries are to be faced during the present birth also (84) O Mithilā, in the human life one has several times to face separation, anxiety, diseases, pain and death beside the grief (85) There is no place in the universe in the high, middle and lower sphere were the person does not have to face the birth, death and old age, suffering all the pain (86) Because of the wind of ones own *karmas*, the *jīva* keeps on wandering in the ocean of he universe and also is born as a woman on earth (87) You are there because of the remanent good or evil *karmas* and because of your beautiful virtues you got Rāma who is quite beautiful and possesses all the virtues as your husband (88) With the rise of the merits one faces the comforts and with the rise of the sins you have had

to face these miseries (89) Look here after your kidnapping by Rāvana you reached Lankā, where you stopped adorning your body with the flower garlands and the application of the fragrant paste on your body. On the eleventh day of your kidnapping by the grace of Rāma you again witnessed pleasure by the serpent of defame because of the rising of sins and you have been deserted even without any fault on your part (90-92) The one who burns the palace of flowers in the form of ascetics, by the evil words, he is surely reduced to ashes with the fire of sins Let your sins come to an end (93) O goddess, you are quite graceful and your activities are quite commendable During your pregnancy you developed a desire or adoring in all the Jina temples (94) O damsel, with the best of humility, it is because of your virtues that I have spotted you, having arrived in the forest for the sake of capturing the elephants (95) I have been born in the race of Indra from the king Dviradavāha who followed the noble conduct, from his noble queen named Subandhu and my name is Vajrajañgha, I am the lord of Pundarīka-nagara O virtuous one, by *dharma* you happen to be my elder sister (96-97) O best of damsels, you get up and get along with me, shed away the grief, because O princess, by grieving, no task can be established (98) O chaste damsel, when you stay with me, Rāma while repenting in his mind, will again search for you There is no doubt about it (99) An invaluable gem possessing all the virtues when it is fallen because of the arrogance, who is the person of wisdom who does not want to possess it with grace? (100)

When so advised by Vajrajañgha who well-understood the essence of *dharma*, Sītā was consoled and felt as if she had got back her brother (101) Then she praised Vajrajañgha saying, "You are the same brother of mine, who is quite auspicious and glorious, intelligent, patient, valorous and adored the ascetics You possess *Samyagdrsti* and you understand the meaning of *parmārtha*, you are the auspicious soul of *Ratnatreyi* and you think about yourself like an ascetic Besides you are the follower of the *vratas*, virtues and humility and always remain engaged in the same (102-103) The conduct of a noble person, who is engaged in performing spotless and selfless service to others, destroys the grief of others, because of his immense devotion towards the Jina Then after the killing of Rāvana I was brought back again by Baladeva Surely you must have been my brother in my earlier birth having been immensely attached with me That is why you have the spotless soul shining like the sun and are in a position to remove the darkness of my grief " (104-105)

Here ends Parva 98 of the *Padma Purāna* composed by Ravisenācārya relating to the story of Sītā consoled by Vajrajañgha in the forest (Verses 1-103, P T 14995)

Parva 99
Performance of Rāma after the Exile of Sītā

Thereafter the king Vajrajañgha in a moment called for a palanquin having the best of pillars and was decorated with flowery designs It resembled the plane, was quite charming, was built in appropriate size, had the best of mirrors, chandelier, and the fly-whisks which were shining like the moon rays, had the bubbles of flower garlands, was decorated with costumes of different colours, over which huge garlands were hanging, which had beautiful paintings and the beautiful windows on it Mounting over such a palanquin Sītā departed from that place At that point of time Sītā was possessing the best of fortunes and about the astonishing nature of the *karmas* and was feeling amazed (1-4) Sītā who indulged in best of activities, crossed the terrific forest in three days and entered the country of Pundarīka (5) The place had the best of treasure of cereals which were spread over the entire earth and it looked graceful with the several types of villages and cities appearing around its vicinity (6) Sītā was observing the country of Pundarīka which resembled the glory of the city of heaven and was quite beautiful, one never felt satisfied by looking at it It was surrounded by the beautiful gardens and orchards (7) The people of the city kept on saying, "O adorable one, O goddess, O praiseworthy one, by having a look at you we the people of earth have been relieved of all the sins and have become successful " In this way the old people of the villages having the glory of the king, offered their salutation to Sītā with presents (8-9) They honoured her offering the *ardhya,* the people resembling the king offering their salutation to her kept on praising her immensely (10) In due course of time she reached near Pundrīkapura which was served by the noble people who were quite pleasant (11) Learning about the arrival of Sītā at the command of the lord, the people resorted to huge decorations in the city (12) At the crossings and the tri-junctions and all the big roads were decorated sprinkling the fragrant water and spreading the fragrant flowers The *toranas* of different colours resembling the rainbows were raised The door were decorated with the *kalaśas* filled with water and their mouths were covered with tender leaves (13-14) The entire city in which the banners were fluttering with garland of flowers, the sweet sound of music was being heard Such a type of city was filled with delight and it appeared as if it had been dancing The people were sitting over the *gopuras* and the city appeared as if the people had been creating pleasant sound which went on increasing (15-16) All the people who were inside and outside at all the places were desirous of having a look at Sītā

The crowds of people were moving at every place It appeared as if the entire city was on the move (17)

When the sound of blowing of the conches mixed with playing of other musical instruments of various types was echoing in the sky, then Sītā entered the city, in the same way as Lakṣmī enters the heaven The people of the city who were feeling surprised were looking at Sītā again and again (18-19) Thereafter the city which was surrounded by the gardens, the step-wells and a palace as high as the Meru mountain and was white in colour like the glory of Baladeva Such a type of the palace was close to the palace of Vajrajañgha Sītā entered in that beautiful palace having been adored by the royal women (20-21) In that house Sītā was respected and adored by the king Vajrajañgha who was quite intelligent with a noble heart like her (Sītā's) brother Bhāmandala (22) The bards kept on daily singing and showering the blessings on Sītā saying " Victory to you, you have long life, be delightful, keep on increasing your glory, and command us for any duty " In this way the bards kept on singing (23) All the relatives of Vajrajañgha filled with affection, with folded hands bowing their heads always remained attentive to receive any command from Sītā The Sītā's desires were fulfilled as soon as she thought of them and she spent her time there always narrating the story Rāma and those concerned with *dharma* (24-25) Whatever presents were received by Vajrajañgha from his courtier were all passed on to Sītā and she kept on performing her religious duty with the same (26)

On the other hand Krtāntavaktra, the chief commander whose heart was burning and was feeling quite painful, was going to provide rest to the horses of the chariot and who had been surrounded by all the kings in haste He moved on towards lord Rāma lowering his face (27-28) He said, "O lord at your command I have left Sītā whose pregnancy was the only associate of her, in the forest which was infested with a number of terrific wild animals and the trees which had taken to the form of *betālas* The forest is covered with thick darkness where the natural enemies like the wild buffaloed and the tigers are found in large numbers, where the blowing of the wind striking the cavities of the trees, creates the sound of beating of drums, where the mountain caves echo the sound of the thundering of the lions, where the sound of the sleeping pythons appeared terrific like the sawing of the wood, where the thirsty wolves had killed the deer, where the lions desirous of blood, lick the bunches of the *Dhātakī* trees and which is terrific even for Yama, the god of death and create terror for her (29-34) O lord, Sītā whose face appeared like the evil days, was grieved had given a message for you which I am going to

repeat, you kindly listen to it (35) The goddess Sītā had spoken to you, "In case you are desirous of your welfare do not disown the worship of Jinendra as you have disowned me In case a king filled with love and affection can disown me, surely he can disown the devotion of Jinendra (36-37) A wicked person who is quite talkative thoughtlessly denounces anyone he likes but the intelligent person should think about it (38) The ordinary people find fault with a faultless person like me, in the same way as the people devoid of *Samyagajñāna* find fault with the gem of *Saddharma* In other words as you have disowned me at the instance of others similarly you don't disown the gem of noble *dharma* because as compared to myself, such people can denounce the gem of *Saddarma* (39) O Rāma, you have left me in the terrific and lonely forest but tell me how am I to be blamed? But you don't shed away the *samyagdarśana* and its purity in this way (40) Because by disowning me, only you will feel grieved in the present birth, but by disowning *samyagdarśana* you will have to feel grieved in every birth It is quite easy to achieve the treasure, a vehicle and the wife in this world, but to achieve the gem of *samyagdarśana* is far more difficult then the kingdom (41-42) By behaving in sinful manner on earth a person has to fall in the hell but in the same kingdom in case the *samyagdarśana* is with the person, with the glory of the same he rises above and achieves the heaven (43) The one whose soul is adorned with the gem of *samyagdarśana*, he becomes successful in both the worlds (44) In this way Sītā having a noble and loveable mind has given this message Who is the valorous person who cannot develop the best and the noble wisdom? (45) The one who is fearful by nature and in case he is frightened by others, then what is the surprise in becoming so fearful? The dreadful situations frighten even the valorous people In other words the terrible situations which the fearful Sītā had to face, let the people not face them (46) Then Krtāntavaktra said, "O lord the forest which is quite illumining and is frightening for even the wicked wild animals or even for Yama, where the elephants having been caught up in the swamps the half of the high dried tanks, crying aloud, where the herd of the divine cows whose tails had been caught up in the thorns of the jujubi trees were feeling painful, where the flock of deer was getting upset in search of water, where the monkeys were getting shaky because of the dust of *Krauñca*, where the bears were crying because of their eyes having been covered with the matted locks of hair, where the wolves feeling thirsty were taking out their tongues like the tender leaves, where the beans of wild Indian liquorice were falling down over the hoods of the serpent who were

getting enraged, where the birds perched in the trees were feeling panicky least the branches over which they had made the nest might break and were therefore crying aloud, where the dry leave of the trees were being carried by the dust, where a large number of trees had been reduced to ashes because of the breathing of the pythons, where the wild intoxicated elephants had destroyed the terrific creatures of the forest, where the earth had become hard because of the digging of the tanks by the boars, where the earth is filled with thorns, where the ground is filled with the mounds of earth as well as the heaps of tree branches, where with the drying of the flower dust, the black-wasps get disturbed because of the heat and fly here and there, where the porcupines throw away their thorns everywhere which was quite terrific in that great *vana*, in such a forest Sītā would not be able to remain alive even for a moment This is what I feel (47-55)

Then Rāma listening to the words of the chief commander which were harsher then even the enemy, felt disgusted and he realised his folly at once (56) He started thinking, "Why a foolish person like me has acted in a most deplorable manner simply at the words of the wicked people? (57) How can you find the princess like her, who has to face such a type of misery Thus thinking Rāma closed his eyes and was fainted (58) Thereafter Rāma whose mind had been devoted towards Sītā regained his consciousness after making much efforts He getting immensely painful, started lamenting (59) He said, "Alas, O Sītā you had conquered even the moon by your face and you are tender like the pericarp of the lotus flower (60) O Vaidehī you give me a reply atonce This is well known to you that my heart is extremely anxious for you (61) You are immensely noble by nature, beautiful and your words are quite beneficial and loveable Your mind if free from sin (62) You are totally innocent, free from blemish but still I being heartless have disowned you O my beloved, you always dwell in my heart, in which condition have you been placed I am not aware of? O goddess you have been left in a extremely awful forest infested with wicked wild animals Therefore, how would you be able to survive there (63-64) Your intoxicated eyes resembled the eyes of ruddy bird, you are the beauty like the water of step-well and possess shyness and humility O my goddess where are you? (65) O goddess, because of the fragrance of your breathing, the black-wasp must be collecting around your face and must be troubling you, creating humming sound and you must be feeling painful by removing them whith the lotus like hand (66) Wherever you go in the forest which is terrific even by mere thinking like a doe separated from

the flock of deer? (67) You are as tender as the pericarp of the lotus flower and possess all the noble symbols How would your lotus like feet be able to tolerate the touch to harsh ground, or the terrific Mleccha people who are devoid of food or bad actions and also the wisdom must have carried you to some terrific hut (68-69) O dear, O auspicious one, I am really a wicked person having sent you in a deserted forest Presently you have had to face the painful situation worse than the earlier one (70) Or otherwise getting disgusted you might have been sleeping covered with dust over the earth in the darkness of the night and might have been trampled upon by an elephant (71) The forest which is infested with the vultures, bears, jackals, rabbits and the owls, where the path is not visible, how can you stay in such an inaccessible forest alone (72) Otherwise O dear, some tiger having the terrific face with fangs whose body might be shaking with yawning who must be hungry, might have rendered you in such a condition which could not be spoken by words (73) Or a lion with its wavering tongue whose neck is adorned with manes must have rendered you in such a condition which cannot be spoken out because who is there who may not feel powerful against the woman (74) Otherwise, O goddess, have you been reduced to deplorable condition by the forest fire, the flames of which after burning the trees rise high (75) Otherwise, you must have been unable to rest under the shed and therefore because of the unbearable heat of the sunshine you must have met with your death (76) Otherwise you possessed the praiseworthy humility and I was a person with cruel temperament In spite of that you devoted your mind in me, is it possible that your mind has been shattered in this state of indecision and you might have met with your death (77) Who is there like Hanumān or Ratnajatī who could get me the welfare of Sītā? (78) O dear, you are extremely humble, noble minded and auspicious, where are you? Where have you gone? What are you going? Are you not aware of anything (79) O Krtāntavaktra, have you really left Sītā my beloved in the terrific forest How can you do it? (80) You speak out to Rāma with your moon like face, the words of nectar that you have not left my beloved in the forest " (81) Then at these words of Rāma, the chief commander who was feeling shameful lowering his head, whose lustre had been faded out, who expressed his willingness about his leaving Sītā in the forest, became extremely upset (82) When Krtānta-vaktra silently stood there then Rāma having been filled with grief for Sītā, thinking about her was again fainted but was brought back to senses with great difficulty (83)

In the mean time Laksmana with his heart filled with grief touched

Rāma and said, "Why are you getting so upset?" Be patient (84) Thus is the reward of the *karmas* earned by you and the princess in earlier births (85) Whatever pleasure or pain is faced by a person he himself happens to be the cause for the same (86) Even if a person flies to the sky or is thrown among the wild animals in the forest or is carried to the peak of the mountain, he is protected only by his noble deeds (87) O lord the news about the disowning of Sītā has been spread in the entire Bharata-kṣetra listening to which, even the hearts of the ordinary people are filled with grief (88) Suffering from grief the people have moved from all the sides and their hearts have melted, with tears flowing from their eyes Thus speaking to Rāma, Laksmana feeling extremely upset he himself started lamenting and his face faded out like the lotus flower with the fall of the snow (89-90) He started saying, "O Sītā your body is burning with the fire of the evil words of the wicked people You are the form of earth for the production of the cereals of virtues and possessed the best of intentions (91) O princess, where are you, your lotus like feet were extremely tender You were like the earth to carry the mountain of humility O Sītā you have been extremely charming and noble minded (92) O mother, look here, because of the snow of the words of the evil people, this lotus flower had faded out which was quite graceful and served by the swans In other words as the lotus flower looks graceful because of its leaves similarly Sītā also was graceful because of its leaves similarly Sītā also was graceful because of its leaves similarly Sītā was graceful with her qualities, compassion and other virtues As the dust of flowers serves the swan birds, similarly Sītā was also served by Rāma like a swan (93) O best of the damsel, you are noble like Subhadrā and were well-versed in following all the provisions of the Jina disciplines and could provide comfort to all Where have you gone? (94) What is the use of the sun without the sky? What is the use of the moon without the night? Similarly without Sītā-the gem like damsel of Ayodhyā is of no consequence In other words, the sky had no grace without the sun and night has no grace without the moon, similarly Ayodhyā has no grace without Sītā (95) O lord, the entire city of Ayodhyā had been deprived of the sound of the flute, *vīnā*, cymbals and other musical instruments and everywhere the pathetic sound is being heard (96) The tears flowing from the eyes of the people are making the roads muddy like the rainy season, in the streets the gardens, the forest, the rivers, tri-junctions, crossings, the palaces and the bazars (97-98) Though Jānakī has disappeared in the background but still the minds of the people are devoted to her and the people of the entire universe with a choked voice have tears flowing from

their eyes because she possessed all the illustrious virtues and was the foremost of all the chaste damsel (99-100) Even the pet birds like the parrots and others who were reared up by Sītā herself and who are becoming helpless in her absence in anxiety, have their bodies shaking and are crying pathetically (101) In this way all the people were attached to Sītā because of her virtues There was none in Ayodhyā who did not grieve for her (102) But for people of wisdom, to lament is not the means to achieve the lost things, thus thinking one should keep patience " (103) At these words of Laksmana, Rāma felt pleased and shedding away his greif he devoted his mind to his dutiful activities (104) He ordered all the people to perform all the rites for Sītā after her death Then he called for the treasurer named Bhadrakalaśa and issued a command to him, "O noble one, the way in which Sītā had commanded you to give away charities you should keep on doing so as desired by her " (105-106) The treasurer said, "As you command?" Thus speaking the treasurer with a spotless heart kept on giving charity to the beggars according to their desire (107) Though eight thousand damsels daily served Rāma but still he could not forget Sītā even for a moment (108) He was always reciting the name of Sītā and was always attracted by her virtue, he found Sītā to be present everywhere (109) He used to witness Sītā in his dream with her body covered with the dust, living in the mountain caves and dropping the tears continuously (110) Because of the excessive grief whenever he got up, his eyes were always filled with tears having an injured mind and always remained grief-stricken He used to utter, "It is a matter of great pain that Sītā having with beautiful activities, is not leaving me even after her departure to some other place The chaste lady because of her earlier refinement is presently thinking of my welfare (111-112) In due course of time, slowly the grief for Sītā started fading out, Rāma was consoled by the rest of the damsels (113) Both Rāma and Laksmana who were quite judicious in approach, loved each other immensely They were the ocean of virtues and ruled the earth extending upto the ocean, were holding the weapons like plough and *cakra*, appeared graceful like Saudharmendra (114-115) Gautamasvāmī says, "O king the city of Ayodhyā, where the people were like the gods possessed the best of lustre Both the Purusottamas enjoyed all the worldly pleasures like Indra (116) Because of the rise of the noble deeds earlier performed by them, their minds were always devoted for the delight of the people, who possessed the lustre like the sun and they enjoyed the comforts for an indefinite period (117)

Here ends Parva 99 of the *Padma Purāna* composed by Raviṣenācārya relating to the performance of Rāma after the exile of Sītā (Verses 1-117, P T 15112)

Parva 100
Birth of Lavaṇāṅkuśa

The sage Gautamasvāmī says, "O Nareśvara leaving the story here, I shall now narrate the story relating to Lavanāṅkuśa which you Please listen (1) In due course of time the body of Sītā, the daughter of Janaka became pale and thin It appeared as if all the noble merits of the people had been enshrined in her body and because of that her body was filled with spotless lustre (2) The nipples of her breasts became blackish They appeared to have been sealed for the sake of sucking of the sons Her spotless and affectionate sight appeared sweet as if the stream of milk had been placed over her face (4) Her entire body was filled with auspicious signs and because of that it appeared as if She was about to produce the enormous welfare and glory (5) When Sītā placed her feet slowly over the gem studded floor, her reflection fell on the floor and it appeared as if the earth in the form of a lotus was already serving her (6) During the time of pregnancy whatever things are desired, such images were placed over the bed of Sītā The reflection of which fell over Sītā's cheeks and because of that those images appeared like Laksmī (7) During the night when Sītā used to go to the roof of the palace, at that point of time the moon rays fell over her breasts without costumes It appeared as if a white sheet had been placed over the pregnancy (8) When she slept in her bedroom, several damsels holding the beautiful fly-whisks moved them with there unstable arms (9) In the dream she could find enormous elephant carrying the water in the lotus vases respectfully and performed *abhiṣeka* for her (10) On her waking up the sound of victory was shouted Because of this, it appeared as if the puppets or images installed over the top of the palace were shouting the slogans of victory (11) when she summoned the people of the family, all of them arrived and said, "We beg your command " In this way getting confused in their body they automatically started speaking such words The intelligent Sītā did not tolerate the disobedience of her command, even while supporting and quite quickly moved her eyebrows in all the tasks (12-13) Though the mirrors of gems always remained present with her but still she devoloped the habit of looking her face over the blade of the swored (14) Leaving aside the sound of *Vīnā* she preferred to listened to the wanging sound of the bow always liked by other damsels (15) She looked gracefully with her eyes over the lions kept in cages and she bowed her head with great difficulty and appeared like having remained eract (16) After the completion of nine months when moon was in the Śrāvana constellation then on the full moon day of the month of Śrāvana, Sītā having the moon

lıke face comfortably gave bırth to two sons (17-18) At the bırth of both the sons, all the people of the kıngdom felt lıke dancıng and the sound of the blowıng of conches and the trumpets besıde the beatıng of bıg drums, was heard everywhere (19) The kıng who possessed enormous fortunes, was fılled wıth the affectıon of hıs sıster and celebrated enormous festıvıtıes whıch were the best on earth One of them was gıvıng the name of Anangalavana and the other was gıven the name of Madanānkuśa (20-21) Thereafter both the chıldren who delıghted the heart of theır mother lıke offshoots of the valorous person, kept on growıng slowly The mustard seeds whıch were dropped over theır face looked lıke the shınıng sparks of fıre Theır bodıes appeared yellowısh because of the applıcatıon of *gorocana* whıch appeared as ıf they dısplayed the natural lustre of body (22-24) The garland of tıger naıls studded ın gold and hangıng over theır chests, appeared lıke the buds of the prıde (25) The fırst sound whıch attracted the mınds of all appeared lıke the auspıcıous *Satyankāra* of theır bırthday In other words theır bırthday was an auspıcıous one whıch was ındıcated accordıngly (26) As the flowers attract the black-wasps sımılarly theır ınnocent and charmıng smıles attracted the hearts of others (27) Wıth the consumıng of the mılk from the mothers breasts they had developed small teeth, as a result of whıch theır faces were shınıng ımmensely (28) Holdıng the fınger of the wet-nurse they could walk fıve or sıx steps and theır movements attracted the mınds of all (29) Thus lookıng at the ınnocent and beautıful chıld lıke plays of her sons, the mother Sītā forgot the cause of her agony (30) In thıs way, both the brothers kept on growıng who were benevolent by nature and reached the age when they could achıeve educatıon (31)

As luck would have ıt, a well-known Ksullaka havıng the spotless heart known by the name of Sıddhārtha arrıved ın the abode of Vajrajaṅgha (32) The saıd Ksullaka who was well-versed ın the *Mahāvıdyās* and was so valorous that he, after performıng the adoratıon ın the evenıngs daıly at Meru parvata, offerıng salutatıon to the *Jına* ımages, could return ın a moment hıs own place (33) He had a peaceful face, was quıte valorous and patıent and hıs face looked graceful because of the pluckıng of hıs haır Hıs mınd was fılled wıth the spotless ıntensıons, he was clad ın a sıngle garment and practıced the best or *Anuvratas* He possessed ornaments of varıous types of vırtues and was well-versed ın the secrets of Jına dıscıplıne He was the ocean of all the arts and wıth the flutterıng of hıs whıte costumes, ın whıch he was clad, he appeared lıke an elephant-kıng surrounded by the lotus stalks He had been recıtıng the words of *Dharmavrddhı* whıch was lıke the loveable

female friend and had the delicious taste like the nectar. He was walking slowly seeking alms from house to house While so wandering, he reached the place where Sītā was lodged (34-38) As soon as Sītā possessing the pleasant motive like the goddess of Jina discipline, noticed him, she immediately on spotting the Kṣullaka, at once got down from the nine storied palace (39) She went to him and with folded hands she adored him appropriately Thereafter Sītā who was well-versed in all the formalities respectfully gave him the best of food and beverages and satisfied him This is correct also because those who are well-versed in the Jaina discipline, well understand their well-wisher (40-41) After taking the food leaving aside all other jobs, the Kṣullaka was comfortably seated without any worries Then at the instance of Sītā he narrated to her the story of his wanderings, the Kṣullaka who was immensely influence with the noble treatment and humility Getting extremely satisfied, looked at Lavanāñkuśa (42-43) Ksullaka who was well-versed in *Astāngamahā-nimitta*, in order to continue the conversation, spoke to Sītā who had been performing the *vrata* of Śrāvikās and asked her the story of her sons (44) Thereafter, with the tears flowing from her eyes, Sītā narrated Kṣullaka the entire story about her, listening to which even the Kṣullaka felt grieved and painful (45) He said to Sītā, "O goddess, you should not feel grieved when you have the two sons like the divine princes "(46) There after Ksullaka whose mind was fully attracted towards Lavanāñkuśa who were proficient in the use of archery and the scriptures (47) Both the sons in short time achieved all the knowledge in arts, were well-versed in all the virtues besides the divine scriptures, the knowledge of summoning and release etc (48) Because of the influence of the great merits, whose cover of ignorance had been removed and had achieved Lakṣmī in the treasures filled in *Kalaśas* In case the pupil is quite valorous, the *Guru* never feels painful because the sun displays all the things to the person with eyesight (50) The sages with earlier acquaintances achieved the virtues quite comfortably and it is correct also because the swans who enter the Mānasarovara never feel painful (51) The preceptor who delivers discourse to the appropriate student becomes successful Because as the sunshine is of no consequence for an owl, similarly the discourse of the preceptor to an unstable pupil is of no consequence (52) In due course of time both the sons who had immensely influenced the people by their glory and fame were grown up like the sun and the moon In other words they were beautiful like the moon and because of the lustre possessed by them it was difficult to look at them as someone unable to gaze at the sun Both the sons who were visibly quite strong appeared

like the fire-flames and the wind Their shoulders were as strong as the rocks and both the brothers appeared like Himācala and Vindhyācala mountains (53-54) Both the brothers were competent enough to make appropriate arrangements and resembled the great bulls or were quite charming like *Dharmāśramas* and they always felt comfortable (55) Or otherwise they could make the people illustrious and also could destroy them Because of this the people witnessed them like the east and west directions.(56) To them the vast earth which was covered by the oceans in the vicinity, looked like a cottage In case their shadow went opposite to their glory, they denounced it (57) They felt shy then the reflection was cast over the nails of their toes and with the twisting of the bodies by the children, they felt sad (58) They got shy finding their reflection in the *cūdāmani* and they felt irritated when they found the reflection of someone in the mirror They felt enraged by witnessing the rainbow and they felt irritated when the Kings did not offer their salutations to them (59-60) Leaving aside the immense lustre possessed, by them, when the sun obstructed their lustre, even then they looked at it disdainfully (61) They even got enraged with the mountain Himālaya over which the spotted cows are frequently found (62) The conch shells which were lying in the oceanic bed disturbed their mind and they did not even tolerate Varuna the lord of ocean, they despised even the kings over whom the *chatras* were held, and having been served by the noble people feeling delighted they emitted honey from their mouth or spoke sweet words (63-64) Such of the wicked king who were born by about the same time, were looked by them with contempt then what to speak of the kings who remained close to them?(65) Because of the continuous holding of the weapons, their hands had turned black and it appeared as if they had turned black simply to shatter the glory of the other kings (66) While practicing archery, write the deep sound of the bow it appeared as if they were conversing with the damsels in the form of directions close to them (67) The people used to say that Lavana is similar to Ankuśa Both of them were growing auspiciously (68) Those princes were quite young and had been indulging in beautiful activities Such Lavana and Ankuśa became famous on earth (69) Both of them were adorable by all and they made all the people quite curious about themselves They were formed with the enormous merits and the people who looked at them, they provided comfort to all (70) But to the beautiful damsels having the lotus like faces they appeared to be like the moon of the winter season and to the heart of Sītā, they represented the bliss like the moving Sumeru mountain (71) Both of them appeared like the sun among the other

princes Their eyes resembled the white lotus flower They resembled the divine princes named Dvipakumāra Their eyes resembled the white lotus flowers and their chests were adorned with the symbols of *Śrīvatsa* (72) They possessed enormous prowess and were standing over the shore of universe and they were bound in the cord of enormous mutual love (73) Though they followed the path of religion but still they could attract the mind of others They were quite pleasant and possessed crores of virtues but were deprived of wickedness (74) They put to shame the sun with their lustre, the moon with their glory, Indra with their prowess, the ocean with their deep thinking, with their stability to the Sumeru mountain to the earth with their forgiveness, Jayakumāras with their strength and Hanumān with their force They could conquer all of them (75-76) They could hold of the arrows forcefully shot by themselves and they played with the terrific crocodiles, and other aquatic animals (77) They could fight with the intoxicated elephant but still they never felt fatigued Because of the lustre of their bodices, the sun rays getting frightened were fallen. In preference to *dharma* they were like the ascetic, in preference to the patience they were like the sun-shine, in preference to *samyagdarśana* they were like mountain and in preference to the charity they were Śrīvijaya Balabhadra (78-79) No body could fight with them with arrogant, they were like Madhukaitabha in courage, in great war they behaved like Indrajit and Meghavāhana (80) They served their preceptor with devotion They were devoted to the reciting of the glory of Jinendra and their names (81) In this way, both the brothers Lavana and Ankuśa were the mountains of virtuous gems, the ocean of knowledge, the abodes of Laksmī, Śrī, Dyuti or Kīrti and Kānti They were like the goads for their minds They were like the strong pillars to carry on the royal duties They were the son of the earth, were the best among the humans and were the minds of performing surprising deeds (82) Gautamasvāmī says, "In this way, they were best among the humans and could put the lustre of the sun to shame Both the princes enjoyed sports like Nārāyana and Balabhadra in the city (83)

Here ends Parva 100 of the *Padma Purāna* composed by Ravisenācārya relating to the birth of Lavanāṅkuśa (Verses 1-83, P T 15195)

Parva 101
The Battle of Lava and Aṅkuśa

Thereafter the king Vajrajaṅgha finding that the princes had attained the marriageable age, started searching for the girls for them (1)

Thereafter he decided to give away in marriage his own daughter named Śaśicūlā born of the queen Laksmī together with other thirty two girls to Lavana (2) The king Vajrajaṅgha then wanted to perform marriage of both the princes with the girls at one and the same time Because of this he kept on searching for the girl for the second son (3) Finding no suitable girl for the prince, once he thought in his mind, when suddenly he was reminded of something after which he felt successful (4) He was reminded of the fact that the king of the city of Prthvī had a daughter from his queen Amrtavatī The name of the girl was Kanakamālā who was quite auspicious and the best of the girls, she was like the digit of the moon and could please the minds of all the people She could win Laksmī and happened to be the lotus flower having been deprived of lotuses (5-6) She resembled Śaśicūlā in all respects and had been quite auspicious Thus thinking the king Vajrajaṅgha sent messenger to that king for the specific purpose (7) The intelligent messengers in due course of time reached Prthvīpura and honourably met the king Prthu and conversed with him (8) At the same time the king Prthu looked at the messenger in a spotless manner By the time the messenger sought for the girl or could speak a word about her, the king Prthu spoke ahead of him, "O messenger, you are not at all at fault because you have to follow the command of others and you have to speak out the words desired of you (9-10) The one who is himself deprived of self respect and glory, whose soul is unstable who has been showered with several indignities, but such of the people, who are like you like the flow of water and are carried to any place at will (11) Though all this is there but still you have spoken the sinful words, therefore you have to be subjugated Because, is the terrible weapon shot by others not destroyed?(12) O messenger, I know fully well that you are like the dust and are not in a position to do anything Therefore the only welcome for you would be to remove you from this place (13) The groom is required to have the virtues like the spotless race, humility, riches, beauty, parity, strength, age, country and the education. These are the nine qualities of a groom but the best of the people think of the race as the best virtue of a groom They think that the noble race is a must when the rest of the qualities are not so essential (14-15) But in case the first quality of the race is not available in a groom, then how could a girl who is respectable in all respects be given to him?(16) Therefore it would not be proper to give the princess to him who speaks shamelessly the harsh words I, therefore, cannot give my girl for him but I surely give death to him " Thereafter the messenger whose words were totally neglected, finding himself helpless returned to the king Vajrajaṅgha and narrated to him the entire situation (17-18)

Thereafter the king Vajrajañgha himself went half way and deputing the great messenger and demanded the daughter of king Pṛthu.(19) He extended the enormous honour for him but he could not get the princess As a result of this, overpowered with anger, Vajrajañgha resolved to destroy the kingdom of Prthu (20) The king Vyāgraratha was protecting the boundaries of the king Prthu, who was overpowered by Vajrajañgha and was imprisoned (21) The king Prthu realizing that the king Vajrajañgha was bent upon destroying his country, he therefore summoned his friend and lord of Kodanpura with his enormous army for his help By the time this was done Vajrajañgha also sent letters through a messenger to Paundarīkapura and summoned his sons (22-24) At the command of their father the sons at once started for the war blowing the trumpets and the conches (25) Thereafter in Paundarīkapura a huge disturbance was created like the disturbed ocean (26) Listening to the unheard of the preparation of the war Lavana and Ankuśa enquired of the people close-by, as to what was it all about?(27) Then learning from the people that the war was being waged for their own sake then both the sons of Sītā getting desirous of war got ready (28) Both the princes who were extremely anxious and were least concerned with the defeat which they could not tolerate, whose glory was emerging and both the valorous princes could not tolerate even the slightest delay in the arrival of vehicles (29) The sons of Vajrajañgha, all the ladies of the inner apartments besides all other people tried their best to stop both the princes but they listened to no one Thereafter Sītā whose heart had been moved because of the love for her sons, finding them ready for waging the war said to them, "O children, this is not the time for you to wage a war, because the calves are not yoked in the chariots of the great warriors" (30-32) In reply to this both the sons said, "O mother why have you spoken like this?" What is the use of old people in the war? Because the earth can be enjoyed only by the valorous people (33) How big a body of the fire is made for burning of the great forest? In other words it is not necessary that the fire should have a huge body, for in this respect only the wind is needed" (34) Listening to such types of words from her sons, the eyes of Sītā were filled with tears mixed with grief and delight (35)

Thereafter they took their bath pretty well and then took their food decorating their bodies appropriately They adored the *Siddhaparmesthīs* with their devoted minds, speech and bodies offering salutation to them Both the princes who were well-versed in all the procedures bowed at the feet of their mother and with the reciting of the welfare *mantras* and then started from their house (36-37) They were mounted over the chariots in

which the steed with immense force were yoked and marched towards the king Prthu Accompanied with the huge army Taking the bows to be their only helper, both the princes appeared as if they were the images of efforts and prowess (38-39) Both the brothers whose hearts were quite benevolent, who were taking the battle as a sport and were rising immensely, reached before Vajrajañgha in six days (40)

Thereafter learning about the arrival of the huge army in the outskirts of the city, the king Prthu came out of Prthvīpura (41) His brothers, friends, sons, maternal uncles, sons of the maternal uncles, and all the close relatives besides the king of Suhya, Anga, Vanga, Magadha and other countries, who were quite valorous, having immensely glorious chariots, elephants, horses and foot soldiers getting enraged marched towards Vajrajañgha (44) The king Vajrajañgha together with the chariots, elephants and horses listening to the sound of trumpets, also got ready for a war (45) When the forward moving soldiers of both the armies reached nearer them the immensely enthusiastic Ankuśa and Lavana also entered the army (46) Both the princes who could move with great speed becoming enraged, started sporting in the ocean of vast army of the enemy (47) Resembling the creeper of lightening which appeared at different places here and there and then disappeared, they also did so the enemy was unable to face the attack from them, because both the princes could be seen only with difficulty They held the arrows strung them and shot by them, but both the princes could not be seen Only killed enemies were visible (48-49) The earth was filled with numerous vehicles which had fallen with the shooting of the arrows over the ground which had become inaccessible (50) The army of the enemy was defeated in a moment like the mad people All the enemy soldiers were shattered who ran away helter-skelter and the herds of elephants started fleeing as if having been frightened from the lions (51) Thereafter the army of Prthu was dried up by Lavanāñkuśa with the shooting of the arrows like the rays of sun drying the ocean (52) All the soldiers who had escaped death were frightened and fled away to different directions even against the command of the princes, holding their bows The princes following the soldiers told them, "O degraded Prthu, why are you fleeing?" We the princes whose race is not known who have arrived here (53-55) Those, whose race and family are un-known, then why are you fleeing terrified from them?" Why do you feel afraid of us?(56) With the use of our arrows we shall now display our race and the dynasty You stay here attentively or we shall force you to stay on" (57) At the words of the princes, Prthu returned and with folded hands and he said, "O valorous

boys, you kindly forgive me for my ignorant fault (58) As the lustre of sun does not reach the center of the lotus flowers, similarly I was unable to understand your glory (59) The valorous people have to introduced or spell out the glory of their family and humility Such of the introduction which is given by words is not considered to be correct because there could remain some doubt in the same (60) Who is the foolish person on earth who cannot realize the igniting of fire when the forest is in flame This in other words it means that with the igniting of fire, the power of its burning, the entire forest could be burnt and this could be realized even by the foolish person (61) Both of you are quite patient, born in high race and are my lords Who can give me enough of comfort (62) On hearing this, both the princes who were being so praised felt humble and peaceful at heart and their entire anger disappeared (63) In the mean time, Vajrajañgha and all other kings arrived there and in presence of all of them both the princes made friends with king Prthu (64) Ācārya says that the graceful people feel happy with that the example only This is correct also, because the forceful flow of the water cannot uproot the cane trees (65)

Then the king Prthu made both the brothers to enter his capital, delightfully and gracefully (66) The king Prthu then decided to marry with great pomp and show, his daughter named Kanakamālā to Madanānkuśa (67) Thereafter both the princes who were well-versed in performing the jobs spent a night there and thereafter they marched on their global victory out of the city of the king of Prthu (68) Then surrounded by king Suhya, Anga, Magadha, Vanga, Kodanpura and other kings, both the princes marched towards Lokākāśa Nagar (69) Both the warrior princes kept on attacking the countries connected with the king of Prthu quite comfortably and then reached the city of Lokākāśa Reaching there as Garuda disturbs the nāga with wings, similarly, both of them disturbed the immensely proud king of that place named Kuberakānta (70-71) Thereafter, accompanied with the four-fold army and waging a terrific war they overpowered Kuberakānta becoming victorious over him and then moved forward At that point of time his army went on swelling (72) Marching from there several thousands of the kings who had been subjugated and were surrounding the princes, they went to Lampāka country From there the movement of the troops by land was difficult therefore they had to travel by the boats (73) They conquered a king named Karna quite comfortably and when the road was cleared then both of them reached the place named Vijayasthalī (74) With the mere look at the hundred brothers, they crossed the river Gaṅgā and proceeded

towards the north of Kailāsa (75) They traveled through several beautiful countries having the glory of Nandanavana and several of the noble people carrying presents in their hands, adored both the princes (76) Thereafter, they went to the other shore of Sindhu river subjugating the king of Bhāsakuntala, Kālāmbu, Nandī, Nandana, Simhala, Śalabha, Anala, Caula, Bhīma and Bhūtarava From there they reached the other shore of the western ocean and defeated all the kings there (77-78) O best of Śrenika, I am going to narrate to you the names of the kings who were subjugated by both the princes besides the lords of the Purakheta and Matambha (79) Some of these countries were Ārya and some of them were ruled by Mlecchas while the others had the mixed type of population (80) The name of these countries are Bhiru, Yavana, Kaksa, Caru, Trijata, Nata, Śaka, Kerala, Nepāla, Mālava, Ārula, Śarvara, Vrsāna, Vaidya, Kashmir, Hidimba, Avaṣta, Barbara, Triśira, Pāraśaila, Gauśīla, Usīnara, Sūryāraka, Sanarta, Khaśa, Vindhya, Śikhāpada, Maikhala, Śūrasena, Vanhika, Ulūk, Kośala, Darī, Gāndhāra, Sauvīra, Purī, Kaubera, Kohar, Āndhra, Kala, Kalinga and others Besides the kings of several countries were conquered in the battlefield while several of them accepted the lordship of both the princes gracefully. All these countries spoke different languages, all of them had different qualities and they used to wear different types of costumes, ornaments and gems There were several spices of trees, several types of mines and were filled with the riches and the gold (81-86) Several of the countries having enormous fortunes and filled with devotion obeying the command of Lavanāṅkuśa moved over the earth (87) In this way, pleasing the earth both the best of the humans put under their control over a thousand kings (88) Both the princes who were engaged in beautiful stories and who remained immensely delighted while protecting several countries reached back the country of Paundarīkapura (89) Both the princes who were honoured by the foremost officers of different countries and in due course of time arrived near Paundarīkapura (90)

Sītā who was lodged over the seventh floor of the palace observed the rising of the dust like the clouds and she asked her maid-servant, "O maid-servant what is all this spreading in all the directions like the conquering of the universe?" In reply to this, the hand-maid said "This should be the dust raised with the movement of army (91-93) Look here, in the cloud of dust, as the crocodile move in the water, a large number of horses can be seen there (94) O mistress, it appears that both the princes have returned after becoming successful Of course, you look here both the princes who are the best in the world, can be seen (95) In this

way, when the discussion about the princes was going on with Sītā, in the mean time the messengers carrying the news arrived in advance (96) Then all the people with great honour feeling extremely satisfied celebrated festivities in the city decorating it (97) The spotless banners were fixed over the tops of the forts which started fluttering and on the roads beautiful *toranas* were built up decorating them (98) The royal road was filled with the flowers raising upto the knees At every step beautiful flower garland were hung (99) The entrance gates were decorated with the pitchers filled with water and the tender leaves All the market places, the streets and the roads were decorated with silken costumes (100) At that point of time the city of Paundarīkapura appeared like the city of Ayodhyā in grace It appeared as if it had been built by Vidyādharas, the gods and Lakṣmī (101) It would be necessary to describe the grace with which both the princes entered the city and the observations which were made by the damsels of this city (102) Finding that the princes had returned becoming successful, it appeared as if Sītā had been plunged in the ocean of nectar (103) Both the valorous princes who had folded their hands like the lotus flowers, who were filled with respect and whose heads were bowing down, were covered with the dust of the army, arrived before their mother and offered their salutations to her (104) Sītā who was well-versed in expressing her affection to her sons and was touching them with her hand, was filled with delight Such a mother Sītā who happened to be the wife of Rāma kissed the heads of her sons (105) Thereafter both the princes honouring the grace showered on them by the mother offered their salutations to her again and again and performing the worldly conduct like the sun and the moon kept on living there peacefully (106)

Here ends Parva 101 of the *Padma Purāna* composed by Ravisenācārya relating to the battle of Lava and Ankuśa (Verses 1-106, P T 15301)

Parva 102
Battle of Lavanānkuśa

In due course of time both the princes by achieving enormous fortunes who were the best of the humans kept on living there issuing command to the great kings (1) At the same time the sage Nārada enquiring about the place where Krtāntavaktra had left Sītā moved on in search of her feeling grieved in his mind While so wandering he reached the place, where both the valorous princes were spotted by him Nārada had taken to the form of Kṣullaka (householder sage) and finding them

there, both the princes respected him, offering him the seat (2-3) Thereafter getting comfortably seated feeling patient, Nārada said to the princes, both of you should attain the same glory as to enjoyed by Rāma and Laksmana (4-5) Hearing the words of Nārada both of them enquired, "O lord who are Rāma and Laksmana what are their virtues and in which race have they been born?"(6) Thereafter Nārada kept silent for a moment and feeling surprised in his mind and moving his lotus like hands he said (7) "A person can lift a Meru mountain with his arms and can swim over the ocean, but no one would be able to describe about their virtues (8) The entire universe cannot describe about their virtues upto the end of *yuga* with innumerable tongues (9) Since you have enquired about their virtues and while replying to this, my mind has been upset and the heart is shaking You should observe playfully (10) In spite of that because of your insistence I shall briefly describe about their virtues which you please listen "(11)

"There was a king named Daśaratha who was like the full moon of Ikṣvāku race and for the wicked and evil he was like the fire (12) He was immensely illustrious and ruled the country of north Kośala He was resplendent in the whole world like the sun The rivers of his glory emerged from the mountain and delighted the entire universe (13-14) He had four sons who could carry the responsibility of the kingship quite gracefully, were filled with all the virtues and were quite judicious in approach (15) Rāma happens to be the first and foremost of the sons, who was beautiful in all respect, well-versed in all the scriptures and was a great archer as well (16) He, together with his younger brother Laksmana and wife Sītā who happens to be daughter of king Janaka and was fully devoted to him, honouring the truth of his father, deserting Ayodhyā, taking to the form of ascetics, started roaming on earth While so doing they entered the Dandaka forest They lived there at a place which was even beyond the reach of Vidyādhara The episode before of Candranakhā happened there who displayed her wickedness to Rāma (17-19) On the other hand Rāma in order to find out the news about his brother who was fighting a war and on the other hand Rāvana quite deceitfully kidnapped Sītā (20) Thereafter, impressed with the virtues of Rāma and because of the rising of their noble deeds Mahendra, who possessed all the resources, and was immensely valorous with *Mahāvidyās*, besides Kiskindhā, Śrīśaila, Malaya and Virādhita and other kings of the monkey race joined Rāma arriving before him They conquered Rāvana in the battlefield and got back Sītā All the Vidyādharas then turned the city of Ayodhyā like the heaven (21-23) Both

Rāma and Laksmana possessing all the fortunes The best of humans lived in Ayodhyā like Nāgendra quite delightfully (24) I am surprised, how is it that you have not been able to know about Rāma and his younger brother Laksmana, who possesses the infallible *Sudarśana-cakra* (25) Both of them are protected by thousands of gods and are responsible for his being the king of kings Are you not aware of Rāma who for the cause of the people even disowned Sītā Who is there in the world who does not know about Rāma (26-27) Leave aside the talk of this world, the glory of his virtues is being recited by the gods even in the heaven with great devotion (28) Thereafter Ankuśa said, "O great sage, you tell me the reason for which Rāma disowned Sītā, I would like to know about it "(29) Thereafter Nārada, whose mind was attracted towards the virtues of Sītā and whose eyes were filled with tears completing his story said (30) "Her family, conduct, heart and mind are extremely spotless She possesses all the virtues and is the foremost of eighteen thousand woman She is immensely intelligent, like Sāvitrī by her chastity besides Gāyatrī, Śrī, Kīrti, Dhrti and goddess Hrī She has defeated all them goddesses and is present on earth like the Jina-vānī (voice of Jina) (31-32) Because of the rise of the sins earned in different births and simply for the sake of ill-talk by the people, Rāma had to disown her and left her in a lonely forest (33) The chaste Sītā who was brought up in all the comforts but because of the harsh rays of the sun like the ill-talk of the people suffering from grief, her glory was lost (34) Because the tender and innocent preceptor immensely suffers even by the smallest pain as the creeper of *mālatī* fades out with the mere light of the lamp (35) Sītā who had never seen the sun with her eyes, how could the same Sītā remain alive in the terrific forest?(36) The tongue of the sinful and wicked people is like the terrific female serpent and is not satisfied even after biting the innocent people (37) The one who is praised by all for her virtues, such a spotless Sītā is denounced by someone, he not only feels painful in the present world but suffers pain in the next world also (38) While the people remained conscious about description of other people by means of the noble deeds earned by them, then what could be spoken about anyone? In this connection the entire world is to be blamed " Thus speaking, Nārada whose mind has been overwhelmed with grief he could not speak anything further and kept quite (39-40)

Thereafter Ankuśa smilingly said, "O Brahman, Rāma did not act gracefully according to the glory of his race while leaving Sītā in the forest (41) There could be several other means to put an end to the ill talk of the people, but in spite of that why did he injure Sītā in such a

manner?(42) Anangalavana, the other prince said, "O sage you tell me how far is Ayodhyā from this place?" Hearing this, Nārada who loved wandering said, Ayodhyā is sixty *yojanas* from this place where Rāma the spotless lover like the moon resides "(43-44) On hearing this, both the princes said, we shall march on to conquered Rāma How could there be any other lord in the cottage of earth?"(45) They said to Vajrajañgha, "O maternal uncle, all the kings of the earth including those of Suhya, Sindhu and Kalinga besides all other ordinary kings should be commanded that they should move towards Ayodhyā carrying the war material at once (46-47) The huge elephants with the fluid flowing from their temples or those without pointed tips, the steed which move with the speed of the wind creating deafening sound and all the well-known foot-soldiers of the army, who never deserts the battlefield, should be examined The best of the weapons should be examined, *kavacas* and other instrument should be cleaned The sound of blowing of the conches and the trumpets should be raised which would be indicative of the start of the war "(48-50) Thus issuing the command to the kings feeling delighted in their hearts about the start of war, feeling extremely happy, such patient and valorous princes quite gracefully issue command to the kings like Indra commanding the gods and feels satisfied, similarly these princes also felt satisfied after the issue of command to the kings On the other hand Sītā learning about the plans of the princes to attack Rāma felt anxious in her heart (51-53) Thereafter Siddhārtha who were standing close to Nārada in the presence of Sītā, asked him, "Why have you started the dirty game?"(54) War is a sport for you and you always are supportive of war, you have also completely destroyed the whole race by sowing the seed of dissention in the family itself "(55) Nārada said, "I had no idea that the things would move like this?" I had only mentioned the glory of Rāma and Laksmana before them (56) But in spite of that don't you worry, nothing unseemingly is going to happen I am quite well-aware of it Therefore keep your mind peaceful (57) Thereafter both the princes went to Sītā and said to her, "O mother, why are you crying? You tell us at once (58) "Who has worked against you? Or spoken against you, tell me the name of the wicked person who should be deprived of his life today?(59) Who is the wicked person who intends to play with the poisonous snake having no medicine handy with him Who is the person or the god who has created grief for you?(60) O mother, which one of the degraded person has annoyed you? O mother, you be pleased and tell us the reason for your grief "(61) At these words of the princes, Sītā with tears flowing from her eyes said, "O my lotus eyed son, I have not been

annoyed by anyone (62) I had been reminded of your father today, and because of that, I feel painful and dropping tears at the same time?(63) Gautamasvāmī says, "O Śrenika at these words of Sītā both of them realized that Siddhārtha had not been their father (64) Thereafter both of them asked, "O mother who is our father?" Where is he? When so asked by the princes, Sītā revealed to them her entire story (65) It included her birth, birth of Rāma, their exile, her kidnapping and return It was like the same as narrated by Nārada She explained everything in detail because, she thought it would not be appropriate to conceal anything further from the princes (66-67) Thus speaking Sītā further told them, "When both of you were in my womb, then your father Rāma because of the ill-talk of the people left me in the deserted forest (68) I had been crying in the forest Simharava, when I was spotted by the king Vajrajañgha who had arrived there for the capture of elephants, after capturing the elephants, he was returning to his kingdom He possessed the spotless prowess like a gem, was a noble soul, and quite compassionate Such a spotless Śrāvaka in the form of Vajrajañgha calling me as his sister brought me here and have brought me up with great respect (69-71) I gave birth to both of you in the house of Vajrajañgha which is full of fortunes Both of you have been born from the body of Rāma (72) O my sons, Rāma with his younger brother Laksmana is the lord of the entire earth from Himālaya to the ocean (73) But now you are going to have a fight with him Shall I be able to see some evil or unfortunate thing about my husband or about you or about my husband's brother?(74) I am crying only keeping these facts in my mind, O my noble sons what other reasons could be there?"(75) On hearing this, Lavanāñkuśa were extremely delighted feeling surprised at the same time and their lotus like faces blossomed and they said, "It is quite as astonishing that Lord Rāma who happens to be Sudhanvā, best in the universe, is Śrīmān and possesses vast and spotless glory and besides performing astonishing feats, happens to be our father (76-77) O mother, don't feel grieved, for the fact that you had been deserted in the forest You would surely find the pride of Rāma and Laksmana having been shattered "(78) Thereafter Sītā said, "O my sons, leave aside entering into controversy with your father This would not be proper, you have peace of mind (79) O my sons, you go to your father with great humility and offering salutation to him, you have audience with him This would be proper cource of action "(80)

On hearing this Lavanāñkuśa said, " He occupies the position of our enemy, therefore, how shall you go, O mother, to him and speaking humble words shall say that we happen to be your sons?(81) It would be

better if we faced death in the war front but it would not be proper to think on the line which are denounced by the people of wisdom "(82) Therefore Sītā whose mind was completely upset and who was feeling painful kept quiet On the other hand Lavanāṅkuśa completed his bath and attended to other essential tasks (83) Then both the princes who had served the auspicious *munisangha*, offered their salutation to lord Siddhas Then assuring their mother they offered their salutations to her and they mounted over the elephants, as the sun and the moon reach the mountain peak Thereafter both of them proceeded towards Ayodhyā, in the same way as Rāma and Laksmana had marched towards Lankā (84-85) Thereafter, learning about their departure for waging a war, thousand of warriors at once moved out of Paundarīkapura (86) Several of the kings were crowned in an effoot to move ahead in preference to others in competition like situation (87) Then both the brothers who were followed by huge army spreading upto the length of a *yojana* They were protecting the land with crops while moving Their immense glory was moving ahead while they were adored by the people who had been established by them as kings on the way In this way both the brothers were moving on protecting the people on the way (88-89) Ten thousand people carrying the pick-axe and axes were moving ahead of the army in order to clear the way (90) They were cutting the trees and making the earth plain like the mirror (91) The he-buffaloes, camels and the huge bulls carrying the treasure were moving in the front Thereafter issuing sweet sound the drivers with vehicles were moving They were followed by the foot-soldiers who kept on jumping like the young deer They were followed by the herds of horses which moved with great speed (92-93) They were followed by the elephants, who were decorated with the garlands of gold, whose necks were decorated with huge bells, which were issuing the sound, who were holding the conches and the fly-whisks, who were decorated with small glass-balls and the mirrors besides the chandeliers and were clad in beautiful garments, who were immensely intoxicated, whose tusks like the white iron bards were covered with the copper as well as the gold, who were decorated with the garland of beads covered with gems and gold, who appeared like the moving mountains and had been painted with paints of various colours, the excessive fluid was flowing from the temples of some of them, some of them were closing the eyes, some of them felt delighted, some of them were about of release the fluid, some of them were sharp with force, some of them were like the clouds, some of them were adorned with *kavaca*, some of them were well-versed in the use of arms, some of them thundered aloud and were

controlled by illustrious people, they were quite conscious of the sound created by their own army and also by the enemy, they were well trained and indulged in beautiful activities Such types of elephants were moving on (94-95) They were followed by the cavalry-men who had been adorned with beautiful *kavacas*, on whose backs the shields were hanging and the spears were held by them in their hands, looked quite graceful (100) Because of the dust raised by the horses with their hoofs by scratching the earth, it was spread everywhere and appeared like the clouds (101) They were followed by the foot-soldiers who were covered with darkness because of their weapons, were indulging in various type of activities, were quite proud and arrogant but quite disciplined, were following them (102) In the vast army adequate arrangement for sleeping seating, beverages, fragrance, flower garlands, pleasant costumes, food and pastes were made in abundance and no shortage of the same could be noticed there (103) At the command of the king, the attendants, who were attending on the way, were quite clever and were always ready to perform the task with the best of the minds Such types of people respectfully carried the honey, delicious beverages, *ghee*, water and several other types of delicious food which they supplied to all the soldiers (104-105) In the whole of army no warrior could be seen in dirty condition, nor in miserable condition, nor hungry, nor thirsty, nor wearing dirty clothes or sad and gloomy (106) In the ocean of that army, the men and women were adorned with the best of costumes and ornaments (107) In this way, both the sons of Sītā possessing immense fortunes reached the country of Ayodhyā, as Indra reaches the abode of gods (108) The land of Ayodhyā was filled with the crops of barley, coarse rice, sugarcane, wheat and best of other cereals and looked graceful (109) The rivers of that place were covered with the swans, the tanks and lakes were filled with lotus and lily flowers The mountains were filled with several types of beautiful musical instruments the sound of which was being heard The forests of Ayodhyā were filled with the sound of the great bulls, beautiful cows and the herds of buffaloes Many of the cowherds could be seen seated over *machanas* (110-111) The villages located over the boundary of Ayodhyā appeared like the city and the cities appears like the cities of heaven and were quite graceful (112) In this way both Lavanāñkuśa delightfully kept on marching towards the country, where all the people enjoyed the pleasure of their own liking Both Lavanāñkuśa brothers possessed immense glory and felt delighted while marching towards Ayodhyā (113) Because of war, the elephants felt immensely enraged and the fluid kept on issuing from their temples

which fell on the ground making the road muddy (114) Because of the scratching of the ground by the horses with their hoofs, the fertile land of that country looked like having been shattered Thereafter Lavanāñkuśa looking from a distance in the sky, something like the clouds of the evening time, said, "O maternal uncle what is this appearing before us, the red lustre of which is rising above?" On hearing this Vajrajañgha said, after sometime recognizing the same, "O gods, this is Ayodhyā which is the best of the cities and the lustre of its fort, is rising up (115-118) Graceful Balabhadra resides here who happens to be father of both of you with Nārāyana besides immensely virtuous Śatrughna as his brother (119) In this way, both the brothers were quite happy listening to the stories of glory moving comfortably In the mean time a river stood before them (120) Both the brother, who were interested to conquer Ayodhyā, the river stood before both of them in the same way as the greed appears before the person who is desirous of achieving *mokṣa* (121) In this way, the fatigued and tired army was made to halt there close to the river in the same way as the vast army of gods is made to halt over the bank of the river in the Nandanavana (122)

Rāma and Laksmana then learning about the camping of the enemy army in the near by place, felt surprised and they said (123) "Who is the person who intends to face death quite quickly?(124) Who is the warrior, who on some pretext is reaching before us? Laksmana at once commanded the king Virādhita that preparations of war be made without delay (125) "The time of war has arrived, therefore make all the kings having the banners of bulls, Nāga, monkey and others, besides the Vidyādharas ready He said, "Action will be taken as per your command " Thus speaking Virādhita summoned Sugrīva and other kings and made them ready for waging a war (127) Finding the messenger there, all the Vidyādhara king accompanied with the huge army arrived in Ayodhyā In the meantime both Siddhārtha and Nārada who had been feeling extremely nervous, at once went to Bhāmandala and communicated the news to him (128-129) Realising the condition in which his sister Sītā had been placed and with his mind filled with affection, Bhāmandala felt painful (130) Thereafter with his mind was filled with disgust, surprise and delight as well Bhāmandala rapidly moved, but he was non-plussed He mounted over the fast moving plane with his father and marched towards Paunḍarīkapura (131-132) Sītā's grief was increased with the arrival of Bhāmandala and her parents She got up at once and embracing them kept on shedding tears and lamenting at the same time She became overwhelmed while narrating the pain of her sufferings (133-

134) Then Bhāmanḍala consoled her with great difficulty and said, "O goddess, your sons have developed a doubt They have not done well (135) Both of them have gone to Balabhadra and Nārāyana disturbing them, who are infallible even by the gods (136) Before the princes become out of control, let us move at once and think of some means for your protection (137) Then Sītā together with her daughters-in-law boarded the plane of Bhāmandala and moved towards the direction to which Vajrajaṅgha and her sons had moved together with their army (138)

Gautamasvāmī says, "O Śrenika, who is competent enough to describe about the Lakṣmī of Rāma and Laksmana? Therefore I shall narrate the same briefly You please listen to me (13) Both Rāma and Laksmana moved out with chariot horses, elephants and foot-soldiers like the vast ocean surrounding them Both of them moved out in great anger (140) Śatrughna also who was mounted over the chariot driven by horses, whose chest was adorned with the garland, whose mind was absorbed in the war, such a glorious Śatrughna also moved (141) As the dwarf god Harinkeśi leads the army of gods, similarly Krtāntavaktra was leading the army of Rāma (142) The four-fold army having the reflection of large number of humans was filled with immense lustre and was adding grace to him (143) The chariot over which he had mounted had a huge pillar in the center of it, over which the flag was fluttering, created terror among the enemy soldiers His huge chariot appeared quite graceful (144) Krtāntavaktra was followed by Trimūrdha, then Agniśikha, Simhavikra, Dīrgabāhu, Simhodara, Sumeru, immensely valorous Bālakhilya, immensely enraged Raudrabhūti, Śarabha, Syandana, enraged Vajrakarna, Māridatta—who loved to wage a war and immensely intoxicated Mrgendravāhana, besides five hundred courtiers also marched on All these courtiers were holding various types of weapons which created darkness The groups of *cāranas* were singing the glory of crores of merits (145-148) Beside the above, various other classes of princes accompanied by the ferocious army carrying the dependable weapons, who did not relax even for a moment, who were feeling enthusiastic because of the desire for war, who were immensely devoted to their master and were quite valorous, were moving swiftly, shaking the earth Such type of armies also marched on (149-150) Several types of musical instruments were issuing the deafening sound in all the directions The warriors had been adorned with *kavacas* and the helmets, whose minds were filled with anger, whose servants were farsighted, extremely valorous and delightful, several such warriors were mounted over the

chariots which were as high as the mountains Many of them were mounted over the elephants appearing like the cloud, several of them were mounted over the horses moving like the waves of the great ocean, may of them were mounted over the bulls while coming out of the city (151-153) Then listening to the marching sound of the opposite army Vajrajañgha getting enraged, commanded his army to get ready (154) Thereafter listening to the words of the opposite army, all the warriors wearing the *kavacas* etc got ready and arrived before Vajrajañgha (155) Like the fire of the time of dissolution, eleven thousand kings became ready including those of the countries of Anga, Vanga, Nepāla, Barbara Paundra, Magadha, Saumna, Pāraśaila, Simhaka, Kalinga, Ratnaka and several other valorous kings having the best of the glory became ready for war (156-157) Accordingly both the armies which were facing each other using the different types of weapons, had an encounter with each other (158) Both the armies had such a fierce encounter, which was never witnessed earlier even during the war between the gods and *asuras* It was quite surprising and disgusting It appeared as if the two oceans were coming in conflict with each other creating roaring sound (159) The warriors were talking to one and other, "O degraded one, you attack first, shoot the weapons, why are you vasilating? My weapon does not attack first (160) He has attacked quite mildly as a result of which I could not be harmed You better attack quite forcefully tightening the grip, over my body (161) You come in the fore front because I am unable to shoot the arrows properly or otherwise leaving the arrow, you pick up the dagger (162) Why are you shaking? I will not kill you, you clear my way Let some other warrior who is really anxious to wage a war come forward (163) O degraded one, why are you thundering uselessly, there is no strength left in your words, because of your efforts I adore the battlefield "(164) These as well as several other words which were filled with courage were being spoken by the warriors from their mouths Some of them were speaking quite seriously (165) As the thundering sound was produced by the earth dweller kings similarly, the Vidyādhra kings were also creating deafening sound while waging the war (166) Bhāmandala, the valorous Pavanvaga, Mrgānka resembling the lustre of lightening, Devacchanda representing the great Vidyādhara king and several others who were accompanied by huge army and were well-versed in waging the war, stood on the side of Lavanāñkuśa (167-168)

Thereafter Hanumān who was well-versed in performing of the duties and application of wisdom, learning about the birth of Lavaṇāñkuśa neglecting the crowd of Vidyādhara kings, went to the side

of Lavanāñkuśa (169-170) Holding the weapon named Lāñgūla in his hand, coming out of the army of Rāma, Hanumān delighted the heart of Bhāmandala (171) Then finding Jānakī mounted over the top of the plane, the Vidyādhara kings felt sad (172) With folded hands they respectfully offered their salutation to her with great surprise and stood there surrounding her (173) Finding the encounter between both the armies, Sītā felt frightened and her eyes started wavering like the frightened doe Her hair stood at ends and she started shaking.(174) Thereafter both Lavanāñkuśa disturbing the vast army, carrying the fluttering flags moved towards the opposite direction Both the brothers faced Rāma and Laksmana having the flags of lion and Garuda (175) Immediately on his arrival, Anangalavana with the shooting of an arrow cut-off the flag of Rāma breaking his bow (177) As Rāma was about to take up another bow, smilingly, then the valorous Lavana deprived Rāma of his chariot (178) Then the immensely valorous Rāma while frowning mounted over another chariot and moved towards Anangalavana in anger (179) Rāma having the lustre of the sun of the summer season who could not be looked at with the eyes, went to Anangalavana, in the same ways Samarendra, the lord of the demon princes reaches before Indra (180) On the other hand Anangalavana the son of Sītā also lifting up the bow with arrow moved towards Rāma in order to present the gift of the battlefield to him (181) Thereafter a fierce battle was fought between Rāma and Lavana as a result of which the destroyed weapons were heaped up (182) As the encounter between Rāma and Lavana was going on similarly another encounter between Laksmana and Ankuśa was also going on (183) In order to please the master and in order to increase the grace of their respective warriors, the courtiers also entered into wrestling fights At places having been obstructed with the use of *cakras*, the herds of large number of unstable horses were adding to the crowd in the battlefield, After having the Kavaca been broken and finding the enemy in front, the warriors getting anxious for war were turning their faces towards the other side (184-186) Many of the warriors leaving their master entered the enemy army and uttering the name of their master, they killed anyone whom they came across (187) The great warriors filled with immense arrogance leaving aside the humans preferred to kill the elephants from whose temples the fluid was emerging (188) One of the best warrior, slept over the bed of the elephant tusk and enjoyed the best of the sleep in the battlefield In other words a warrior who was injured with the tusk of the elephant met with his end in the battlefield (189) The warrior whose weapons had been broken but in spite of that he did not

give way to the galloping horse coming from the front but lost his life.(190) Someone of the warriors had fallen in the first attack Thereafter in spite of his speaking the evil words a great warrior, feeling ashamed did not attack him (191) Some one of the warriors, whose heart had not been broken, finding that the warriors in front, was without any weapon, he threw away his own weapon and got ready to fight with his arms only (192) Several of the warriors becoming the famous givers of charity, after arriving in the battlefield laid down of their lives but they did not show their backs (193) One of the charioteer's chariot was sunk in the mud of blood and was moving with great difficulty Because of that, even with the use of wip the horses could not move swiftly (194) In this way the great war was fought by the two armies in which the chariots driven by the horses started issuing creaking sound It was filled with several chariots which were being driven by the horses with great speed (195) With the crying of great warriors, the blood was issuing with their cries and with the falling of the weapons, the fire sparks were being issued (196) With the issuing of the typical sound by the elephants, the showers of water were also emerging The warriors whose chest had been injured by the elephants were lying on the ground (197) The place was litred with the carcasses of the elephants which blocked the traffic The pearls emerging out of the herds of the elephants appeared like the balls of hail being showered (198) The battlefield was looking terrific with the raining of gems and looked like the playground of the *Karmas* The place where elephants had uprooted the nutmeg trees tossing them in the sky and the Vidhyādharas were assembling there (199) The battlefield where with the sacrificing of the heads, the gems of glory had been purchased, where the fainting provided way, weather it was a small contingent of the warriors or the big one, they fought among themselves which removed the desire of the life from them, there the groups of warriors were desirous of receiving the praise of grace of the ocean Thus those who were still in the battlefield were unmindful of the victory and defeat of any-one (201) Because of the infallible devotion towards the lord and to repay the reward of livelihood and immense devotion towards the battle, all these qualities were achieved by the warriors who were illustrious like the sun (202)

Here ends Parva 102 of the *Padma Purāna* composed by Ravisenācārya relating to the battle of Lavanāñkuśa (Verses 1-202, P T 15503)

Parva 103
Meeting of Lavaṇāñkuśa with Rāma and Lakṣmaṇa

Gautamasvāmī then spoke to Śrenıka, "O lord of Magadha be attentıve ın your mınd, I am goıng to speak about specıal war.(1) Vajrajañgha was the charıoteer of Anangalavana, kıng Prthu was the charıoteer of Madanānkuśa, Vırādhıta, the son of Candrodara was the charıoteer of Laksmana and Krtāntavaktra lıke the sun was the charıoteer of Rāma resemblıng Indra (2-3) Rāma whıle thunderıng spoke ın deep voıce and lıftıng up the Vajrāvarta bow, addressed the chıef commander Krtāntavaktra (4) "O Krtāntavaktra, move the charıot ımmedıately towards the enemy Why are you gettıng lazy wıth your body gettıng fatıgued (5) On hearıng thıs Krtāntavaktra saıd, "O lord look at the horses whıch have been badly ınjured by the valorous person (6) Because of the gallop wıth the speed even wıth the speakıng of hundreds of sweet words nor wıth the beatıng by the hands, they are losıng speed (8) The blood flowıng from theır bodıes ıs makıng the earth red and ıt appears as ıf they are dısplayıng to you theır great devotıon (9) And look here my arms ın whıch the arrows have pıerced, breakıng the Kavaca and appear lıke the garland of *Kadamba* flowers "(10) On hearıng thıs, Rāma saıd, "My bow ıs also feelıng ınactıve and looks lıke the bow drawn ın a paıntıng becomıng useless (11) Thıs *mūsala* has becomıng useless and because of the Sūryavarta bow ıs causıng paın to all (12) My plough whıch has been used several tımes for the subjugatıon of my enemıes lıke the elephants, has become useless Such of the weapons whıch could destroy the enemy sıde and protect our own army, whıch had been ınfallıble are meetıng the same fate (13-14) In thıs way, the weapons of Rāma were becomıng ınactıve whıle attackıng Lavanāñkuśa Sımılarly the weapons of Laksmana were becomıng ınactıve ın respect to Madanānkuśa Gautamasvāmī says, " Lavanāñkuśa were well aware of theır relatıonshıp wıth Rāma and Laksmana and they were contınuıng fıght unmındful of the same In other words they were attackıng both Rāma and Laksmana, ın such a way not to hurt or wounds them grıevously, but Rāma and Lakṣmana were unaware of ıt and because of that they were fıghtıng quıte serıously (15-16) Though the weapons of Laksmana had become ınfructuous ın thıs way but stıll he was carefree because of the possessıng of the dıvıne weapons by hım Thıs tıme, he showered the terrıfıc raın of spears and *cakras* over *Ankuśas*, whıch were neutralısed by hım wıth the use of arrows and weapons Sımılarly Anangalavana also contınued to make the showerıng of weapons by Rāma, ınfructuous (17-18) Thereafter Lavana ınjured Rāma wıth the shootıng of a weapon, the heart and eyes

of Laksmana started movıng Fındıng Lakṣmana ın such a condıtıon Vırādhıta was upset and he turned the charıot towards Ayodhyā (20) On regaınıng consciousness when Lakṣmana found that the charıot had been turned away from the battlefıeld The eyes of Laksmana became red ın anger and saıd to hım, "O ıntellıgent Vırādhıta, what ıs thıs whıch has been done by you? You better turn back the charıot Are you not aware that one does not show hıs back ın the battlefıeld (21-22) It ıs better to lay down ones lıfe gettıng wounded wıth the arrows of the enemy, but to flee from the battlefıeld ıs not at all good (23) Such of the people who are the foremost of all the humans, they after fallıng ın great danger between the gods and the humans never dısplay cowardıce (24) I am the son of Daśaratha and the brother of Rāma and am know by the name of Nārāyana on earth, how could thıs be approprıate for me?"(25) At these words of Lakṣmana, the charıot was agaın moved towards the battlefıeld and a terrıfıc battle was fought ın whıch the warrıor thınkıng of puttıng an end to the war lıfted up the ınfallıble *cakra* whıch could frıghten the gods and the demons (26-27) Laksmana then shot the *cakra,* whıch was fılled wıth flame, was dıffıcult to be sıghted and was shınıng lıke the sun havıng been fılled wıth anger at Ankuśa ın order to kıll hım (28) But the *cakra* after reachıng before Ankuśa became lustreless and then returned to Laksmana wıthout grace ın hıs hand (29) Gettıng ımmensely enraged Laksmana shot the arrows agaın and agaın at Ankuśa but they were agaın returned to Laksmana wıthout hurtıng Ankuśa (30) Thereafter Ankuśa who was quıte patıent and anxıous moved hıs bow ın such a way lookıng at whıch all the people present ın the battlefıeld, were fılled wıth surprıse All of them started thınkıng, "Presently another Nārāyana has been born wıth the movıng of huge *cakra,* all have developed the doubt (31-33) Is thıs *cakra* statıonary or moveable? Excessıve thunderıng sound has been heard Thıs *cakra* ıs known wıth the symptoms of जवद्रपङ्कपसह्र and others Thıs appears to be a false one because such a *cakra* has been possessed by some one else also (34-35) Otherwıse how could the words of the sages be otherwıse? Can the words spoken durıng the reıgn of Jınendra be false?"(36) Though the bow had been moved but stıll the people who had been deprıved of wısdom were utterıng the words whıch were full of anxıety and foolıshness, doubtıng the authentıcıty of *cakra* (37) At the same tıme Laksmana the possessor of the prowess saıd, "It appears that both of them have been born as Balabhadra and Nārāyana "(38) Fındıng Lakṣmana feelıng shameful and ınactive Nārada sent Sıddhārtha to hım, who saıd to Lakṣmana, "O lord you yourself an Nārāyana, how could the provısıon of Jına-śāsana be false? It ıs

unshakable like the Meru mountain (39-40) Both these princes are the son of Jānakī known by the name of Lavana and Ankuśa who had been left the forest when they were in her womb (41) I am well aware of the fact that after the exile of Sītā, both of you had been drowned in the ocean of grief You had experienced the grief of disowning of Sītā and when you are grieved the gems are of no consequence "(42) Thereafter Laksmana after coming to know about the glory of Lavana and Ankuśa from Siddhārtha, left the *Kavaca* and the weapon Thereafter Rāma listening to the story who was feeling immensely disgusted and had thrown away *Kavava* and the bow, whose eyes were wavering, who was reminded of the earlier grief He forcefully got down from the chariot, whose eyes were getting closed because of unconsciousness and fell down on the ground (43-45) Thereafter with the sprinkling of the water mixed with sandal paste, Rāma was brought back to senses and feeling upset in his mind he went back to his son (46)

With their heart filled with love for the father, the sons got down from the chariots and offered their salutation to him with folded hands placing their heads over the feet of their father (47) Thereafter Rāma whose heart had been moved because of the love for his sons and whose face getting wet with the tears appeared like the evil times, embraced both his sons and started lamenting (48) He said, "O my sons, when you were in the mothers womb, then an evil minded person like me exiled both of you with your mother in the terrific forest (49) O my sons, with the rising of the great merits of mine after having been born of me both of you while still in the mothers womb, you suffered immense pain in the forest (50) O my son, had this Vajrajañgha not arrived in the forest at that point of time, then how could I be able to look at your lotus like face?(51) Alas! O my sons, both of you could not be hurt with the infallible weapons Actually you have been saved by the gods or with the rising of your merits (52) Alas! O my sons, had you been injured with the arrows in the battlefield, what would have your mother done, I am not aware of it (53) The grief of disowning and exile, is painful even for the other people but after having been deprived of the noble sons like you, what would have been the condition of the virtuous Sītā?(54) I am sure that with the death of both of you, overpowered with grief, Sītā must not have remained alive (55) Laksmana also with tears flowing from his eyes felt confused with grief and quite humbly bending forward embraced both the princes quite affectionately (56) Śatrughna and other kings also arrived there on hearing this news and all of them felt immensely delighted (57) Thereafter when the lords of both the armies let each other

feelıng ımmensely delıghted and surprised Then both the armıes also met each other (58) Sītā fındıng the glory of her sons and wıtnessıng the meetıng wıth theır father, felt delıghted at heart and left for Paundarīkapura by the plane (59) Thereafter Bhāmandala feelıng confused descended from the sky looked at both hıs nephews who were ınjured Feelıng emotıonal wıth tears flowıng from hıs eyes, he embraced them (60) Hanumān who was the best ın expressıon of hıs affectıon, shouted, "very well done" and thereafter he embraced both the prınces shoutıng agaın and agaın that ıt had been done very well (61) Both Vırādhıta and Sugrīva also met them sımılarly Vıbhīsana and other kıngs also started talkıng wıth both the prınces (62) Meetıng ımmensely beautıful sons, Rāma whose mınd had been fılled wıth ımmense patıence, dısplayed enormous fortunes (64) Rāma was overpowered by as ınexplıcable thought and consıdered the meetıng wıth hıs sons to be more graceful them that of the kıngdom of the three worlds (65) The Vıdyādhara damsels delıghtfully met the damsels of the earth-dwellers and started dancıng ın ecstasy (66) Nārāyana on the other hand whose eyes were blossomıng wıth delıght consıdered hımself to be successful as havıng conquered the entıre unıverse Then Laksmana saıd, "I am Sagara and both these valorous warrıors are Bhagīratha and Bhīma " In thıs way comparıng them wıth dıvıne beıngs wıth hıs wısdom, Laksmana appeared ımmensely resplendent (67-68) Rāma wıth the mınd fılled wıth love, honoured Vajrajaṅgha enormously and saıd to hım, "O beautıful one, you are lıke Bhāmandala for me "(69) The cıty of Ayodhyā had already been turned lıke heaven On that occasıon ıt was further decorated (70) A damsel who ıs beautıful possessıng all the arts and knowledge, ın case ıs adorned ın all the ornaments, then ıt becomes only a formalıty and nothıng else (71) Rāma together wıth hıs sons boarded the Puspaka plane whıch appeared lıke the sun over the clouds and looked graceful (72) As the huge clouds accompanıed wıth lıghtenıng reach the peak of the Sumeru mountaın, sımılarly Laksmana adorned wıth all the ornaments boarded the same Puspaka plane (73) In thıs way observıng all the gardens, orchards, temples and the fort decorated wıth the banners, the people moved on several types of vehıcles quıte slowly (74) The elephants from whose temples, the fluıd was flowıng from three places, large number of horses, charıots and foot soldıers were spread ın the cıty creatıng darkness on roads wıth the bows, the flutterıng of flags and the *chatras* (75) The damsels of the cıty ın order to have a look at Madanānkuśa started peepıng through the wındows ın large number (76) They were consumıng the beauty of Lavanāṅkuśa wıth the *Añjalıs* of theır

eyes continuously and even then the large hearted damsels never felt satisfied by looking at them (77) Because of the overcrowding of the damsels, whose minds were attracted towards the princes, broke their *kundalas* and the tore their garments in the crowd But they could not know of it (78) They were saying, "O mother, you remove your head a little, am I not anxious to look at them? O playful one, how are you selfish?(79) O handmaid, be pleased and lower your head a little, why are you standing so erect, you remove your tuft from here (80) O lifeless damsel, having a disturbed heart, why are you troubling others like this? Are you not aware of the girl in front of you who is feeling painful?(81) You stand at a little distance, I have been fallen Are you becoming senseless? Why don't you look at the princes?(82) Oh, mother what type of damsel, is she? In case I look at them them how are you concerned with it? O lean and thin one, why are you stopping me when I am inspiring him?(83) Both the princes are seated flanking Rāma, they are Lavana and Ankuśa who appear like the crescent over the head (84) Who is Ananga-Lavana of these two and who is Madanānkuśa? Both the princes resemble each other very much (85) They are of silvery complexion, the one who is adorned with *kavaca* of red colour, is Lavana and the one who is clad in green garments resembling the wings of the parrot is Ankuśa (86) Sītā of course, is extremely fortunate who had given birth to these two sons Of course, the damsel would be graceful who would happen to be his wife "(87) In this way the eyes of all the damsels were cast over Lavanāñkuśa and in the mean time the ladies were narrating several types of interesting stories to one and other (88) In the melee a damsel who had been injured like the biting of the snake losing her ear-ring and she was unaware of the injury in her cheeks (89) Because of the pressing by some other damsels, the breast of someone was raised up in the bodice while the breasts of others appeared like the moon The waist-band of some one of the damsels creating sound, fell on the ground but still she remained unaware of it However, on her return, her foot was caught in the waist-band and she fell down (90-91) Finding the costumes torn out with the biting of the spider towards the head of a damsel, some other damsels was trying to cover it (92) The armlet of someone whose mind was becoming feeble and she was touched by some other man, his creeper like arms which were hanging down, the wristlet fell down on the ground (93) The ear-ornaments of some damsels were cut-off and her garland was broken and fell down on the ground It appeared as if someone had thrown away the flowers filled in an *Añjali* (94) Looking at both the princes the eyes of some of the damsels became still and even

when both the prınces moved at a long dıstance, they kept on standıng there (95) In thıs way the damsels who were lodged over the best of the houses lıke the mountaıns, who were showerıng the flowers wıth theır creeper lıke hands and the flower dust had covered the sky Rāma who was lookıng ımmensely glorıous together wıth other beautiful kıngs entered the palaces whıch were fılled wıth all the auspıcıous thıngs (96) Gautamasvāmī says that wıth the sun of the merıts whose lotus lıke mınd blossoms, such a person achıeves the enormous blıss when meetıng with hıs near dear ones (97)

Here ends Parva 103 of the *Padma Purāna* composed by Ravısenācārya relatıng to the meetıng of Lavanāṅkuśa wıth Rāma and Lakṣmana (Verses 1-97, P T 15600)

Parva 104
Return of Sītā to Rāma

Once Hanumān, Sugrīva and Vıbhīsana besıdes other promınent kıngs prayed to Rāma, "Be pleased, Sītā ıs lıvıng ın other country ın paınful sıtuatıon, therefore she should be commanded to be brought back here "(1-2) Then havıng a deep sıgh, Rāma thought for a moment ın hıs mınd, and fıllıng the dırectıons wıth hıs warm fume, Rāma saıd, "Though I am well-aware of the best of the heart of Sītā, who ıs quıte chaste and ınnocent but stıll she had earned the dısgrace from the people, therefore how could I have a look at her face (3-4) Let Sītā fırst of all ınculcate a sense of confıdence ın all the people, only then, I can be able to lıve wıth her and not otherwıse (5) Therefore, together wıth all the people of my kıngdom, all the kıngs and the Vıdyādharas should be gathered gracefully (6) Sītā lıke Indrānī should prove herself wıthout blemısh among all of them, takıng an oath approprıately "(7) They saıd, "Be ıt so " Thus speakıng all of them wıthout any delay accepted the words of Rāma As a result of thıs, all the people of the country and the kıngs from all the dırectıons arrıved there (8) Wıth the chıldren, old people and the damsels, the people of dıfferent countrıes arrıved ın Ayodhyā wıth ımmense curıosıty (9) When such of the damsels who had not seen even the sun had arrıved there gracefully, gettıng confused, then what to speak of the ordınary people (10) The extremely old people who were well-versed ın knowıng the condıtıons of all others and those who were the best and well-known people, assembled there (11) At that poınt of tıme, because of the huge clouds mergıng from all the dırectıons, turned the entıre earth ınto roads (12) Groups of people mounted over horses,

charıots, bulls, palanquıns and several other vehıcles arrıved there.(13) The Vıdyādharas were comıng from the sky whıle the earth-dweller were movıng on earth down blow and because of that ıt appeared as ıf the entıre unıverse was on move Huge platforms whıch looked lıke the mountaın for sports were prepared, the best of halls were buılt, the tents of the best of cloth were got ready Besıdes, that huge pıllars were erected whıch could accommodate several vıllages They were decorated wıth wındows and huge *mandapas* whıch were quıte attractıve (14-15) At those places the ladıes accompanıed the ladıes, the men accompanıed he men In order to wıtness the scene of the takıng of vow by Sītā, all the people were lodged at appropriate places (16-17) The royal offıcers arranged for the stay, consumıng betels, food and garlands etc for the people who had arrıved there, makıng them comfortable (18) Thereafter, at the command of Rāma, Bhāmandala, Vıbhīsana, Hanumān, Sugrīva, Vırādhıta and Ratnajatī arrıved by the skyway ın a moment, at Paundarīkapura (19-20) All of them made theır armıes to camp outsıde the cıty and accompanıed wıth the crores of assocıates, gettıng permıssıon from the kıng, entered the place of Sītā Soon after, they shouted the slogan of vıctory of Sītā showerıng flower wıth theır hands They folded theır hands and placed them over the heads, and offered theır salutatıon at the feet of Sītā They took theır seats over the beautıful gem studded floor and talked to her wıth all humılıty one by one (21-23) After the conversatıon Sītā who felt quıte serıous and sheddıng tears from her eyes, spoke the words slowly denouncıng herself (24) She saıd, "My lımbs whıch were burnt wıth the forest fıre of the wıcked people, cannot be pacıfıed even wıth the water of the ocean of mılk "(25) Then they saıd, "O goddess, O Bhagavatī, O best of damsel, O noble one, you shed away the grıef lıke thıs and become natural ın your mınd (26) Who ıs there on earth who could speak evıl words about you? Who ıs there who could move the earth and consume the fıre flames? Who has the courage to lıft up the Sumeru mountaın? Who ıs the foolısh person to lıck the bodıes of the sun and the moon wıth hıs tongue?(27-28) Who ıs competent enough to speak about the mountaın of your vırtues? Whose tongue ıs not cut ın thousand pıeces by talkıng ıll of you?(29) We have deputed our spıes ın every pıece of land of Bhārata-ksetra and have asked them that whosoever denounces you should be kılled ınstantaneously (30) On other hand the one who ın spıte of hıs beıng an extremely degraded one, recıtes the glory of Sītā, ın the house of such a humble person, the gems should be showered (31) O goddess, the farmers because of theır great regard for you consecrate your name ın the heaps of cereals, ın other words the people belıeve that ın

case Sītā is consecrated in the in the heaps of cereals, their produce is sure to be increased (32) O goddess, Rāma has sent the Puṣpaka plane to you, therefore you be pleased and move towards Ayodhyā boarding over it (33) As the tree without the creeper, a house without the lamp and the sky without the moon does not looked graceful, similarly without you, Rāma, the city of Ayodhyā as well as the country do not looked graceful (34) O Maithilī you will look at the moon like face of your husband today O intelligent one, you must accept the words of your husband "(35) At these words of the people, Sītā accompanied with the hundreds of the best of damsels boarded the Puspaka plane and gracefully moved through the skyway with great speed (36) When she spotted the city of Ayodhyā the sun had set by that time Therefore getting anxious she spent the night at Mahendrodaya garden (37) This garden appeared quite pleasant to Sītā in the company of Rāma The same garden after having been reminded of the past events looked unsuitable for her Thereafter, when the sun rose testifying the chastity and auspiciousness of Sītā, when the universe was illumined with the rays of the sun and when the darkness of evil talk was frightened, then Sītā went to Rāma (38-40) Sītā then mounted over the elephant, her glory had been faded out because of the anxiety of her mind, though she was lustreless like the great *ausadhi* illumined with the sun-rays over the mountain peak, but in spite of that Sītā surrounded with the damsels was quite lean and thin and looking extremely graceful (41-42) Then Sītā whom the people offered their salutation, praising at the same time, possessing the enormous humility and serious look entered the court of Rāma, the people of were filled with disgust, surprise, delight and disappointment Such a huge ocean of people was creating enormous sound again and again saying, "You be graceful, have a long life and be filled with the all the fortunes (43-44) Sītā who had performed the best and illustrious deeds, is the daughter of king Janaka and is quite graceful She is quite graceful, her prowess is graceful, her lustre is graceful and her nobility is graceful Her unblemished character which is indicative of this meeting is quite graceful "(45-46) In this way the delightful men and women were shouting slogans which echoed in all the direction (47) The humans on earth and the Vidyādharas in the sky, were gazing at Sītā in an uninterrupted manner (48) A large number of men and women feeling delighted at heart were staring at Rāma, in the same way as the gods stare at Indra Many of the people observing Lavana and Ankuśa seated with Rāma were talking, "Both these princes totally resemble Rāma (49-50) Many of the people were looking at Lakṣmana who could destroy his

enemies, many of the people looked at Śatrughna, several of them at Bhāmandala, Hanumān, Vibhīṣana, Virādhita and Sugrīva (51-52) Many of them were feeling surprised and looking at Jānakī And this is correct also because the wavering eyes get struck up at some place (53) Many of them whose minds were becoming anxious looked at Sītā and then at Rāma and thought that "the ocean of separation is coming to end" Thereafter, Laksmana offered *Argha* to Sītā on her arrival Then the kings seated besides Rāma becoming upset offered their salutation to her (54-55)

Thereafter finding Sītā coming in a haste, from the front, Rāma who had a very brave heart, but still he started shaking (56) He started thinking, "I had left her in the terrific forest infested by wild animals, then where from has she come who could still stand my eyes?(57) It is surprising, she looks quite shameless and possesses great prowess and does not feel detached even after having been turned out (58) Observing the conduct of Rāma Sītā becoming heartless started thinking in disgust "I have not crossed the ocean of separation till now The ship of my mind reaching the ocean of separation is surely going to be destroyed" She became upset with such a type of thought Sītā was unable to decide about the future course of action and started rubbing the earth with her toe and stood before Rāma (59-61) Gautamasvāmī says, "At that point of time Sītā standing before Rāma appeared like the graceful Lakṣmī of the heaven standing before Indra like an image (62)

Thereafter Rāma said, "O Sītā, why are you standing here? You keep away from this place I will not be able to look at you (63) My eyes are prepared to look at the sun of noon with its rays or at the poisonous serpent with gem studded in its hood but I am not prepared to look at you (64) You stayed in the palace of Rāvana for several months and you got mixed up with the damsels of his inner apartment In spite of that I brought you back, was it proper on my part?"(65) Thereafter Sītā said, "There is no other person as heartless as you are As an ordinary person discards the best of knowledge, similarly you are also disregarding me (66) O crooked hearted one, was it proper on your part to leave me alone in the lonely forest when I was pregnant on the pretext of fulfilling my desire? In case of my death, which one of your purpose would have served? Only I would have been placed in a miserable condition (68) In case you had the least consideration for me or you had been even slightly compassionate on me then why did you not leave me in the dwelling places in *Āyikās* (69) In fact Jina discipline is the only refuge for the people who are orphaned, without relatives, the paupers and the people facing

innumerable miseries (70) O Rāma what is the use of talking more even in this condition, let you feel happy and you give me the command " Thus speaking feeling immensely grieved, she started crying (71) Thereafter Rāma said, "O goddess, I am very well aware of your innocent character, chastity, devotion towards your husband and the spotless intentions of your mind, but you have earned the blemish of ill talk by the people, therefore you better assure the people of Ayodhyā who are crooked by nature about your sanctity You remove their doubts (72-73) Then Sītā delightfully said, "Be it so " She then said, "Taking the five divine oaths I can assure the people "(74) She said again, "O lord I can consume the terrific poison named *Kālakūta* which is the worst of all the poisons and by taking which even the poisonous serpent is reduced to ashes atonce (75) I can mount the weighing scale or I can enter the terrific fire-flames or I can take any oath which you consider best "(76) Thereafter Rāma after thinking for a while, said to her all right you enter the fire " In reply to this, Sītā delightfully said, "Yes I shall enter the fire-flames "(77) Then Nārada thought Sītā has accepted the worst and he was shattered in his mind Hanumān and other kings were overwhelmed with grief (78) Both Lavana and Ankuśa finding that their mother was going to enter the fire, they also thought of entering the fire (79) Thereafter, Siddhārtha-*ksullaka* was filled with immense delight because of his enormous influence he raised his hand and said, "The chastity of Sītā cannot be fully described even by the gods then what to speak of the degraded people (80-81) O Rāma the Meru mountain can enter the *Pātālaloka* and the oceans can dry up, but no disturbance in the chastity of Sītā could be created The moon can become the sun and the sun can also become the moon but the defame of Sītā can never be true Can it be admitted?(82-83) I possess all the *Vidyās* and I have adored all the five images of Jinas located over the Jaina temple over the mountains O Rāma I can emphatically say that in case there is an iota of doubt in the chastity or the conduct of Sītā then my entire adoration which is difficult to achieve should become fruitless (84-85) I, clad in scanty garments, have performed *tapas* for thousands of years and then I take oath of my *tapas* saying that these are your sons only (86) Therefore O intelligent Rāma, let Sītā not enter the fire, the names of which are rising and destroy the entire universe "(87) Listening to the words of Ksullaka, the Vidyādharas in the sky, the earthly people on earth said, "Well spoken" in this way raising the thundering sound they said, "O lord be pleased, be a noble person, O Rāma, O Rāma, don't think of fire in your mind (88-89) Sītā is quite chaste and there is no other possibility in this connection The wives of the great people remain without blemish "(90) In this way, disturbed

words of the people were spreading in all directions which were spoken by them with tears flowing from their eyes and with choked throats They resembled like the sound of the disturbed ocean (91) Because of the immense grief, the people eyes were filled with tears which were falling on the ground creating huge sound (92) Thereafter Rāma said, "O humans, in case you are revealing your compassion presently, then why did you indulge in ill-talk earlier?"(93) Thereafter Rāma without caring for the words of the people with the purity of mind, firmly commanded his soldiers, "The earth should be dug in a quadrangular manner which should have the depth of two humans and three hundred hands, width It should be quadrangular in shape like a step-well The dry wood of *kālaguru* and the sandal wood should be filled in it Thereafter such a type of fire should be ignited issuing terrific flames and should appear like the death for all the humans (94-97) Thereafter, the labourers carrying the huge pick-axes in their hands who appeared like Yama, said, "As you command " They did the entire work according to the command of Rāma (98) When the conversation between Rāma and Sītā was going on, the Kinnaras were engaged in the deafening sound of igniting the fire. At the same time Sarvabhūsana the great sage was performing *tapas* in the garden of Mahendrodaya At that point of time, because of the earlier enmity with the sage, a demoness named Vidyādvaktra attacked the sage violently (99-101) When enquired about the cause of the earlier enmity, Ganadhara said, "O Narendra, you listen to me (102) There is the city named Guñjā towards the north of the mountain ranges of Vijayārdha mountain which was ruled by a king named Simhavikrama, Śrī was the name of his queen and both of them had a son named Sakalbhūṣana, who had eight hundred queens and Kiranamandalā was the chief of them all (103-104) Kiranamandalā had the spotless heart Once at the instance of her co-wife, she drew the painting of her maternal uncles son named Hemaśikha As a result of this, the king was immensely enraged but at the instance of the other wives he was pacified and felt quite happy (105-106) The chaste Kiranamālā was once sleeping with her husband and out of arrogance she uttered the name of Hemaratha again and again as a result of which the king was immensely enraged and he embraced *Vairāgya* On the other hand Kiranamālā also became an ascetic and after her death she became the demoness named Vidyādvaktra (107-108) When the sage Sakalbhūsana was wandering for getting alms, the wicked demoness felt enraged and she intended to kill him Sometimes she took to the form of some intoxicated lion, sometimes she put the house to flames, sometimes she showered the rain of blood, sometimes she became a horse or a ball and appeared before him and sometimes she created

road with the thorns (109-110) Sometimes when the sage was engaged in *pratimāyoga*, she broke into the house and stood before him After this, she shouted that he happen to be a thief, after which huge crowd of the people collected and surrounded the sage Some of the people who were devoid of *paramārtha* humiliated him and then left him alone (111-112) Sometimes when the sage came out of a house after taking his food then the demoness stole the garland of the house-holder's wife and shouted that is as a thief (113) In this way she indulged in many wild actions and the wicked demoness devoid of compassion always troubled him in one way or the other (114) In due course of time the great sage was performing *tapas* in *pratimāyoga* in the garden of Mahendrodaya, at that point of time the demoness because of her earlier enmity with him, created enormous trouble (115) Sometime she took to the form of *betāla,* then a elephant, then a lion, then a tiger, then a terrific serpent, and displaying variously the forms of divine damsels, she troubled her But when all these obstructions were of no use and the mind of the sage remained quite firm, then he achieved the *kevaljñāna* (116-117)

When the glory of the achieving of the *kevaljñāna* by the sage was spreading everywhere, at that point of time, Indra and other gods, besides the people of Ayodhyā, the elephants, the lions, horses, camels, donkeys, planes, chariots, bulls and the people mounted over various types of vehicles arrived there covering the sky of the city of Ayodhyā Their costumes, the hair, lines of banners were fluttering with the blowing of the wind and from the crowns, *kundalas* and garlands, the flags were howing which illumined the sky (118-121) The gods who were accompanied by the groups of *apsarās,* who were immensely delighted and were looking at the earth quite carefully, descended on earth (122) Thereafter learning about the story of Sītā a god named Mesaketu said to Indra, "O Devendra, look at this difficult task (123) O lord, the one who cannot be touched even by the gods, who is quite frightening, why is such a type of Sītā being put to such a great trouble? Why does Sītā have to face such enormous misery who is quite humble and possesses a spotless heart?(124-125) Then Indra said, "I am rushing speedily for the adoration of Sakalabhūsana, therefore whatever is desired to be done here, you do it?"(126) Then he, started illumining like the peak of the Sumeru mountain spreading the lustre in all the directions He was lodged over the top of the plane (128) Gautamasvāmī says, "The god Mesaketu who was lodged over the top of the plane and appeared like the sun He spotted the pleasant Rāma from that plane (129)

Here ends Parva 104 of the *Padma Purāna* composed by Ravisenācārya relating to the return of Sītā to Rāma (Verses 1-129, P T 15729)

Parva 105
Fire Ordeal of Sītā

Fındıng the step-well havıng been fılled wıth the straw and wood, Rāma felt ımmensely dısturbed ın hıs mınd and started thınkıng (1) "How shall I be able to see Sītā agaın, who ıs immensely beautıful, ıllustrıous, humble and possess so much of lustre? She has the body whıch is as tender as the blossomıng flower of the *mālatī* tree, she would surely be reduced to ashes soon after the burnıng of the fıre (2-3) Had she not been born ın the race of the kıng Janaka, then she would not have earned that much of defame and would never have had to enter the fıre (4) Shall I be able to enjoy pleasure even for a moment wıthout her? It ıs better to lıve wıth her ın the forest but wıthout her to lıve ın the heaven would be of no grace (5) She ıs also havıng a carefree mınd and ıs gettıng ready to end her lıfe now She ıs goıng to enter the fıre wıth fırm heart, then how can I stop her I feel shameful to stop her from doıng so ın the presence of all the people (6) Even Kṣullaka named Sıddhārtha who shouted at the top of hıs voıce raısıng hıs arm ıs now keepıng quıet Therefore, what should I do to stop her?(7) Or otherwıse, whosoever, ıs destıned to meet a partıcular type of death he achıeves the same there no doubt about ıt Who ıs competent enough to stop her (8) Thıs chaste woman when she was beıng brought by flyıng over the ocean of salt water, then why dıd Rāvana not beheaded her wıth hıs sword, knowıng fully well wıth she does not lıke hım? As a result of thıs, she has been placed ın such a dıffıcult posıtıon (9-10) It ıs better to meet wıth the end but the separatıon ıs not tolerable because the separatıon ıs deplorable and deprıved one of the *Śrutıs* and *Smrtıs* (11) The separatıon makes a person uncomfortable for lıfe but learnıng about the death the entire story and the desıre to meet the person, no more remaın there " When Rāma was feelıng so worrıed, the fıre ın the step-well was ıgnıted and the compassıonate woman started cryıng (12-13) Then wıth the rısıng of the smoke enormously, the sky was fılled wıth darkness It appeared as ıf, the sky was overcast wıth the clouds because of the untımely raın (14) At that poınt of tıme, the unıverse appeared as ıf havıng been fılled wıth the black-wasps, cuckoos and the pıgeons (15) The sun was covered and ıt appeared as ıf ıt had gone to hıde somewhere ın order to escape the wıtnessıng of the unseemıngly actıon.(16) Such huge fıre-flames emerged from the step-well, whıch were quıte hıgh runnıng ınto *kosas*.(17) By lookıng at the fire one, developed an ıdea as ıf thousands of suns had rısen at one and the same time or the grove of the *palāśa* trees of *bātālaloka* had rısen up over the ground? Or the sky had been covered by the

evening of the time of dissolution? Or the entire universe was going to take the form of the gold, or the entire universe was turning into the lightening, or the moving Meru had emerged in order to attain victory (18-20) Thereafter, Sītā whose mind was quite firm stood there in *kāyotsarga mudrā* and with the great emotions she offered prayer to lord Jinendra, offered her salutation to Rsabha and other Tīrthankaras besides Siddhaparmeṣthī, all the ascetics, lord Munisuvrata whose *tīrtha* was served delightfully and with enormous fortunes by the gods, *asuras* and the humans also Thereafter, she offered her salutation at the feet of the benevolent *ācāryas* who bestowed welfare to all the creatures Feeling immensely serious and filled with all humility, Sītā said (21-24) "In case except Rāma I was never attracted to any other person even in dream by, action thought and behaviour and in case this is not true,(25) in case I am speaking falsehood then this fire should reduce me to ashes even when it is at a distance from me (26) In case I have not thought of any other person accept Rāma in my mind, then the spotless fire should not cause me any harm or burning (27) In case I have a false sight, am sinful, degraded one and evil woman, then this fire must burn me out In case, I am engaged in noble deeds and am a chaste woman, then the fire would not burn me " Thus speaking the Goddess Sītā entered the fire But it was surprising that the fire became spotless like the crystal and was turned into the cool water (28-29) It appeared as if with the bursting of the earth with great force, the step-well was filled with water upto the brim and was filled with waves (30) The fire was no more to be seen there, nor was there the wood nor the flames nor the hay Nothing was visible there (31) Such a type of terrific whirlpool started emerging in the step-well around which the water foam was encircling with great force and was quite deep (32) At places the sound of the beating of cymbal was heard, at places the sound of *dundubhīs* (big drums) was emerging and at places different types of sound started emerging (33) In the step-well the sound of *humkāra* and different types of other sounds were heard Sometimes the sound of the bell of silver was also heard (34-35) In this way the water of the step-well was disturbed like the disturbing of the ocean In a moment the water of step-well started drowning the people standing on the earth (36) In a moment the water was raised upto the knees then upto the waist and then in a moment it reached the chest (37) The water could not rise upto the height of a man but before that, all the people on earth felt frightened and started thinking what was to be done Getting frightened the Vidyādharas rose to the sky When the ever increasing water reached the necks of the humans then the people getting

upset mounted over the pavilion and after sometime even the pavilions were sub-merged (38-39) Thereafter when the water crossed the head, then the people started swimming At that point of time one of their arms was carrying the costumes raising above and the other one was carrying the children above the water level (40) The people started crying, "O goddess, protect us, O honourable one, O Laksmī, O Sarasvatī, O Mahākalyānī, O religious one, you provide welfare to all the creatures, protect us (41) O immensely chaste lady having the spotless mind be compassionate " These were the words which were being uttered by the people in panic from the water (42) Thereafter the bride in the form of the step-wells using the waves as the lotus like hands which were quite soft, touched the lotus-like feet of Rāma and then achieved its true position All the whirlpools became peaceful and the terrific sound which was emerging earlier was subsided As a result of this, the people felt comfortable (43-44) In a moment the step-well was filled with blue and white lotus and other flowers and the intoxicated black-wasps started hovering over the lotus flowers issuing humming sound (45) Several spices of birds including the *krauñchas*, ruddy birds, swans, ducks and several other birds appeared gracefully over the step-well (46) The steps of the step-wells were covered with gold and gems The waves issued the lustre of the emerald and the banks of the step-well appeared quite graceful and beautiful with the tender flowers (47)

In the center of the step-well there appeared a huge spotless, auspicious and blossoming tender lotus flower, was placed a lion-throne decorated with a flowery patterns and was studded with gems issuing the lustre like the moon rays (48-49) Then the best of the goddesses were assuring Sītā that she should not be afraid She was made to sit over the lion-throne At that point of time Sītā who had achieved the astonishing upliftment appeared like Lakṣmī (50) The groups of gods in the sky feeling pleased showered flowers shouting, "Very well done "(51) The sound of musical instruments named *Guñja* started echoing in the sky, the big drums were forcefully beaten The bards were immensely delighted, the flute was issuing the sweet tones and the pleasant sound of cymbals was also heard (52-53) Several of the Vidyādharas started dancing in groups.(54) The sound of the victory of Sītā, the daughter of the Janaka and the wife of glorious Balabhadra Rāma was emerging from all the sides including the sky, the earth and the nether world, It is quite astonishing that she possessed the spotless character and humility (55-56) Thereafter, both Lavana and Ankuśa whose hearts were drowned in the natural affection, swam the ocean and reached before the mother Sītā

lovingly moved towards her sons, assured then and smelt their heads Their bodies were bent with humility and both the sons stood before their mother (58) Sītā who had been purified with the fire and whose body like the stick was issuing immense lustre was lodged over the lotus flower Then Rāma having been filled with immense love for Sītā went to her and said (59-60) "O goddess be pleased, you are the abode of welfare and are adored by the best of the people, your face is like the full moon of the winter season and you are always engaged in the astonishing activities (61) I shall never repeat such a type of sin again Now your miseries are over, O noble one, you kindly forgive for my fault (62) You are the supreme among the eight thousand damsel and you will always remain the foremost of all of them You issue your command and exercise your superiority over me (63) O chaste lady, the one whose mind was overpowered with ignorance, I am the same person who because of the defame by the people, have troubled you (64) O dear, now you can move with me in the forests and the earth extending upto the ocean, according to your will (65) You have been adored by the universe quite gracefully and respectfully, you enjoy all the pleasures on earth resembling those of the gods (66) O goddess, you boarding the Puṣpaka plane, according to your own will, which moves at will and roam about everywhere on earth with me (67) O damsel, the places to which you will feel more attractive, I shall enjoy all the sports at those places at your command (68) O intelligent one, you, getting surrounded by Vidyādhara damsels like the divine damsels, enjoy all the pleasures All your desirous have been fulfilled (69) O praiseworthy one, I have been plunged in the ocean of blemish and have been deprived of wisdom I have now come to you, then be pleased and shed away the anger "(70) Then Sītā said, "O king, I am not angry with anyone, why are you feeling remorseful like this?(71) Neither you are at fault nor the people, in this case This is the reward for the deeds performed by me in my earlier births (72) O Baladeva, by your grace I have enjoyed all the pleasures like the gods, therefore, I am no more desirous of the same Now I shall do something as a result of which I do not have to be born as a woman again (73) What is the use of the pleasure enjoyed by the people which are perishable, deplorable, filled with anxiety, harsh and are enjoyed by the foolish people (74) By traveling through the lacs of *yonis*, following different paths, I had to face such an enormous discomfort, presently in order to put the end to my sufferings, I am going to receive *dīkṣā* of the Jina "(75) Thus speaking feeling unattached she plucked her hair with the hands resembling the fresh shoots of *Aśoka* tree and handed them over to Rāma (76) The hair

which resembled the sapphire were quite soft and pleasant Rāma was fainted and fell down on the ground Before Rāma could be brought back to the senses with the sprinkling of the water with sandal paste. Sītā received *dīkṣā* from a *āryakā* named Prthvīmatī (77-78)

Because of the divine influence, Sītā whose all the obstruction had been removed, clad in a single garment turned herself into an *āryakā* (79) Sītā whose body had been purified because of the performing of the numerous *vrats*, who was overpowered by great force proceeded on the best of the orchards which was a meeting place of the gods and *asuras* (80) On the other hand when Rāma was brought back to senses with the use of the garland of pearls, sandal paste and other material, besides fanning him, he started looking towards the place, but when he did not find Sītā there for him, all the directions, appeared blank for him. Ultimately, overpowered with grief and anger, his mind was upset, he mounted over the great elephant and moved on (81-82) At that point of time, the white *chatra* was held over his body and the fly-whisks were being moved He himself was surrounded by many kings and he appeared like Indra surrounded by the gods He was holding a weapon called *Lāṅgūla*, his complexion resembled the red lotus flower and he closed his eyes again and again Thereafter Rāma uttered these words quite loudly which were frightening even for his own relatives (83-84) He said, "O dear it is better for a person to meet his death, but not the separation and because of that, with a firm mind I had commanded you to enter the fire (85) When this was the case, then why the gods saved her as a result of which she had to receive *dīksā* (86) O gods though she had plucked her hair and in case you do not entrust her to me in the same condition then I shall make you *asuras* and you would not remain the gods any more I shall turn the earth into the sky (87) How could the gods who provide justice can kidnapped my wife? They should stand before me and accept my weapons Where have all of them gone?"(88) In this way, Rāma was indulging in various types of activities and Laksmana who was well-versed in polity was consoling him variously Thereafter Rāma reached the orchard where the gods had collected (89) Reaching there, he spotted Sarvabhūṣana Kevalī who was the best of the sages, who was quite serious and patient and was seated over the best of the lion-throne (90) He possessed the glory for more then the burning flames He possessed all the *ṛddhis*, he was the one who could burn the sins of the people who took refuge with him (91) He appeared more graceful among the gods because of the *Kevalījñāna* possessed by him and he also looked like the sun who is cleared of all the clouds (92) He was the one who was

dear to the eyes lıke the lıly flowers or resembled the spotless moon and hıs body was surrounded wıth cırcular lustre (93) Thereafter, Rāma got down from hıs elephant, lookıng at the sage, who had just been relıeved of hıs medıtatıon, who was adored by all the gods and the demons (94) Rāma then went to the sage Thereafter Rāma the lord of the house-holder wıth a peaceful mınd, filled wıth devotıon, wıth folded hands went round the sage and offered hıs salutatıon to hım mentally by speech and wıth hıs body (95) Because of the lustre of the body of the sage, the lustre of the crown of Rāma had faded out Because of shyness, the lustre of the *kuṇḍalas* was touchıng the cheeks, such a Rāma offered hıs salutatıon to the sage wıth great devotıon Rāma lıke Narendra was seated besıdes the sage as Devendra was seated there lowerıng hıs head and wıth folded hands (96-97) All the four types of the gods adorned wıth all the ornaments appeared before the great sage lıke the rays of the sun (98) Rāma, whıle seated besıdes the great sage, appeared lıke the *Kalpavṛksa* appearıng over the peak of the Sumeru mountaın (99) Laksmana who was adorned wıth the *kundalas* and the crowns appeared lıke the lıghtenıng besıde the mountaın (100) Śatrughna who could frıghten the terrıfıc enemy also appeared thus gracefully lıke Kubera (101) Both Lavana and Ankuśa appeared lıke the quıvers of vırtues and fortunes possessıng the best of symptoms and looked graceful lıke the sun and the moon (102) Sītā clad ın a sıngle costume ın the form of *āryā,* though was deprıved of outer ornaments but stıll looked graceful as ıf connected wıth the ımage of Sūrya (103) When all the humans and the gods fılled wıth humılıty who were desırous of lıstenıng to the relıgıous dıscourse of the great sage, they took theır respectıve seats Then the chıef among the dıscıples named *Abhayanınāda* who was quıte a patıent ascetıc, ın order to remove the grıef and doubt questıoned the sage Sarvabhūsana (104-105) Thereafter the sage spoke the words whıch were quıte exhaustıve fılled wıth ıntellıgence, spotless and establıshed the *tattvas,* could enlıghten the sages and could destroy the *karmas* (106) Gautamasvāmī says, "At that poınt of tıme whatever the great sages spoke for the ıntellıgent people and the great souls, ıt was as deep as the ocean, O Śrenıka I am only descrıbıng the partıcle of the same (107) The great *yogı* had trıed to establıshed realıty and could delıght the knowledgeable persons and provıde delıght to them It was desıred by the great people as well (108) He saıd, "Thıs unıverse ıs lıke the cymbal, havıng been placed between the unendıng sky and the nether world It ıs lodged down below, the center and the upper regions (109) Because of the three types of ıts posıtıon, ıt ıs called Trıloka There are seven types of lands below the Meru mountaın The

first land beneath it, influenced by the name of Ratnaprabha and leaving a portion of it in two parts, the dwellers of the Bhuvanas and aerial gods dwell there Below Ratnaprabha there are six lands which are frightening and are known by the name of Śarkarāprabhā, Bālukāprabhā, Pankaprabhā, Dhūmraprabhā, Tamahaprabhā and Mahātamahaprabhā All these lands are filled with miseries besides the thick darkness (111-112) Our of these lands some of them keep on burning like the hot iron and because of the hot touch, they are extremely inaccessible, while many others are troublesome because of the excessive cold In these lands the mud of fat and blood is found (113) The carcasses of the animals like dogs, snakes and bodies of human beings besides others are found there in decompose position rotting there and the immensely evil smell is issued from those lands (114) The violent winds blow there creating thundering sound which carry with them, several types of diseases and pain (115) The humans earn the sins with the touch of the organ of senses and are overpowered by them as a result of which they turning themselves like the burning iron balls fall in the hell (116) The people who indulged in violence, falsehood, theft, enjoying others' wives and the company of evil woman because of the weight of their sins, fall in the hell (117) Such of the people who even after achieving the human birth are always attracted to the worldly pleasures, such evil doers proceed to the hell (118) Such of the people who commit sins themselves or inspire other to do so, or support the people who commit sins, they fall in the *Raudra* (horrible) and *Ārttadhyāna* hells (119) The sinful people are forcefully pushed into the walls of *vajra* and are burnt in the hell with fire, where they create harrowing sound (120) Frightening from the terrific flames of fire, such sinful persons become desirous of having cool water and move towards the *Vaitaranī* river and they are drowned there with their bodies (121) By taking a dip because of the saline water their bodies feel painful which are already burnt and they suffer immensely Thereafter, getting frightened like the deer, they reach the forest, the leaves of which are like the swords (122) All the sinful people assemble there in the hope of getting some shade But instead of shades they have to face the sword, the bows, the arrows, the spears and other weapons which further shatter their bodies (123) Inspired by the terrific winds, the trees of the hell, move there leaves like the sharp weapons as a result of which these sinful persons whose feet, arms, shoulders, ears, faces, eyes and the noses, besides other limbs have been cut-off, whose mouths, heads, stomaches and the hearts have torned out, such people fall there (125) Their feet are raised up Several such sinful people are roasted

in the *Kumbhīpāka* hell by other more powerful sinners and several of them creating harsh sound are put in the oil mills for grinding (126) Such of the sinful people who are tortured by the enemy, getting immensely enraged with *mudgaras*, several such sinful people are terribly upset with pain and start rolling on the ground (127) Getting upset for want of water, the sinful people feel thirsty and desire for the water, but instead of giving water to them they are given the melted lead and copper (128) With the sparks emerging out of the melted lead and other material, the sinful people are shaken and their hearts feel painful Their throats are filled with the tears.(129) They say, "I no more feel thirsty, leave me, I shall go," but much against their wishes they are forcibly made to consume the melted material (130) They cry aloud and fall over the land, and their mouths are opened by inserting the iron rod and the poison, blood and the melted copper are poured into the mouths (131) That melted material burn their throat and burst the hearts reaching the stomach and thereafter it gets out with the refuse (132) Thereafter when they feel painful by repenting then the attendants of the hell remind them of their following false scriptures and other sins (133) They say, "At that point of time since you were quite clever in speech, you had neglected the words of the preceptor, had taken the flesh to be without blemish, now where has your such thinking gone (134) You had earlier said that the *śrāddha* performed with various types of meat and flesh besides the wine bestows greater reward, now what are you thinking about it?"(135) Thus speaking the deformed people of the hell mercilessly beat them and they force them to eat their own flesh But the *jīvas* act in a miserable manner (136) The attendant of the hell reminded them that the royal kingdom is like witnessing the dream and is of no consequence and reminding them of the same, they torture them who cry pathetically (137) Gautamasvāmī says, "O king, the sinful people cannot have any respite in the land of hell even for a moment and they keep on suffering as stated above (138) Therefore O noble people, with peaceful heart the reward of *adharma* is not tolerable Realising this, you should serve the Jaina discipline (139) The land of Ratnaprabha is the abode of *Bhuvanvāsī* gods This we have stated already Besides *jīva*, the *Devāranya* forest, the ocean and the island are also their dwelling places (140)

The earth, the water, the wind, the greenery and the forest are the six abodes of the *jīvas* (141) The *Dravyas* are of six types including *dharma, adharma, ākāśa, kāla, jīva* and *pudgal* (atom) which have been defined by lord Jinendra exhaustively (142) The route of each one of the *padārtha* has been described by Saptabhanghī which is considered to be the

praiseworthy route The *padārthas* are defined by examples and judicious approach *padārtha* means to discuss the ideology of all the mutual contradictory *dharmas* which is an example or *pramāna* and to establish a single *dharma* is called *naya* (143) Such of the creatures having a single organs, two organs, three organs, four organs, and five organs have the virtue named *Sattva* and *Satta* which has the *tattva* which is contrary to the ideology of the opponents (144) The *jīva* is subtle and according to *badar* is considered to be of two types namely subtle and gross, these *jīvas* are further divided in classes namely *paryāptaka* and *aparyāptaka* (145) *Jīvas* also are of two types called *Bhavya* and *Avabhya* but all these differentiations are in the worldly positions The *Siddhajīvas* are said to be free from such differentiations (146) The understandable and visible nature of the *jīva* can be exhibited by it with its prowess which is called *Upayoga* (or the utility) Utility is the actual form of *jīva* This utility, because of the philosophy of *Jñāna* has two parts (147) They are called *Jñāna yoga* according to *Matijñāyoga* are of eight types and *Darśanapayoga* because of because of *Caturdarśana* is divided into four parts The *jīva* is of two types namely the *Samsārī* (worldly) and *Muktaki* (liberated) The *Samsārī Jīvas* are further divided into two parts named *Sañjī* and *Asañjī* (148) The *Vanaspati-Kāyika* and Prthovīkāyika are the two immoveable elements, the rest are moveable ones Such of the elements which are subjected to touch, taste, smell, sight and hearing and are influenced by the five organs of senses which are called *Pañcendriya* The *Jīvas* are born as *potaja* (which has grown from the earth), *Andaja* (which has born out of the egg) and *Jarāyuja* (born from the womb), the birth of the gods and those in the hell is said to be of *upapada* (149-150) Because of the birth of the rest of the creature is *Sammūrcchana* In this way, in preference to the womb *upapāda* and *sammūrcchana* are the three forms of births but because of the immense painful situation, the *yonis* has been said to be various types (151) There are five types of bodies namely *Audārika, Vaikriyika, Āhārika, Taijasa* and *Kārmana* These types become subtle in due course of time This should be known (152) The bodies named *Audārika, Vaikriyika* and *Āhārika* go on multiplying gradually, while those of *karmanas* and *taijasa* keep on increasing gradually A *Taijasa* and *Karmana* are the two bodies, which are linked with the *jīva* from the time immemorial and out of the above five bodies, at least four of them can come at a time In the Madhyaloka besides Jambūdvīpa, there are innumerable auspicious islands Besides the ocean of saline water there are innumerable other oceans (153-154) These islands and the oceans are of double the size of those mentioned earlier The eastern ocean is

covering the eastern island and is lodged in a circular manner The Jambūdvīpa is lodged in center of all of them The Jambūdvīpa had the navel of Meru mountain which is circular and is spread in an area of lakh of *yojanas* Its circumferance is more than three times of its area (155-156) In the Jambūdvīpa the Himavān mountain is spread from east-west, besides Mahāhimavān, Nisadha, Nīla, Rukmi and Śikharī are the mountains All these mountains touched the oceanic water and the land of Jambūdvīpa is divided by these mountain only (157-158) This land is called Bhārata-kṣetra, Hemavrata is beyond it and further beyond it is Hari and beyond that is Videha Ramyaka is beyond that and still further beyond is Hairanyavata and beyond that is Airāvata These seven kṣetras are located in Jambūdvīpa In the Jambūdvīpa there are fourteen rivers including Gangā, Sindhu and others In the Dhātakī khanda and Puskarārdha, the area is double than the Jambūdvīpa (159-160) The humans reside on this side of Mānasottara-parvata They are divided into two parts namely the Ārya and Mlecchas and their divisions towards the north are innumerable (161) The Devakuru region besides the Videha-ksetra without Uttarakuru, besides Bharata and Airāvata, these three regions are called the *Karmabhūmi* The best position of the humans is for three *playas* and the degraded positions is for a moment The positions of the lower creations are the best and the lowest and they have the life of three *playas* and for a short time (162-163)

The aerial gods are divided into eight parts including the kinnaras, the appropriate playgrounds, for them have been suitably defined (164) The dwelling places of the aerial gods as well as the astrological gods are in the Madhyaloka above Out of these the *cakra* of the astrological gods is quite shining with lustre and it keeps on moving around the Meru mountain The sun and the moon are their kings (165) Above the Jyotiscakra, crossing of thousand *yojanas*, the land of Kalpavāsī gods, start which is also called *Urdhvaloka* There are sixteen heavens in the *Urddhavaloka* There are sixteen heavens in the *Urddhavaloka* in the pairs of eight They are Saudharma, Aiśāna, Sanatkumāra, Mehendra, Brahmā, Brahmottara, Lāntava, Kapistha, Śukra, Mahāśukra, Śatāra, Sahasrār, Ānata, Prānat, Ārana and Acyuta (167-169) Above them are the Graiveyaka in which Ahmindra and the best of gods reside (beyond Navagriveyaka are the nine Anudiśas and above them are) Vijaya, Vaijayanta, Jayanta, Aparājita and Sarvārthasiddhi, the five *Vimānas* (170-171) Above these three Lokas, there is the illumining and the astonishing Siddha-ksetra which is free from the bondage of *karmas* One should know about it (172) Above that is the land known by the name of

Isatprāgbhāra which resembles the white umbrella raised above, is quite auspicious and which is free from rebirth It is filled with all the comforts and the people possess self-strength This is the place where the Pañcaparmesthīs are lodged (173-174) In the mean time Rāma said, "O lord how could the people of that place feel comfortable who have no contact with the people of the earth and how are they freed from the pain?(175) In reply to this lord Kevalī said, "In these three Lokas whatever comforts are there, are in the form of anxiety, perishable and because of that, they are considered to be the miseries and not the pleasures (176) The *jīva* on earth is enslaved by eight types of *karmas* and he therefore cannot enjoy the comfort even for a moment (177) As the ball of gold covered with the iron loses its lustre Similarly the *jīva* which is covered by the *karmas* loses its lustre completely (178) The people of this earth suffering from the birth, death and ailments are suffering from thousands of mental agonies Therefore where is the comfort here?(179) The comfort emerging out of the organs of senses is like the honey coated sword The comfort of the heaven is like applying of the sandal paste over the wounds, while the comforts of the Cakravartī king are like the food mixed with poison (180) But the pleasure of lord Siddha is eternal, is the best, is without any obstruction, is quite beautiful and is created because of the self-confidence (181) The people who have lost their sleep, the bed is of no consequence to them, the medicines are of no use to a healthy person The omnipresent one who is successful completely, the lamp or the suns are of no consequence for him The one who is free from the enemies, the weapons are of no consequence to him Such of the people whose desires are fulfilled in no time, for such people the efforts are of no consequence? The person who is free from the enemies, the weapons are of no consequence for them And such of the people who enjoy the internal bliss, the food is of no consequence to them Indra and other people also aspire to enjoy the pleasure or the bliss of the *Siddhas* Though their bliss cannot be described but just in order to make you understand, I am going to speak about the self-bliss of the *Siddhas* (182-185) The pleasures which is being enjoyed by the Cakravartī kings besides the other humans and even Indra and the gods from the time immemorial, such types of pleasures are not comparable even to the minutest part of the pleasure enjoyed by the lord Siddha. This is the type of the pleasure enjoyed by the lord *Siddha* This is the type of the pleasure of the *Siddha* (186-187) The king is quite comfortable as compared to the ordinary people The Cakravartī kings are more comfortable then the ordinary king, the aerial gods are more comfortable then the Cakravart

king while the astrological gods are more comfortable than the aerial gods (188) The *Bhuvanvāsī* gods are more comfortable than the astrological gods and the *kalpavāsī* gods are more comfortable than the *Bhuvanvāsī* gods The *Graiveyakas* are more comfortable than the *Kalpavāsī* gods and the *Annutaravāsī* gods are more comfortable than the *Graiveyakas* (189) The Anantaranta Siddhas are more comfortable than the Anuttaras And there is no comparison for them with the Siddhas who enjoy the best of the pleasures (190) The *Ananatadarśana, Anantajñāna, Anantavīrya,* and *Anantasukha* are the four-fold forms of the soul (*Catustaya-ātmā*) and all these qualities are found in the *Siddhas* (191) But for the worldly people because of difference in the *Jñānadarśana* and suppression of the other *karmas* are divided into several parts because of the external forces (192) The pleasures that are enjoyed by the organs of senses like the sound etc are filled with the nails in the form of diseases Therefore the pleasure which is derived from the human bodies is quite illusory (193) The one who is free from the birth and death, whose all the miseries are over, those who are the crown of the people, such type of *Siddhas* have no parallel in the world (194) Thus those whose ideology and knowledge can illumine even the petty things of the universe, they cannot be equated with the sun which illumines even the smallest thing (195) The one who is unable to know all about the myrobalan placed over the palm, the knowledge of such deceitful people cannot be compared with the knowledge of *Siddhas* (196) Only a Kevalī is well-versed is the knowledge of elements of all the three Lokas and no one else can possess it (197) As the *Jñānadarśana* is the only difference between the *Siddhas* and the worldly people similarly the same difference could be visualized in the worldly pleasure and the prowess (198) In fact only Kevalī knows about pleasure of the meeting with the *Siddhas* and the comfort about their knowledge while the words of the other people are only for comparison (199) This is the place of lord Jinendra, called *Siddhapada* which is beyond the reach of the people who are deprived of nobility, in spite of their making all the efforts, to achieve the same, taking all the pain (200) The reason for it is that they, from the time immemorial have been enjoying the embrace of their spouses in the form of ignorance for a long time (201) Contrary to this, the noble people who are anxious to embrace the damsel of liberation performing the *tapas* spend the time with great difficulty In other words, they, after spending the time in the universe, attain liberation (202) Such of the people who are devoid of the strength to achieve liberation are called unholy people and such of the people who achieve liberation they are called the noble or holy people "(203) Sarvabhūsana Kevalī said, "O Raghunandana, leaving aside

the Jina discipline, nowhere else, one gets the *karmas* destroyed by any means (204) The ignorant person who is not able to destroy the *karmas* in crores of births, the same *karmas* are destroyed in a moment by people with wisdom and possessing the knowledge of three *guptis* in a moment (205) This is well-known in the world that in reality, the unblemished and spotless view of the supreme soul can be had only by the people whose all the *karmas* are destroyed (206) The path of the world without essence is being followed by several people but one cannot achieve *paramārtha* by the same Therefore, for achieving *paramārtha* one should follow the discipline of Jina, In this way listening to the discourse of the sage Sakalabhūsana, Śrī Rāma offered his salutation to him and said, "O lord you make us crossed the ocean of the universe (207-208) He also asked him, "O lord, there are divisions of the humans called the lower, middle and the upper most How could one be free from all these, in the universe?"(209) Lord Sarvabhūsana Kevalī said, "In the Jinendra discipline or *Jaina dharma, Samyagjñāna, Samyagdarśana* and *Samyakacaritra* combinedly provide the path for *moksa* (210) Out of these, the search for the *tattvas* is called *Samyagdarśana* Innumerable merits and the *tattvas* in various forms are divided into two parts, *cetana* (conscious) *acetana* (unconscious) (211) Such of the noble person who accepts the *tattvas* with devotion, having faith in the *Jain-dharma*, he is called a *jīva* with *Samyagadrsti* (212) The creation of suspense, false praise and to find fault with the benevolent people or to denounce them, these are the five opponents of *Samyagdarśana* (213) To firmly look to the results, to go on pilgrimages over the places of Jina and the *dharma-ksetras*, to do good to others by nature, to possess the best of intentions and to be free from the blemishes of doubt are the means to keep the *Samyagdarśana* spotless (214) To act according to the path given in the rule of *Sarvajñāna* when a person acts controlling all the senses, it is called *Samyakacaritra* (215) The process in which the organs of senses are controlled besides the speech and the mind, the same spotless unblemish performance is called *Samyakacaritra* When the people engaged in this spotless activities whether they are moveable or immoveable are not subjected to violence, it is called *Samayakacaritra* (216-217) When the delighted words are spoken, which please the mind, are loveable, sweet, purposeful and bestow welfare it is called *Samyakacaritra* (218) When someone is not interested in something which is not given properly and he is not interested in such things by his mind, speech and body and only accepts the things which are justifiably given to him, then it is called *Samyakacaritra* (219) When the people perform *Brahmacarya* which is adorable by the gods and the adorable

people who can perform it with great difficulty, then it is called *Samyakacaritra* (220) Where all the obstructions in the following of the path of achieving *moksa* are removed, it is called *Samyakacaritra* (221) Where the people do not cause pain to others and possess the qualities of faith and merits end then perform the charity, then it is called *Samyakacaritra* (222) When one displays humility, *niyam*, discipline, knowledge, compassion, self-control and devotes himself to the meditation to achieve *moksa*, it is called *Samyakacaritra* Possessed of all these qualities who believes in Jina *dharma* which is the cause of upliftment and possesses *Samyakacaritra*, he should be adored for the achievement of welfare (224) A person with *Samyagdṛṣṭi* performs the deeds which are within his competence and has also a desire to perform the deeds which are beyond his competence, but the one is competent enough to do so, he possesses the good conduct (225) The one who does not possess the correct merits detailed above, he cannot be called *Samyakacaritra* nor could he be free from the bondage of the universe The one does not possess compassion, knowledge and denouncement, the *dharma* does not remain with him (226-227) Where one resorts to the violence in the name of *dharma*, besides indulging in falsehood, theft, wickedness and passion, *dharma* does not reside there (228) The person who with a foolish heart after receiving *dīksā*, indulges into sinful ways, such a deceitful person neither possesse the good conduct nor does he attain salvation (229) Where on the pretext of following *dharma*, in order to achieve pleasure, pain is cause to six type of *Jīvas*, welfare cannot be achieved by that *dharma* (230) The one who indulges in beating killing keeping in bondage, driving and milking beside other such deeds and remains devoted towards the villages and the fields, the taking of *dīksā* for such a person having no soul, is of no consequence (231) The one who is engaged in the purchase and the sale of commodities, the one who cooks the food himself or begs from others and his attached to gold and other valuables, such a person is without any soul and such people in spite of initiations cannot achieve heaven (232) Such of the foolish persons who after receiving *dīksā* use the massage, bath, *samskāra*, and use rosary, incense and paste, such people cannot achieve *moksa* (233) Such of the people who by intelligence consider violence to be unblemished and find fault with the scriptures and the noble conduct, they are full of falsehood (234) The one, who stays in a village for one night and the city for five nights, always raises his arm upward, who takes food once a month, sleeps in the forest with the wild animals and also roams about with them, falls from the peak of the mountain, maintain silence and frees himself from all the passions, such

a person getting blemish and influenced by *mithyādarśana* becomes *Kulingī* and is devoid of the qualities like *Samyagdarśana* and others which are the cause of achieving *mokṣa* Such a person by walking with his speed cannot achieve *moksa* anywhere (235-237) The one who on the pretext of performing *dharma* enters the fire and the water, he commits the sin and is the fool so far as the path of self upliftment is concerned and he achieves a miserable condition (238) The one who is engaged in terrible actions and *artadhyāna*, the one who can not overcome the passions, the one who indulges in evil ways and indulges in moving in the opposite direction, his actions are really deplorable (239) A person possessing *mithyādarśana* with his mind devoted in *dharma* gives away in charity, the riches to the noble as well as the evil ascetics, he stops the enormous virtuous deeds which calls upliftment (240) Though such a type of person enjoys the merit of such actions in the heaven, but that reward cannot be compared even one millionth of the real merits (241) Such of the people who follow the best of *Samyagdarśana* and are also devoted to *caritra* (good conduct) such people are praiseworthy in the world and become chiefs in the heaven after death (242) The person with false sight, or *Kulingī*, after making great efforts some how becomes the servant of the gods achieving the small merit In other words, a person with *Mithyādrsti* and *Kulingī*, though has to face considerable trouble and pain, while performing *tapas* but in spite of that, he cannot achieve the heaven, as a result there of, but he becomes the servant of gods achieving the degraded position (243) The person with *Samyagdrsti* in seven or eight births traveling through the bodies of the gods and enjoying all the pleasures ultimately receives *munidīksā* and then the freedom (244) The path which has been shown by the omniscient god free from the pleasure and pain cannot be achieved by the humans indulging in all the passions (245) Such of the people who are bound with the noose of the hope and are filled with passions and are lodged in the house of desires, and are bound with the chains of sins, such poor and miserable people have to suffer pain for all times to come (246-247) A person is afraid of the death, but he cannot get himself freed from it, similarly he is desirous of comforts all the times, but he cannot achieve them (248) In this way overpowered with the useless terror and the passion, a person feeling helpless only achieves misery (249) Such a person is always overpowered with desire and tries to enjoy all the pleasures but as the mosquito is not satisfied in gold, similarly such a person cannot feel patient following the *dharma* (250) While suffering from the pain of fire, the person makes enormous efforts which are of no avail, but on the other hand he loses the

little pleasures also which he possesses (251) The person because of his earlier sins cannot achieve his desired things but he achieves enormous miseries which are unbearable (252) He feels, "I have done this, I am doing this, and I shall to this " Thus thinking a person never thinks that he has to die one day (253) The death does not wait for the time or the one who has done his job or the one who is unable to do his job It actually attacks a person in the same way as the lion attacks a deer and attacks a person untimely (254) The people with false vision consider the harm as good, the pain as the pleasure, the perishable as eternal, frightening as the place of refuge, the welfare as harmful, the pleasure as the pain, the protector as the unprotector and the firm as infirm Therefore, one has to face that the position of the people with false sight is entirely different (255-256) The human like the wild elephant is found in the bondage of his wife or a person getting attracted towards the conjugal pleasures like the crocodile gets attracted towards the flesh but finds the bondage The human being is caught up in the swamp of the vast illusion and is caught up in the vast ocean where he flutters like the buffalo But having been caught with the noose of love and affection, he is able to get free from the bondage with great difficulty (257-259) The intelligence as propounded by Jina is difficult to be achieved in the world, therefore the ordinary person is unable to achieve the same Similarly the *Ratnatraya* as propounded by Jina, is beyond the reach of the ordinary person (260) The people of the world having the blemish of the *karmas* are always rotating over the *cakra* of the universe and keep on suffering while wandering "(261) Thereafter Rāma with folded hands placed over his head said to the sage, "O lord, am I *Bhavya*? How can I be freed from the worldly bondage?(262) I am competent enough to leave the world together with my household, but I am not prepared to leave the goodness done by Laksmana on me (263) I am floating over the oceanic waves of the affection without any support Therefore, O best of the sages, you protect me by providing the support (264) Thereafter lord Sarvabhūsana Kevalī said, "O Rāma, you are no more to grieve You must enjoy the fortunes being a Baladeva As Indra enjoys the royal riches of the heaven similarly you should also enjoy the royal riches of this place and ultimately takes in Jaina *dīksā* You will achieve *Kevaljñāna* and *Moksadhama* "(265-266) Thus listening to the discourse of lord Kevalī, Rāma who felt immensely delighted and also the hair of his body stood at end His eyes blossomed and he was filled with glory Having a smile over his face he felt extremely satisfied (267) Gautamasvāmī says, "All the gods and the *asuras* who were present there taking Rāma to be a human

being felt immensely surprised, getting delighted and they started praising the sage Kevalī who was issuing lustre like the sun (268)

Here ends Parva 105 of the *Padma Purāna* composed by Ravișenācārya relating to the fire ordeal of Sītā (Verses 1-268, P T 15997)

Parva 106
The Stories of Earlier Births of Rāma, Lakṣmaṇa and Sītā

Then intelligent Vibhīsana who was the foremost of the Vidyādharas, was immensely devoted to Rāma who placed his lotus like hand over his head possessing the fearless lustre and then spoke to Sakalabhūsana who was the foremost of the *nirgrantha* sages offering his salutation to him and then asked him (1-2) "O lord, what type of merits had Rāma performed in his earlier birth as a result of which he achieved such an enormous glory (3) When he was residing in the Dandaka forest then due to what reason had Rāvana abducted his wife Sītā, Rāvana was well-versed in *dharma, artha, kāma* and *moksa*, besides all the scriptures He also knew fully well, the essence of successes and failure beside *dharma* and *adharma* In this way though he possessed all the virtues, but still for what reason was he overpowered with illusion and became greedy of possessing other's wives like falling of the fire fly in the fire (4-6) Siding with his brother who was forest dweller, how could Laksmana kill Rāvana in the battlefield? How could Rāvana who was such a valorous person, king of Vidyādharas and had performed many astonishing deeds, be killed?" Thereafter lord Kevalī spoke out, "In this universe, Rāma and Lakṣmana's had enmity with Rāvana since many births which is continuing (7-9) It is like this In the Bhārata-kṣetra of Jambūdvīpa, there was a city named Ekaksetra where a trader named Nayadatta who possessed ordinary wealth He had a son named Dhanadatta from his wife named Sunandā, who happened to be the *jīva* of Rāma The second son was born of Vasudatta who happened to be the *jīva* of Laksmana A Brāhmana named Yajñavalī was the friend of Vāsudeva, Vibhīṣana happened to be the *jīva* of the same (10-11) In the same city there was another trader named Sāgaradatta who had a wife named Ratnaprabhā They had a virtuous daughter named Gunavatī and Sītā is the *jīva* of the same (12) That the girl Gunavatī possessed the best of beauty youth, splendor and had the grandeur She had a beautiful mind The same girl Gunavatī had a younger brother named Gunavān and Bhāmanḍala happens to be the *jīva* of the same (13) When Gunavatī came of age then understanding the intentions of his father desirous of the upliftment of

the race, Gunavān thought his sister to be given to Nayadatta the son of Dhanadatta (14) In the same city there was another trader's son named Śrīkānta who was immensely rich and because of the beauty of Gunavatī he was desirous of possessing her Rāvana happened to be the *jiva* of Śrīkānta The mother of Gunavatī had a pretty heart and because of that she because of the shortage of riches neglected Dhanadatta and intended to give Gunavatī to Śrīkānta Thereafter Vasudatta the younger brother of Dhanadatta having come to know of the desire of his mother and the advice of Yajñavalī became ready to kill Śrīkānta (15-17) Once during the night time in the thick darkness he moved out of his house walking quietly, clad in blue garments, to the house of Śrīkānta who was seated in garden close to his house quite arrogantly Vasudatta went there and attacked him Retaliating, Śrīkānta also attacked him with the sword In this way, because of the mutual attack both of them were killed And after their death, they were reborn in the forest of Vindhyācala as deer (18-20) The wicked people refused to accept the girl for Dhanadatta and this is correct also that the wicked people get annoyed without any reason then what to speak of the situation when some body advises to them accordingly?(21) Because of the untimely death of his brother and because he could not get the girl he wanted, Dhanadatta felt immensely painful As a result of this, he left his house and becoming anxious, he kept on wandering to various places On the other hand Gunavatī was not desirous of any other groom, therefore, she felt extremely painful Therefore she started serving food to all in her house Because of the *mithyādrṣṭi* approach of her nature, she always despised the *nirgrantha* ascetics and felt jealous of them She abused them and humiliated them (22-24) Because of the bondage of *karmas* whose mind was always attracted towards *mithyādarśana*, she never had any faith whatsoever in the Jaina *dharma* (25) After the end of her life she died of *ārttadhyāna* and was born in the same forest as a doe in which the *jīvas* of Śrīkānta and Vasudatta had been born as deer, because of the fault of the earlier *samskāras* Both of them then fought with each other for the same doe and killed each other After their death they were reborn as boars (26-27) Thereafter both of them were again born as the elephants, he-buffalos, the bulls, the monkeys, the panthers, wolves, and black-bucks and in all these births, they killed each other They were engaged in sinful activities and wherever they were born on earth or in the water they followed the same enmity of the earlier births killing each other at the same time (28-29) Once, having been tired to traveling, Dhanadatta at the time of sun-set, arrived at the *āśrama* of the sages (30) He was thirsty therefore he said to

the sages, "I am feeling extremely painful, therefore give me some water You people think it meritorious to provide water "(31) In the mean time one of the ascetic assuring him and speaking sweet words said, "It would not be proper even the consume the nectar during the night, what to speak of the water (32) O son, when the eyes leave their job through which is attracted towards the sinful ways and which is filled with the small insects and when the sun is not there, at such a time, you should not take food (33) O noble one, you should not take food untimely in spite of your feeling painful Don't fall into the ocean of universe having been filled with water of miseries "(34) Thereafter, at the advice of the great sage he was pacified and his mind was filled with compassion, as a result of this, he became the follower of Anuvrata Though he possessed small strength therefore he could not become a *Mahāvratī* (35) Then after the time of his death he achieved the Saudharma heaven and became a god there adorned with crown, *kundalas*, armlets, garland, key-rings and possessing all the grace (36) Because of the rising of his earlier merits he enjoyed all the pleasures there with divine damsels and had a large number of *apsarās* in his family, he spent time quite gracefully like Indra (37)

Falling from there he was reborn in the house of a trader of Mahāpura, named Meru who was devoted to Jina *dharma* and was born as a son from his wife named Dhārinī His name was Padmaruci (38) The place was ruled by a king named Chatracchāyā who had the queen named Śrīdattā, she happened to be the abode of all the virtues (39) Once Padmaruci who was clad in fragrant costumes and the best of ornaments like garland and others got down from the horse and with his heart filled with compassion, he respectfully went to the bull Padmaruci uttered the *Pañcanamaskāra mantra* in the ear of the bull When Padmaruci was uttering the *Pañcanamaskāra mantra* into the ears of the bull, at the same time the soul of the bull, hearing the *mantra* got out of the body of the bull (41-42) Influenced by the *Mantra*, the net of the *karmas* of the bull had thinned up In due course of time Padmaruci was born as a son to the king Chatracchāyā of the same city from his queen named Śrīdattā Since the king Chatracchāyā had known, therefore with the birth of the son he felt immensely delighted (43) He spent enormous riches in the city and festivities were gracefully celebrated with the sounding of the musical instruments (44) Because of the influence of the *karmas* he was reminded of his earlier births which included the carrying of load as a bull, to suffer because of cold and the heat and the fact that he had an opportunity to listen to the *Pañcanamaskāra mantra* All the events started moving in his memory Thereafter indulging in beautiful activities, he was engaged in

the child-like plays but while doing so, he was always reminded of *Pañcanamaskāra mantra* (45-46) Once while roaming about, he reached the place where the bull had died Thereafter one by one he recognized all the places where he used to wander (47) The prince who was known by the name of Vṛṣabhadhvaja descended from the elephant with a sad heart and kept on thinking about the death of the bull according to his desire (48) He could achieve his death in *samādhi* but he was unable to trace out the ascetic Padmaruci who was quite intelligent and had bestowed the gem of *Pañcanamaskāra mantra* to him When he was unable to do so he thought of a plan for searching him (49) Thereafter he built a huge *Jina* temple over the place where the bull had died The temple was as huge as the peak of the Kailāsa mountain He decorated the walls of the temple with paintings and also got the life stories of the great people painted over the walls beside those from the Purānas (50) At the entrance gate of the same temple, he made the painting of his earlier preceptor and he deputed the clever people in order to watch the movement of the people coming there Once Padmaruci in order to offer his salutation in the temple arrived there and feeling delighted he looked at the painting He was surprised and putting his gaze over the painting he kept on looking at it In the mean time the servant of Vṛṣabhadhvaja communicated the news of the saint to the prince (51-53) Thereafter the prince accompanied with enormous riches and with the desire of meeting Padmaruci arrived there mounted over the elephant (54) Descending from the elephant he entered the Jina temple and he found, Padmaruci the son of Dhārinī gazing at the painting (55) Padmaruci who was expressing surprise by looking at the painting with his eyes and spreading his hands, who was recognized by Vrsabhadhvaja and offered his salutation at his feet (56) Padmaruci then narrated the story of the painful death of bull listening to which the prince whose eyes were blossoming said, "I am the same bull.(57) As the best of the disciple adores and pleases his preceptor, similarly the prince Vṛṣabhadhvaja also at once adored Padmaruci who felt pleased After adoration of the sage the prince said to Padmaruci, " At the painful time of my death you had arrived as my dear relative and made me enter the *samādhi* (58-59) At that point of time you becoming compassionate had made me to take *samādhi* pouring the nectar in my ears Now getting the satisfied with it, I have achieved the present human birth as a result of the same (60) You have done immense good to me, which could neither be done by the mother nor the father, nor the real brother, nor any other member of the family (61) Because of your pouring the *Pañcanamaskāra mantra* into my ear I cannot repay your kindness of

the same, but I am immensely devoted to you, and I have been making all the efforts in that direction O lord, you give me a command as to what should be done by me? O Purusottama give me the command and grace your devotee like me (62-63) You can have the entire kingdom and I can serve as a slave to you, you engage yourself in the desired task "(64) With the speaking of the best of words both of them developed love for each other and both of them achieved the part of truth The kingdom then belonged to both of them collectively and both of them remained attached to each other for long Their love for each other did not remains superfluous and actually it entered the bones and the fat in the body Both of them followed the *vratas* of *Śrāvakas* Both of them with a firm mind, built numerous Jina temples and installed the images of Jina (65-66) They decorated the earth with hundreds of the stūpas resembling the lotus buds (67)

At the time of entering into *samādhi*, while adoring the lord Vrsabhadhvaja was born as a god in the Iśāna heaven enjoying the reward of his noble merits (68) The lustre of the eyes of that god could attract the lotus like eyes of the divine damsels and while enjoying the sports all his wishes were fulfilled by mere thinking (69) On the other hand Padmaruci also, at the end of his life achieved the death in *samādhi* and was also born a god in the Iśāna heaven who was quite beautiful and possessed the plane (70) The jīva of Padmaruci after falling from there, was reborn in the western Videha region in the city of Nandyāvarta which was ruled by the king Nandīśvara He was born from the queen named Kanakabhā and was known by the name The *jīva* of Padmaruci after falling from there, was reborn in the western Videha region in the city of Nandyāvarta which was ruled by the king Nandīśvara He was born the queen named Kanakabhā and was known by the name of Nayanānanda While living there, he enjoyed the enormous riches of Vidyādhara for a long time (71-72) Thereafter he received *munidīkṣā* and performed severe *tapas* and ultimately he achieved death in *samādhi* and received the Mahendra heaven While living there, he achieved the great reward like that of the five organs of senses and he enjoyed all the beautiful and pleasant comforts (73-74) Thereafter, falling from there he was reborn in the city of Ksemapurī to the west of Meru mountain as a prince named Śrīcandra (75) The name of his mother was Padmāvatī, and his father was known by the name of Vipulavāhana There, he enjoyed all the heavenly pleasures for a long time (76) Because of the influence of his merits, his treasure, the country and the army kept on increasing from all the sides (77) The king Śrīcandra having large number of villages

possessing numerous mines and vast land ruled the earth like the beloved (78) He enjoyed all the pleasures with the damsels and used to sport with them like Indra sporting with the divine damsels.(79) Śrīcandra achieved enormous fortunes like Dodunduka god and thousands of years were spent by him like a moment there (80) After sometime, a great sage named Samādhigupta who followed several *vratas* and *guptis* arrived there with great *sangha* (81) After his arrival, the sage camped in the garden and the people arrived there for offering their salutation to the sage They reached the garden while pleasantly talking among themselves (82) A large crowd of people like the clouds, assembled there and offered prayer to the sage with great devotion creating enormous sound to which Śrīcandra listened attentively He asked the nearby people, "Wherefrom is the sound like the thundering of the ocean coming?" The people who had been questioned by the king were unaware of the cause of the sound, therefore they pointed him towards the courtiers (83-84) Thereafter the king asked the courtier to the reality He then returned to the king and told him that a great sage had arrived in the garden (85) Then the king Śrīcandra whose eyes were blossoming like the lotus flower, and was looking graceful because of delight and his hair stood on end The king Śrīcandra was accompanied by his wife went to the sage for adoring him (86) Having an audience with the great sage, having the moon like face, then king at once lowered his head and offered his salutation to him Thereafter he humbly sat over the ground (87) The king Śrīcandra who was the foremost of the lotuses in the form of the human beings, after having an audience with the great sage, developed astonishing love for him (88) Thereafter the great sage who was quite and well-versed in all the scriptures, delivered his discourse to the audience over *tattvas* (89) He said, "*dharma* has two divisions namely *Anagāra* and *Sāgāra* (90) The great sage who was best of the orator describing by means of *Anuyoga*, said, "It has four divisions namely *Prathamānuyoga Karanānyoga, Caranānyoga* and *Dravyānuyoga* These are the four divisions (91) Thereafter while criticizing the other faiths and beliefs, he narrated the stories Thereafter he established his own *tattvas* by narrating the story of *Nikṣepani* Thereafter he narrated the story of *Samvejanī*, which makes a person panicky from the world Thereafter he narrated the story of Niravedani, which develops *Vairāgya* from the pleasure and increases the merits (92-93) He said, "That by means of *Karmayoga* in the race of the world, a person achieves the path of *moksa* with great difficulty (94) The world because of his perishable nature, is like evening or bubbles, foam, waves, lightening and the rainbow There

is no essence in it (95) A person while moving through the lower creations and the hell alone, has to face many miseries but he never feels satisfied in the pleasures enjoyed by human or a god.(96) The one who is not satisfied with the pleasures and fortunes enjoyed by Indra, how could he be satisfied with the pleasures enjoyed by the humans which are of petty nature (97) As pauper after achieving inaccessible treasure, becomes arrogant then his desired treasure becomes useless Similarly the person after achieving the inaccessible riches indulging himself into all types of wishes and greed becomes arrogant then in that case his entire human life becomes useless (98) Can the fire be satisfied with the dropping of the dry-wood? Can the ocean be satisfied with the falling of the water of the rivers? Can a person be satisfied with the enjoying of all the worldly pleasures?(99) Like the person drowning in the water, a person overpowered with the worldly pleasure is caught in illusion and loses his wisdom (100) In fact the sun suffers from heat during the day but the passionate person suffers through out the day and night, one can save himself from the heat of the sun with a cover or an umbrella but there could be no escape or respite from the passions (101) Like the vase of the water-mill, the life on earth keeps on moving and one is reminded of the pain of the birth, old age and death, which keep on frightening (102) As a fixed *yantra* is moved by the moveable person similarly this perishable and frightening body also is moved by the consciousness The love in this body is because of illusion (103) The human birth is like the water bubble and of no consequence Thus thinking the people of the spotless race becoming detached follow the path propounded by the Jina (104) Such of the people who possess the *kavaca* of enthusiasm, mounted over the horse of firm resolve, hold the sword of meditation, such valorous people move towards the best position (105) O humans, the body is separate and I am separate, thus thinking leave aside the attraction of the body and move towards *dharma* For whom the pleasure and pain are alike, who consider their own relatives and others alike and are free from attraction or jealously, such sages are the best in the world (106-107) The sages by means of the eyes of *Śukladhyāna* have destroyed the vast forest of *karmas* which was infested with the wild animals in the form of miseries "(108) In this way, listening to the discourse of the great sage Śrīcandra felt detached from the worldly pleasures and embraced the *Ratnatraya* (109) As a result of this, he entrusted the care of the kingdom to his benevolent son named Dyūtikānta went to the sage Samādhigupta and received *munidīkṣā* (110) Now sage Śrīcandra possessed correct intentions besides auspiciousness,

samitis and *guptis* He was free from the attraction or jealously (111) He was adorned with the ornament of *Ratnatraya* besides forgiveness and other virtues He was fully devoted to the *Jinaśāsana* and was a *Śrāvaka* possessing the best of solutions (112) He followed the five *mahāvratas* and protected all the creatures He was free from the seven types of fears and was immensely patient (113) He indulged in the best of behaviour, could face the adversities, was the great sage and performed the *vrata* like the *bela-tela* (114) He was always engaged in meditation and studies He was free from attachments and could control his organ of senses quite forcefully All his actions were free from the desire or pleasure He was extremely peaceful and was immensely devoted to the *Jinaśāsana* (115) He followed the path of non-violence, was quite loveable for the *sangha* of the sages and he was free from even the smallest of the desires (116) Because of his not taking the bath, his body was covered with dirt, he was free from attraction and wore no clothes He stayed in a village for one night and for five nights in a city (117) He used to stay in the mountain caves, river banks, gardens and orchards which were the dwelling places for him He had no attraction for his body He was quite firm and maintained silence, he was a person of wisdom and always engaged himself in *tapas* (118) Such a type of great sage Candramuni shedding away the human body which was the abode of passions and achieving the death in *samādhi*, proceeded to the Brahmasvarga and he became Indra there (119)

As Indra of the Brahmasvarga, he possessed the best of the plane, Śrī, glory, *dyuti* and lustre He was illumined with *cūdāmani* and was well-known in the three world (120) Though he engaged himself in mediation and had sports with the *rddhis* but still he remained unattached and uninvolved like the god Ahamindradeva or Bharata-cakravartī (121) When Saudharma and Indra possessing all the fortunes looked at him in the Nandanavana and other places, they became desirous of achieving the fortunes like him (122) He could delight the eyes of the divine damsels and he travelled in the plane made of gems, gold and the net of the pearls which looked quite beautiful (123) Sakalabhūsana Kevalī said, "O Vibhīsana, the *jīva* of Śrīcandra was the Vibhūti of Dharmendra, the glory of which could not be described by Brhaspati even in hundred years (124) The *Jinaśāsana* is a valuable gem, a beautiful secret and is well-known in the three worlds but the people who are filled with illusion are unaware of it (125) In spite of knowing well about the *dharma* of the *munis* and the glory of the lord Jinendra, the people because of the false pride become averse to *dharma* (126) Such ignorant person because of the worldly

attachments and pleasures, follows the false religion He while taking care of himself indulges into causing harm on to himself which cannot be caused even by the enemies (127) Because of the influence of the *karmas,* all the people cannot possess *Ratnatraya* Several of the people even after getting it are influenced by others and discard it (128) O noble people don't follow the faith accepted by the false people which is filled with many blemishes and is denounced You behave friendly with you mind (129) Accept the *Jinaśāsana* no one can achieve salvation anywhere else Therefore, O noble people, with your devoted mind always adore lord Jina (130) In this way, he described that the human body is better than of the gods and he then narrated the stories of Dhanadatta who achieved the best of the body of the god (131) Now I shall narrate the story of Vasudatta and others who because of the influence of the *karmas* had to travel to various places (132)

In the city of Mrnālakunda, there was a glorious and famous king known by the name of Vijayasena whose wife was known by the name of Ratnacūlā (133) Both of them had a son named Vajrakambhu and Ksemavatī was his wife Both of them had a famous son named Śambhu (134) He had a learned priest known by the name of Śrībhūti and his virtuous wife was known by the name of Sarasvatī (135) Gunavatī who has been mentioned earlier was devoid of the correct *dharma* and because of her *karmas* she wandered in the lower creations for a long time Because of the illusion, back-biting, womanly vices and controversies, she was reborn as a woman again and again (136-137) Because of her denouncing others, she had to face immense miseries and was then born as cow elephant over the bank of the Gangā (138) She was caught in the swamp there and her body became still becoming immoveable. She started issuing sound slowly and closing her eyes, she was nearing death.(139) Finding her so dying a compassionate Vidyādhara named Tarañgaveda poured the *namaskāra-mantra* into her ears (140) With the influence of that mantra all his sins were faded out and she accepted *sannyāsa* at the same place and the same Vidyādhara bestowed *Pratyākhyāna sanyama* Because of all these causes she was born as Vedavatī the daughter of the priest (141) Once finding a sage entering her house for getting alms, she laughed at him Her father made her understand the true situation, as a result of which she became a *Śrāvikā* (142) Vedavatī had been a beautiful girl, therefore, in order to get her, several of the kings on the earth were anxious Out of them Śambhu was more anxious to get her (143) The priest had taken a vow that even if a person with false vision possesses enormous riches like Kubera, he

would not give his daughter to him (144) With this oath, Śambhu was immensely enraged and he killed the priest while he was sleeping at night The priest after his death because of the influence of *Jina dharma* become a god.(143)

Then Vedavatī who looked divine was carried by Śambhu much against her wishes and was about to marry her forcibly (146) Vedavatī who had been as graceful as Rati was embraced by passionate Śambhu, kissed her and raped her much against her wishes (147) She was extremely enraged and was as sharp as the fire-flames, her mind was detached and her body was shaking, she felt extremely painful for the loss of her chastity and the killing of her father, her eyes were getting red in anger Then Vedavatī said to Śambhu, "O sinful and degraded person, you have after killing my father forcibly destroyed my chastity Therefore I shall be born in the next birth to be the cause of your death. Though my father has proceeded to the heaven, but still I shall never transgress his desire. It is better to meet with ones death then to accept a person with false-vision (148-151) Thereafter she at once went to the *āryikā* named Harikāntā and received *dīksā* performing sever *tapas* (152) After plucking her hair the dry hair had grown over her head Because of the performing of *tapas*, her body had dried up as if no flesh was left over it The veins and the bones became clearly visible (153) At the end of her age she went to the *Brahmasvarga* Reaching there, she started enjoying all the divine pleasures (154) Having been deprived of Vedavatī Śambhu developed inferiority complex and was looked down upon with contempt All his brother, relatives, servants, and maid-servants beside the riches deserted him and the evil minded person earned defame (155) He was suffering from a false pride and was acting contrary to the teachings of the lord Jina Looking at the sages he laughed at them and used abusive language for them (156) In this way, he consumed the flesh and the wine and he was always engaged in promoting sins Such a type of Śambhu fell in the extremely painful hell and kept on wandering in the lower creations for a long time (157) In due course of time after the subsiding of the sins, he was born as a son to a Brāhmana named Kuśadhvaja and the name of his mother was Sāvitrī (158) His name was Prabhāsakunda Thereafter, achieving *Ratnatraya* which were quite inaccessible, he went to the sage Vicitrasena and received *dīksā* (159) He had, discarded the passions desires, arrogance, anger and jealousy He became compassionate controlled his senses and thereafter that Prabhāsakunḍa performed *tapas* (160) He performed *vrata* for two days, three days, a fortnight or so, all his desires had disappeared At the sun-set he stayed even in the

deserted forest (161) He was quite docile and virtuous and could face the adversities During the summer season he performed the *Ātāpanayoga*, his body was covered with dust during the rainy season He was drenched with the water fallen from the rains and during the winter season he covered his body with snow and stayed over the river banks Performing such activities the same Prabhāsakunda once went to Siddha-kṣetra over the Sammeda-śikhara, which removes all the sins, by mere remembering of it (162-164) Though he was quite peaceful, but in spite of that witnessing the grandeur of the Vidyādhara Kanakaprabha, he resolved that he was not desirous of salvation but he should achieve the same grandeur and glory compared with Kanakprabha on earth (165-166) Gautamasvāmī says, "Look here, the foolishness which was developed in him because of the rising of the sinful *karmas* He sold away the gem of the three world for the sake of a basket full of vegetables (167) Even otherwise, it is correct also because with the influence of the *karmas*, the noble wisdom develops in a person and during the evil times, the evil wisdom is also developed Who can do anything in this world?(168) The one, whose soul has earned blemish, such a type of Prabhāsakunda after performing severe *tapas* reached the Sanatkumāra heaven and started enjoying all the pleasures there (169) Thereafter he, whose mind had been engrossed in the enjoying of pleasures, such a type of god, because of the remaining merits, was fallen from the heaven and was born as a son to Ratnaśravā and his queen Kaikasī in Lankā He was known by the name of Rāvana Because of his earlier merits he achieved enormous fortunes and his activities were quite passionate He performed several astonishing deeds He had pervaded the entire universe because of his *tapas* (170-171) The *jīva* of Śrīcandra who was born in Brahmaloka as Indra, stayed there upto the period of ten *sagaras*, after his fall from there, he was born as Rāma the son of Daśaratha and the name of his mother was Aparājita Because of the remaining of some earlier merits, he was the great *Vibhūti* in the universe and was born as Rāma who was unparallel in beauty and prowess and was a unique person in the world.(172) Dhanadatta of earlier times was born as the pleasant Rāma who had the glory like that of the moon (173-174) The one who was Vasudatta in earlier times and was then born as Brāhmana Śrībhūti, the same person for possessing enormous support of creeper like enormous Laksmī (riches) was born as a tree in the form of Nārāyana known as Lakṣmana (175) The one who was Śrīkānta earlier, he, in due course of time became Śambhu and then Prabhāsakuṇḍa and ultimately became Rāvana (176) The same Rāvana who was the supreme lord of the three *khandas* of the Bhārata-kṣetra

whıch were controlled by hım (177) The one, who was Gunavatī earlıer and ın due course of tıme was born as Śrībhūtı and then Vedavatī—the daughter of the prıest, she has been born as Sītā the daughter of Janaka ın due course of tıme.(178) The same Sītā ıs the humble wıfe of Baladeva-Rāma She ıs the treasure of vırtues and ındulges ınto actıvıtıes lıke Indrānī the spouse of Indra (179) In earlıer tımes the one who was known as Gunavān, the brother of Gunavatī, was reborn as Bhāmandala who was a very ıntımate frıend of Rāma (180) The *jīva* of Gunavatī whıle dwellıng ın Brahmaloka, when fell from there at the same tıme the *jīva* of Amarāvatī also had fallen from there By about the same tıme Kundalmandıta was also fallen from there Both of them were born together from the womb of the queen of Janaka named Vıdeha Thıs relatıonshıp between the brother and sıster was quıte pleasant and unblemıshed (181-182) The one who was born as Yajñavalı Brāhmana, the same was reborn as Vıbhīsana and the one who was Vrsabhaketu, the same was reborn as Sugrīva possessıng the monkey banner (183) Therefore you also because of your earlıer attachment wıth Rāma and wıth the ınfluence of the merıts, have developed devotıon for Rāma, durıng the present bırth (184) Gautamasvāmī says, "O Śrenıka thereafter Vıbhīsana asked Sakalabhūsana about the detaıls of the earlıer bırth of Bālı Whatever Kevalī told hım about that I am goıng to repeat the same (185)

In the unıverse whıch ıs fılled wıth attractıon and jealously besıde other paınful sıtuatıons, havıng the four-fold movement, there lıved a black-buck ın Vrndāvana (186) Towards the fag end of hıs lıfe, the same buck keepıng company of the dıvıne sages and lısteníng to theır dıscourses was born ın Aırāvata-ksetra ın the cıty of Dıtı as the best of human (187) A person named Vıhıta who had the best of ıntellıgence and the true vısıon and who followed the best of actıvıtıes, became hıs father The name of hıs mother was Śıvamatı Both of them had a son named Meghadatta (188) Meghadatta was the follower of *Anuvrata* and was always devoted to the adoratıon of Jınendra He also performed adoratıon at the Jına temple At the end of hıs lıfe he dıed ın *samādhı* and was reborn Aıśāna heaven (189) In the Vıdeha-ksetra ın eastern Jambūdvīpa, there ıs a vıllage named Mattakokıla near the cıty of Vıjayavatī That was the place where the festıvıtıes were always celebrated and whıch was as beautıful as the cıty Kantaśoka was the lord of that vıllage and the name of hıs wıfe named Ratnākınī The *jīva* of Meghadatta after fallıng from Aıśāna heaven was born as a beautıful son known as Suprabhā and had many relatıves and he followed good conduct (190-192) He achıeved

Ratnatraya following the difficult doctrine of Jina and received *Jina dīkṣā* from the great sage named Samyata (193) In this way Suprabhā possessed benevolent intentions and a large heart, performed *tapas* for several thousand years (194) The same sage Suprabhā in spite of his possessing numerous *rddhis* never felt proud and he had freed himself from all the attachments and attractions (195) Thereafter the one who had control over all the passions achieved the *Śukladhyāna* Such a great sage would have surely achieved the position of a *Siddha* but since his life was short, therefore meeting with his end in the condition, he became *Sarvārthasiddhi* (196) He enjoyed all the pleasures there for a period of thirty three *sāgaras* and became the king of Vidyādharas by the name of Bāli (197) He was the one who ruled the Kiskindhā mountain variously and had a virtuous brother named Sugrīva After developing controversy with Rāvana the king of Lankā, he entrusted the royal riches to Sugrīva and received *dīkṣā* becoming compassionate over the creatures He was the one who had pressed the Kailāsa mountain which had been lifted by Rāvana out of arrogance with the thumb of his foot The same Bāli because of the immense lustre and the *tapas* possessed by him, destroying the desires of the universe like a forest, reaching the peak of the three worlds, established himself in his true form (198-201) Śrīkānta and Vasudatta because of the enormous enmity killed each other (202) The *jīva* of Rāvana in earlier times wanted to have relations with Vedavatī who was later born a Sītā Because of the same feeling he in the form of Rāvana abducted Sītā (203) When Rāvana was Śambhu then he, becoming passionate, in order to achieve Vedavatī, had killed the *Samyagdrsti* Brāhmana, Śrībhūti who was well-versed in the Vedas (204) The same Śrībhūti went to heaven and falling from there, was born as Punarvasu in the city of Pratisthā He was a Vidyādhara and feeling painful, he performed enormous *tapas* and after his death he went to the Sanatkumāra heaven After falling from there, he was reborn as Lakṣmana the younger son of Daśaratha and the younger brother of Rāma, he was also known by the name of Cakradhara (205-206) The same Lakṣmana because of the indelible enmity killed Daśānana who had been the *jīva* of Śambhu (207) Since in earlier times the *jīva* of Sītā had to suffer from the separation of her brother because of the *jīva* of Rāvana, therefore Sītā became the cause of the destruction of Rāvana (208) Lakṣmana in spite of his being the earth-dweller crossed the ocean and killed Rāvana who had been the cause of his death in earlier birth (209) Lakṣmana killed Rāvana who was quite graceful for the Lakṣmī and had established his control over the earth extending upto the ocean (210) Sakalabhūṣana

Kevalī said, "Look here what type of a great valorous warrior was Rāvana and the condition in which he was placed? This is all due to the result of the *karmas* because of which even the impossible thing is achieved.(211) In this way there is the continuous inter change in the killer and killed In other words the one who is killed in the earlier birth, he, in the next birth becomes the killer and the one who is the killer in the earlier birth, he is killed in the subsequent birth This is the position of the *jīvas* (212) On the one hand are the best of pleasures of the heaven and on the other hand is the suffering from the terrific grief in the hell Of course the movement of the *karmas* are quite astonishing As the immensely delicious food is polluted with the terrific poison, similarly the best of the *tapas* also becomes polluted by the worldly pleasures (213-214) With the desire of worldly pleasures the *tapas* gets polluted in the same way as planting of the hedge after cutting the *kalpavrksa* or growing of the poisonous tree by irrigating it with nectar or to make the powder of the garland of the gems just for the cotton or to burn the *gośīrsa* or the sandal wood for the sake of coal (215-216) In this world the woman happens to be the mine of all the blemishes There is no degraded act which cannot be performed for her sake?(217) The deed once performed is sure to give the reward Who is there in the three worlds to do it otherwise?(218) When the persons who are devoted to *dharma* have to face this type of fate then what to speak of the irreligious people?(219) Such of the people who after becoming ascetics remain jealous for the goal to be achieved, such ascetics possessing all the passions in spite of their performing *tapas* can never achieve *moksa* or they do not achieve real welfare (220) An ascetic with the false vision, who does not possess peace and does not perform *tapas* nor does he exercise the self-control, such a wicked person has no means to cross the ocean of the universe (221) The place where the intoxicated elephants are carried away with the force of the wind then what about the rabbits living on earth, who can easily be carried away even in advance (222) Therefore, thus realizing about the miseries, O noble people you for self interest, don't be inimical to anyone (223) One should not speak a single word which is sinful Look her, by speaking a few words, how Sītā had to face the controversy (224) The story is like that, when Sītā was in the form of Vedavatī then there was a village named Mandalika In that village an ascetic named Sudarśana arrived there Learning about the arrival of the sage in the garden, people went there in order to adore him After adoring him, when all the people left the place, an *āryakā* named Sudarśanā, who happened to be the sister of the ascetic remained there and engaged herself in conversation with him Vedavatī saw the

best of *āryıkā* with the sage. Thereafter Vedavatī who claımed herself to possess the true vısıon went to the cıty and saıd to the people, "You people must have an audıence wıth such an ascetıc and praıse hım because I have found that ascetıc seated wıth a beautıful woman ın a lonely place " On hearıng the words of Vedavatī many of the people who were quıte enlıghtened dıd not belıeve to the words of Vedavatī whıle some of them took her words to be true (225-228) In thıs way the people dısregarded the ascetıc The ascetıc on the other hand resolved that unless the defame was washed out, he would not take any food On the other hand because of the defame, the face of Vedavatī was swollen. At the ınstance of the local god, she went to the sage and told hım "I am sınful and I have spoken falsehood agaınst ýou " In thıs way gettıng forgıveness from the sage, she assured the other people In this way Sītā ın the form of Vedavatī had denounced the ascetıcs who were really brother and sıster and because of thıs, she had to face the denouncement ın her present bırth (229-231) In fact even ıf some blemısh ıs notıce by a follower of the Jına, he should not speak ıt out and ın case somebody else does so, he should stop hım for doıng so (232) Such of the person who speaks out somethıng whıch create jealousy and poınt out blemısh of others he suffers for a long tıme ın the world wanderıng here and there (233) The bıggest vırtue of the person wıth *Samyagdarśana* ıs to conceal the follıes of others makıng all the efforts (234) Someone who reveals ınnocently or out of ıgnorance or by jealously the short-comıngs of others, such a person actually goes out of the path of Jına (235) In thıs way, lıstenıng to the ımmensely enlıghtened dıscourse of Sakalabhūṣana Kevalī, all the gods, *asuras* and the humans felt surprısed Learnıng about the fırm enmıty between Laksmana and Rāvana, all the people assembled there were fılled wıth grıef and terror and feelıng stırred The enmıty dısappeared from theır mınds (236-237) The sages were frıghtened from the unıverse, the gods felt worrıed, the kıngs became anxıous and many people felt awakened or enlıghtened (238) Many of the people who felt proud of theır oratory skılls sheddıng the prıde became peaceful. Thus those who found dıffıcult to move because of the rısıng of theır *karmas* they also achıeved *Samyagdaraśana* The entıre people of the assembly who had been faınted because of the burden of theır wıcked *karmas* started denouncing the evil conduct havıng deep sıghs (239-240) All the humans, demons and the gods foldıng theır hands placıng them over their heads offered theır salutation to the great sage and then praısed Vıbhīṣana sayıng, "O noble person, by your effort we have been able to achıeve the grace of the feet of the great sage and could listen to the auspıcıous

discourse which has increased our knowledge "(241-242)

Thereafter, feeling delighted, accompanied with all other associates, all the kings, the gods and the sages started offering prayer to the omniscient great sage (243) They said, "O lord you have adored all the three worlds, therefore, your name as Sakalabhūsana is quite purposeful The divine knowledge and religious philosophy are well-known to you, which have to parallel The Laksmī of your *Kevalajñāna* is the best as compared to all other Laksmīs in the world and is more graceful (244-245) This orphaned unstable, miserable, world is suffering from the birth, death and old age, from time immemorial, but today by your grace, we have achieved the best of *ātmapada* propounded by Jina (246) O Kevalī, you are quite successful, you cause the destruction of the *karmas* of the people who are suffering from various types of ailments, old age, separation and the pain emanating from the death Such of the people who are like the frightened flock of deer, who are indulging in enormous types of inauspicious activities and whose soul has been surrounded by the evil *karmas*, you kindly provide relief to them (247) O lord, you are like the lamp who are surrounded by the darkness of the worldly pleasures while living on earth and have for-gotton everything The people are suffering with the thirst of the desire achieving *moksa* and you happen to be the lake of water for them You are like the fire to burn the forest of *karmas* of the people and you are like the sun for the disturbed people who are suffering because of the fall of the snow which makes them shiever (248)

Here ends Parva 106 of the *Padma Purāna* composed by Ravisenācārya relating to the stories of the earlier births of Rāma, Laksmana and Sītā (Verses 1-248, P T 16245)

Parva 107
Receiving of Dīkṣā by Sītā

Krtāntavaktra the chief commander listening about the painful situation one has to face, while wandering in the universe, desired to received *dīksā* and said to Rāma, "I feel disgusted from the universe having followed the path of falsehood and now I intend to achieve the position of an ascetic "(1-2) Thereafter Rāma said, "Discarding the best of the love, how would you follow the terrific position of an *ācarya*?(3) How would you tolerate the cold and the heat besides the sharp words of the evil people which are like thorns?(4) The one who has not witnessed the

pain and who is as soft as the center of the lotus flower, how would you be able to spend time in the forest with the wild animals in the night?(5) How would you be able to conduct yourself like an ascetic with the skeletal body with veins clearly visible and performing fasts for fifteen days a month and so on. How would you be able to receive *Bhiksā* in your hands from houses of others and how could you be able to eat food?(6) The one who could not tolerate the enemies with the herds of elephants, then how would you be able to face defeat even from the degraded people?"(7)

Thereafter Krtāntavaktra said, "The one who is ready to disown the *rasāyana* of love from your presence, then what remains unbearable for him?(8) By the time the body like the pillar is not shattered by the death like *vajra* upto that time, I would like to get out of this universe which is blind with the pain (9) When a person moves out of the burning house, the compassionate people do not push him in the same house, similarly a person who is suffering from pain is not lodged by the compassionate people at the same time (10) It is a fact that I shall have to be separated from great people like you after sometime then who would be there to make me understand the essence of the universe for my upliftment?(11) It is a fact that the pain caused by separation from you would be unbearable, but still in order to avoid facing the same situation ultimately, this thought has developed in me "(12)

Thereafter Rāma stopping his tears with great difficulty, said, "By leaving the enormous riches like me you are bent upon receiving the *vrata* and therefore, you are quite graceful In case you are unable to achieve *nirvāna* during the present birth and become the god, then I shall address you when I am in difficulty (13-14) O noble person, in case you remember any of the good done by me to you then, you should not forget this. You take an oath "(15) Krtāntavaktra said, "I shall surely follow your command " Thus speaking, he appropriately offering his salutation to Rāma with his mind filled with detachment, the chief commander went to the Sarvabhūṣana Kevalī and offering his salutation to him discarding all the outward attachments, became *saumavaktra* Now he became valorous in search of his own upliftment He was free from the household bondage and was engaged in noble activities (16-17) In this way, he was influenced with immense *Vairāgya* and embraced the *vrata* of *nirgantha*, together with several other kings, with great force. He received Jaina *dīksā*.(18) Several of the people became Śrāvakas and while others achieved *Samyagdaraśana*. In this way, the entire assembly appeared immensely graceful with *Ratnatraya*.(19)

When Sakalabhūṣana Kevalī left that place then all the gods and the *asuras* with their mind filled with devotion also retired to their respective places. The lotus eyed Rāma offering his salutation to Sakalabhūṣana Kevalī and other ascetics who were engaged in the path of liberation, went to Sītā with a devoted mind who was possessing the spotless lustre and was shining like the fire-flames in which the ghee is poured (20-22) She was seated peacefully in the group of *ārytkās* The rays were emerging out of her body and her eyebrows were quite peaceful, she appeared like the second Dhruva-planet (23) She possessed the *Samyakacaritra* who had discarded the garland, fragrance and ornaments but still who appeared as the image of *Dhrti, Kīrti,* Rati She had the family in the form of shyness, she was clad in white, soft, slippery and long garment, which was fluttering with the blowing of the wind, slowly She appeared like the auspicious river of life, or with the flowering reed of the winter season, she appeared like the bunch of lily flowers or like the moon shine of the fully moon day of ज्ञहृतजपा She appeared because of her great detachment as Lakṣmī having received *dīksā* or like the image of the goddess of *Jinaśāsana* who had appeared on earth (24-27) Looking at such a type of Sītā, Rāma whose heart had been broken because of confusion, stood there motionless for a moment like *Kalpavrksa* (28) Rāma having the fixed eyes and eye-brows, started thinking about the chaste Sītā and in that condition he appeared as if some mountain was there crowned by the clouds of the winter season (29) Looking at Sītā, Rāma started thinking that "she happens to be like the best of army surrounded by my arms or she is like the moon rays for the eyes resembling the lily flowers (30) She is the one who felt panicky even with the thundering of the clouds, then how could this poor female ascetic be free from the terror in this terrific forest?(31) Because of the harshness of the delay, she was the one, who walked quite lazily, the same Sītā having the tender limbs would surely meet with her destruction (32) This is the tender body on the one side and the harsh *tapas* of the Jinendra on the other side The one which burns even the tree of snow, it would have to do no effort in burning a small lotus flower (33) The one who has consumed the best of food of her liking now how would she be able to receive *bhikṣā* and consume it (34) Sītā who used to enjoy heaven like sleep in the best of palaces accompanied with the music of cymbals and other welfare songs over the tender bed, how could she be able to sleep over the tips of *Kuśa*-grass accompanied with the sound of the deer during the night?(35-36) Look here my the mind is filled with confusion What have I done? I, getting influenced with the denouncement of the ordinary people have disowned the lady of my life She happens to be quite docile, loveable,

chaste and unprecedented beauty, who speaks sweet words and is the grown in comfort There is no other damsel comparable to her "(37-38) In this way, Rāma was overpowered by anxiety and was quite grief stricken His soul was trembling Such an unstable Rāma appeared like the lotus flower.(39) Thereafter having been reminded of the words of Kevalī, he somehow controlled his tears which were about to flow and with great difficulty he could control his anxiety and freed himself for the painful situation (40) Thereafter with his natural normalcy Rāma gracefully went to the chaste Sītā and with great devotion he offered his salutation to her.(41) Lakṣmana also folded the hands together with Rāma and felicitated *Āryā* Sītā and said (42) "O goddess, you are graceful and you perform the best of activities You possess humility presently like the earth Your humility is like the Sumeru mountain Therefore, you are adorable by all of us (43) You have achieved the nectar of the words of Jina by means of which you are sure to cross the ocean of universe (44) We desire that the other chaste women having the beautiful hearts who are praised in both the words should achieve a position similar to you (45) In fact because of your activities, having the best of heart, you have added grace to both the races and overpowered them (46) O beautiful eyed one, whatever good or bad has been done by us we want forgiveness for the same, because the people who are engaged in worldly affairs commit faults at over step (47) O peaceful one, O intelligent one, having been thus attracted towards the Jina discipline, you have delighted my mind which had otherwise been feeling disgusted (48) In this way praising Sītā, both Rāma and Laksmana with the delightful minds, putting Lavana and Ankuśa before them returned to the city (49) The Vidyādhara kings were extremely delighted and getting surprised were moving ahead with great pomp and show (50) Both Rāma and Lakṣmana were surrounded by thousands of kings and were looking quite valorous who appeared like Indra having been surrounded by the gods (51) Ahead of them, were moving the disturbed queens who were being served by their attendants appropriately, were moving mounted over their vehicle (52) Finding Rāma entering into the palace, the damsels who were observing him from the palace tops, were filled with astonishing type of feeling and were talking among themselves (53) Someone said, "Rāma is quite proud and a spotless person He in spite of his being so wise, has lost his beloved disowning her."(54) Someone said, "The person who is born in the spotless race follow the same path Whatever has been done by him is correct (55) With this type of incident, becoming spotless and then to receive *dīkṣā* would not provide any comfort to the mind of Sītā

He appears like the moon without the moon-light or the son without the sunshine.(57) Someone said, "The intelligent Rāma is himself quite beautiful and the lustre of others would be of no consequence for him."(58) Someone said, "O Sītā, what have you done by disowning such husband who happens to be Purusottama? Indeed you have a *vajra* like heart which is quite hard (59) Someone said, "Sītā is extremely graceful, is quite farsighted, she is quite chaste and a woman in reality, who getting engaged for unliftment has been freed from the household controvercies (60) Someone said, "O Sītā how have you been able to disown both the princes of tender age who delight the minds and are quite devoted ones?(61) At times, the love of the damsels over their husbands fades away, but the sons who are fed by the damsel with their own breast-milk is never faded out "(62) Someone said, "Both the princes are the best of the humans who have been brought up auspiciously What does the mother do here? Then all the people are engaged in their own activities and they reap the harvest according to their own *karmas* (63) The damsels were thus conversing among themselves They were gazing at Rāma but were never getting satisfied with the same (64) Several of the best of people looking at Laksmana were saying, "He happens to be the same Nārāyana who possesses the astonishing type of Laksmī He has terrified the entire universe because of this prowess He is the holder of *cakra* in his hand and is quite resplendent lord of Laksmī and the best of all He happens to be the incarnation of widow-hood for the enemy damsels "(65-66) In this way, the crowds of the people of the city were offering tribute to Rāma and Laksmana praising them, who entered their palaces in the same day as Indra enters his plane Gautamasvāmī says, that "a person who studies the story of Rāma is freed from all the sins and achieves Lakṣmī and becomes graceful far better than the sun (67-68)

Here ends Parva 107 of the *Padma Purāna* composed by Raviṣenācārya relating to the receiving of dīkṣā by Sītā (P T 16313)

Parva 108
Details of Earlier Births of Lavaṇāṅkuśa

Then the king Śrenika after listening to the story of Rāma which removes the sins, felt doubtful in his mind and started thinking, "Though Sītā had broken the bond of love and affection, still she was having a tender body and how would she be able to perform herself as an *ārytkā*?(1-2) Look here the destiny separated the princes Lavana and Ankuśa from the mother who had the eyes like the deer Only the father

was left so both of them kept on growing but how would they be able to bear the separation from their mother?(3-4) When the immensely glorious great people have to face such situations, then what to speak of the other people"? Thus thinking the king Śrenika said to Gautama Ganadhara, "Whatever form of the universe has been witnessed by the omniscient god, I have got an idea about it." Thereafter Ganadhara Indrabhūti started narrating the story of Lavanāṅkuśa (5-6)

He said, "O king, in the city of Kākindhī, a king named Rativardhana lived there Sudarśanā was the name of his wife and they had two sons There was a courtier named Sarvagupta with the king, who, though carrying the burden of the royal riches, but way inwardly, jealous of the king and he was always engaged to find out ways and means of kill him The wife of the courtier, named Vijayavatī was attracted to words the king, therefore she went to the king and slowly revealed the conspiracy being hatched by the courtiers against him (7-9) The king outwardly did not believe in the words of Vijayavatī but internally he believed her words Thereafter Vijayavatī revealed to the king the symptoms also (10) She said, "The courtier would enhance the quarrel in your court denouncing you at the same time " The king who was attracted towards the other's wives, accepted the words of the woman in his wisdoms, but he did not show it outwardly (11) Outwardly the king said to her, "O Vijayavatī he is immensely devoted towards me How would he speak adversely?" whatever has been spoken by you is not possible in anyway?"(12)

On the next day following the above indication when the time for dispute arose he negativated it with the weapon of forgiveness and averted the evil incident (13) But the courtier carried out propaganda against the king saying "This king speaks evil words and is actually annoyed with me " Thus speaking the courtier brought several of the *Samantas* internally on to his side (14) Then once during the night time, the palace of the king was put in flames with the use of enormous dry-wood but the king always remained alert (15) Therefore the wise king accompanied with his wife and both the sons, crossing the boundary walls and traveling secretly through the tunnel, came out (16) Moving through that way, he reached the king Kaśipu of Kāśīpura The king Kaśipu was quite judicious and the lord of the terrific race and happened to be his *samanta* Thereafter the courtier Sarvagupta occupied the royal throne, and he sent a message through a messenger, "O Kaśipu, you better salute me In reply to this Kaśipu said (17-18) "You are the killer of your master, are wicked and therefore you would face the evil position

One should not even speak the name of such a wicked person then what to speak of serving him.(19) The one who had burnt his own master with his wife and two sons, such a killer of the children and woman besides the master, is not fit to be remembered (20) I shall cut-off the head of such a wicked person and shall take revenge of Rativardhana. This is certain (21) In this way the as the faresighted person drives the false belief, similarly removing the messenger and intercepting him in his talk he engaged himself in the task which was to be performed Thereafter, the powerful Kaśipu who was devoted to his master, was always engaged in arranging for an attack over the imposter (22-23)

Thereafter influenced with the messenger and getting proud like the Cakravartī king, the courtier Sarvagupta accompanied with the huge army and several of the kings arrived for a battle (24) Though Sarvagupta was having the large army and had entered the country of Kāśī, but in spite of that Kaśipu did not desire for compromise and decided to fight a war and he remained firm over the decision (25) On that very day at the start of the night, a young man who had been deputed by Rativardhana to Kaśipu arrived there holding a staff in his hand and said, "O lord, you are becoming extremely fortunate because the king Rativardhana is very much present here " In reply to this, Kaśipu feeling immensely satisfied said to him, "Where is he?"(26-27) He replied, "He is present in the orchard " On hearing this Kaśipu feeling immensely delighted together with his household and carrying the *arghya* and water for washing the feet, moved on to the orchard (28) Kaśipu though, "Rativardhana who is the king of kings and cannot be subjugated by anyone and is quite victorious " Thus thinking after meeting him, Kaśipu honoured him variously giving him enormous presents (29) Thereafter, in the war, Sarvagupta was captured alive and Rativardhana got back his kingdom (30) All the *Samantas* who had joined Sarvagupta then finding Rativardhana alive deserted Sarvagupta in the battlefield and joined Rativardhana (31) The birthday of the king Rativardhana was gallantly celebrated with great pomp and show (32) And the courtier Sarvagupta was lodged outside the city with the *candalas* He became lustreless like a dead person No one cared to look at that sinful person even for a moment and was denounced in the entire universe (33) The king Kaśipu possessing immense lustre ruled in Vārānasī with enormous riches like a second Lokapāla (34) Once upon a time, the king Rativardhana feeling free from the worldly pleasures, received *dīksā* from the great sage named Subhānu (35) Sarvagupta on the other hand realized that all his secrets were revealed by his wife Vijayavatī therefore he became immensely

jealous of her (36) Vijayavatī then found that she could neither achieve the king nor her husband, therefore getting grieved, she performed *tapas* without any desire and became a demoness.(37) Because of her immense enmity with Ratinvardhana she attacked him variously but he, having been engaged in meditation remained unmoved and achieved Kevaljñāna ultimately (38) Both the sons of Rativardhana named Priyankara and Hitankara embraced the position of ascetics and were born in *Graiveyakas* Prior to this, in the fourth birth they were born as sons to a Brāhmana Vāmadeva and were known by the names of Vāsudeva and Sudeva (39-40) The names of their wives were Viśvā and Priyambu Because of them, their household was praised by the people of wisdom By giving charity with the best of intensions to a sage named Śrītilaka, they together with their wives were born in the land of Uttarakuru and remained there for three *playas* (41-42) They enjoyed the best of the comforts because of their giving charity to a sage and they achieved Aiśāna heaven (43) Since they possessed Laksmī of the self knowledge, whose evil deeds had been destroyed, both of them enjoying all the pleasures there, were fallen and were born as sons to the king Rativardhana and came to be known as Priyankara and Hitankara (44) The great sage Rativardhana achieved *nirvāna* (45) Both Priyankara and Hitankara have been described in brief Both of them after having fallen from *Graiveyaka* heavan, were born as graceful Lavana and Ankuśa (46) Gautamasvāmī says, "O king, the queen of Rativardhana, the king of Kākindhī, known as Sudarśana felt painful getting separated from the husband and the sons and because of the woman's nature she was bound with the bondage of attraction for her sons and kept on roaming about in difficulty She was born in various *yonis* and with great difficulty she achieved a human body In human body also, influenced with her earlier merits and religious leanings, beside the *Vidyās*, she was born as Ksullaka known by the name of Siddhārtha (47-49) Because of the earlier love preserved by them, the Kṣullaka bestowed the *Vidyās* to both the princes named Lavana and Ankuśa making them graceful as a result of which, they became invincible even by the gods (50) Gautamasvāmī says, "The people of wisdom realizing that the parents are easily available to a person, should act in such a way that they are relieved of all the pain concerning the body They should discard all the activities which cause increase in stay in the universe, cause enormous miseries and the activities which are denounced. O noble people, it is ordained in *Jina-dharma* that one should perform *tapas* and achieve *moksa* which denounces even the *sun*.(51-52)

Here ends Parva 108 of the *Padma Purāna* composed by Raviṣenācārya relating to the details of earlier birth of Lavanānkuśa (Verses 1-52, P T 16365)

Parva 109

Proceeding of Sītā to Heaven and the Story of Contemporary King Madhu

Thereafter Gautamasvāmī says, "O Śrenika, Sītā whose activities had been well-known in the universe and who had received *dīksā* disowning her husband and the sons Whatever she did, I am going to speak to you about the same, you please listen to me At that point of time the lord Sakalabhūsana Kevalī was dwelling there who illumined the earth because of his divine knowledge He had made the entire Ayodhyā to perform the household duties well and had propagated the correct type of *dharma* as a result of which the people had achieved the best of peace (1-3) Because of the discourse of the lord, the people of Ayodhyā appeared so graceful as if the great king had been ruling over the same (4) The people of those times performed festivities of the correct *dharma*, had achieved enormous upliftment, possessed *Samayakajñāna* and engaged themselves in the adoration of the sages (5) The holy place of Munisuvrata which bestows welfare on all appeared so graceful as it appeared during the period between Aranātha and Mallinātha Jinendras (6) Thereafter the goddess Sītā who was more beautiful than even the divine damsels, became lean and thin because of her performing *tapas* like the *Mādhavī* creeper, which is burnt out (7) She was free from enormous motion and the evil intentions and considered the body of woman to be deplorable Her costumes, breasts and the hair over the head were all covered with the dust In the absence of a bath the dirt had accumulated over her body which served even as the bodice to her She took food after four days, fifteen days, after the season, according to the provision of the scriptures she observed humility and the chastity besides the basic virtues and was free from the attraction or jealousy She always spent her time thinking about self and she was extremely peaceful She had controlled her mind completely which was quite difficult for other people to do She performed extremely difficult *tapas* and her entire body was devoid of flesh Her bones and the entrails were clearly visible, she appeared like an image made of wood without any external material Her cheeks had been dried out and were covered only by the skin Her eyebrows had been raised and appeared like the dry river She walked quite carefully over the earth Because of her performing *tapas*, for the maintenance of her body she received *bhiksā* quite appropriately She had the best of activities Because of her performing *tapas* she had developed a feeling that at the time of *Vihāras* she could not recognized the

difference between her own people and the others (8-15) Looking at such a type of Sītā, people always talked about her Such of the people who after meeting her once, met her again, they were unable to recognize whether it was the same Sītā with whom they had met earlier They were unable to recognize her (16) In this way, she performed *tapas* for sixty two years and embracing *Sallekhana* for thirty three days and then shedding away body like the discarded bed, and riding over *Aran-Acyuta, yugala* she achieved the position of Pratīndra (17-18) Gautamasvāmī says, "Look at the glory of *dharma* of Jinaśāsana that the *jīva* of a woman leaving her body became the lord of the gods (19) Sītā achieved the position of Pratīndra in the heaven where the sky was resplendent with the lustre of the gems and gave an astonishing outlook because of the gold and other valuable materials used there She was accompanied with her family and resided in a *vimāna*, the top of which resembled the Sumeru mountain (20-21) She held the position of Pratīndra and was looked upon with great respect with lakhs of the goddesses like the moon She looked graceful with the stars (22) In this way, the king Śrenika heard the stories from a number of Purānas from Gautama Ganadhara's mouth which remove all the sins (23) Then the king Śrenika said, "During the *Arnacyuta-kalpa* who was the lord there like Indra who could compare with Sītendra?"(24) In replay to this, load Ganadhara said, "At that point of time the *jīva* of Madhu was Indra of *Arnacyuta* heaven whose brother was Kaitabha and who had enjoyed the great fortunes of Indra for twenty two *sāgaras* (25) In chronology, after the lapse of sixty four thousands years, because of the influence of the remaining merits and the *jīvas* of Madhu and Kaitabha had been born in the city of Dvārakā of Bhārata-ksetra, the sons of Krsna, known as Pradyumna and Śāmba (26-27) Therefore the difference between the period of *Rāmāyana* and that of *Mahābhārata* should be considered as sixty four thousand years (28) In the *tīrtha* of Tīrthankara Aristanemi, the *jīva* of Madhu after falling from the heaven was born in the Bhārata-ksetra as Pradyumna from Rukmini the wife of Krsna "(29) On hearing this Śrenika said to Gautama, "O master, as a rich person is never satisfied with the accumulation of wealth with him, similarly I never feel satisfied with your nectar like words (30) O lord, you kindly give me the complete details about Madhu-the Acyutendra, I feel quite desirous of listening to the same Be pleased with me "(31) In this way of Ganarāja, engaged in meditation, you speak out to me, the entire story of Kaiṭabha, the brother of a Madhu as well, because the same is well-known to you (32) What type of noble deeds had he performed in his earlier birth, that he achieved *Ratnatraya* which is difficult to be achieved in the three world How could he achieve it?(33)

O lord you are well aware of the complete details of the story and my wisdom also accepts the *padārthas* gradually My mind is also getting anxious for the same Thus the entire context appears to be quite appropriate "(34)

Thereafter Gautama Ganadhara said, "In the country of Magadha which produces huge stock of cereals, where the people of all the *varnas* reside quite delightfully, which is filled with *dharma, artha, kāma* and has several Jina temples besides a large number of villages, mines of cities, as large number of rivers, gardens and orchards, a large number of sages Such a country was ruled by the king named Nityodita In the same country there was a village named Śāligrāma which could well be compared with a city (35-37) In that city there lived a Brāhmana named Somadeva who had the wife named Agnilā Both of them had two sons named Agnibhūti and Vāyubhūti (38) Both the sons were well-versed in performing *Sandhyā* and six others *karmas* beside being well-versed in the Vedic literature and the *śāstras* They were quite proud feeling themselves to be quite learned and beyond comparison (39) They had become extremely arrogant because of their learnings and both of them indulged in worldly pleasures thinking that the life was only meant for that purpose (40) Once while roaming on earth a group of ascetics headed by Nandīvardhana reached the village of Śāligrāma (41) The sage because of his *Avadhijñāna* could visualize the entire universe and after arriving there he camped in an orchard outside the village which was suitable for the sages (42) Learning about the arrival of the great sages having the spotless soul, all the people of Śāligrāma village came out gracefully to meet them (43) When Agnibhūti and Vāyubhūti found the people of the city going towards the orchards they asked them, "Where are the people of the village collectively going in crowds?"(44) Then they were informed, that the Digambara sages without any costumes have arrived and all the people are going in order to offer their salutation to them (45) Agnibhūti then felt enraged and moving with his brother, he came out of the village and said, "I shall defeat all the sages in a debate "(46) Thereafter, going closer to them he found the great sage Nandīvardhana seated there, surrounded by other sages like the moon surrounded by stars (47) Thereafter the sage named Śakti said, "O Brāhmanas you come here and ask anything from my preceptor (48) Then Agnibhūti spoke smilingly, "How are we concerned with you people?" In reply to this the sage the sage said, "In case you people have arrived here there is no harm in it "(49) At the same time, a Brāhmana said, "Both of them have arrived here in order to defeat the sages in discussion then why are they sitting

at a distance?(50) Thereafter both the Brāhmanas saying that "be it so" and then took their seats before the sages, filled with arrogance started saying "You tell me what do you know? Tell me whatever do you know?"(51) Thereafter the great sage who possessed the *Avadhijñāna* said, "Where from both of you are coming?" In reply to this, the sons of Brāhmana said, "Are you not aware of the fact that we people are coming from Śāligrāma village?(52) Thereafter the sage said, "I am well aware of the fact that you are coming from Śāligrāma but what I mean to say is that in this world without beginning, like a forest, in which form have you come "(53) Thereafter they said, "Does any body else know about it that I should also know about it" Thereafter, the sage said, "All right, O Brāhmana, you listen I am going to tell you (54) In the forest close to the village there lived two jackals Both of them loved each other immensely and both of them had deformed faces In the same village there lived an old farmer named Prāmaraka Once he went to his field At the time of evening he felt hungry and went home Thinking that he would return soon, he left all his implements in the field itself As soon as he reached his home then suddenly the black-clouds started raining drowning the earth through out the day and night The rains subsided only after seven days, then both the above mentioned jackals feeling hungry in the thick darkness of the night, came out of the forest (55-59) Both the jackals ate away the implements of the farmer which were covered with mud and stone With the eating of the implements they started feeling pain in their stomach Ultimately suffering with the rain and storm, both the jackals met with the untimely death and became the sons of Brāhmana named Somadeva (60-61) Thereafter the farmer searching for his implements reached the field and found both the jackals who had died Carrying both the jackals, the farmers went home and made water-carriers from their skins (62) The same Prāmaraka also died soon and was reborn as a son to his own son That son remembered about his earlier birth, as a result of which he started living as dumb person He thought why should I speak, when I have been born as a son to my own son? How could I speak to my daughter-in-law as my mother? Thus thinking he kept silent (63-64) In case you have no faith in my word then ask him The same Brāhmana has arrived here to have an audience with me and is sitting with his family here "(65) The sage called him and said, "Are you not the same Prāmaraka farmer and have been born as a son to your own son?(66) This is the nature of the world as in the theatre, the actor becomes the king and then the slave and the slave becomes the king. Similarly the father can also become the son and the son can also become

the father and the mother can become the wife and the wife can become the mother (67-68) The universe is like the water-wheel in which the *jīva*, influenced with *karmas* moves up and down (69) Therefore, O son, taking into account the deplorable condition of the universe, you shed away the dumbness and speak the appropriate words (70) At these words of the sage he felt immensely delighted and got up He was so much delighted as if his fever had disappeared He felt thrilled in his body and his eyes and the face felt delighted Like a person who is overpowered by the evil spirit, he circumambulated the sage and thereafter he fell at his feet, he fell down placing his head over his feet like a fallen tree Feeling surprised he said loudly, "O lord, you are omniscient sitting here you know the detail about everything here (71-73) I had been drowning in the terrific ocean of the universe and you have, with great compassion, saved me providing me with *Ratnatraya* (74) You possess divine intelligence, therefore, you could know our inner intentions In this way, the *jīva* of Prāmaraka, while crying leaving aside the brothers, the relatives received *dīksā* (75) Listening to the story of Prāmaraka several of the people there accepted the position of Śrāvakas (76) All the people went to his home and witnessed the water bottles made by him from the skin of the jackals All of them felt surprised (77)

Then Gautamasvāmī says, "O king, all the people then laughed at the Brāhmanas that they had become Brāhmanas who were jackals in the earlier births consuming the flesh of the bodies of others (78) For them everything is Brahman In this way, overpowered with the ideology of *Brahmadvaitavāda* who were attracted towards the killing of animals, both the Brāhmanas have looted the people who were desirous of comfort (79) The sage who possesses the fortunes of *tapas* is far better than the Brāhmanas because in reality only those people are called the Brāhmanas who perform the *vrata* of *Ahimsā* (non-violence) (80) Such of the Brāhmanas who have a long tuft in the form of *Mahāvrata*, who are bestowed with *Yajñopavīta* of forgiveness, those who perform *homa* in the form of *dhyāna* (meditation), who are peaceful and are engaged for seeking deliverance, they are called the real Brāhmanas (81) Contrary to this, those who indulge in all types of violence and simply claim to be Brāhmanas but they are not so in actual practice (82) As several of the people have the suffix of Simha, Deva or Agni with their names, similarly the people who have fallen from the *vratas* claim to be Brāhmanas and in them the real Brāhmana-hood is no where to be seen Such of the people who are like ascetics, observe discipline, patience are compassionate and who have controlled the senses, such type of ascetics are quite graceful

and the real Brāhmanas (83-84) Those ascetics who were quite noble free from doubt, possess all the fortunes, are followed by innumerable ascetics, are *yatis* and valorous, such ascetics possess the divine virtues (85) Thus those who discards all the attractions taking them to be bondage of the universe and achieves the salvation, they are called *Parivrājakas* They are in reality devoid of illusion and the *nirgrantha* sages also shall be called *Parivrājakas* (86) Because such ascetics are free from attraction and practice forgiveness and reduce themselves with the performing of *tapas* and destroy their sins, therefore they are called *ksapana* (87) They are to be adored because they have controlled themselves, are free from attachment and jealously they are carefree about their own body, are devoid of clothes, or the yogis who engaged themselves in meditation, possess knowledge, they are free from grief and are quite intelligent, therefore they are adorable (88) Since they meditate upon for achieving *nirvāna* therefore, they are called Sādhus and because they follow good conduct and also make others to follow the same therefore they are called *ācāryas* (89) They have the virtue of discarding the household and they consume the pure food received in *bhiksā*, therefore they are called *bhiksukas* They perform the illustrious deeds and are responsible for the destruction of *karmas* They indulge in unblemished labour, therefore, they are called *Śramanas* (90) In this way, listening to the prayer of the ascetics and their own denouncement both the arrogant sons of the Brāhmana felt ashamed and humiliated Losing their lustre, they left the place and were then seated in a lonely place (91) Thereafter both the sons who were stated to have been born as jackals in their earlier births, after the sun-set kept on searching for the sage and reached at his place where lord Nandīvardhana was seated (92) He, leaving aside the *sangha* of the sages, feeling detached, was seated in a lonely place in the cremation ground which was filled with several pits and the human bones A large number of burning pyres were found there The place was infested with several hyenas who were creating horrible sound, the *piśācas* and the serpents were found there in abundance The thick darkness prevailed there and they, by sight developed hatred in their minds In such a cremation ground which was free from the human beings, the sage was seen there standing in *pratimāyoga*, by the sinful people (93-94) Looking at him both the Brāhmanas took out their swords and feeling immensely enraged said to him, "Let those people come and protect you " O *Śramaṇa*, where would you go? We Brāhmana are the best on earth and are the form of gods You are filled with all the blemishes and still you say that we were jackals in earlier births (96-97) Both the Brāhmanas who had become quite

violent, were quite wicked having the red eyes and could act without thinking They were devoid of compassion and both such Brāhmanas were spotted by a Yakṣa, looking at them, he thought, "look here these wicked people are getting ready to kill and innocent ascetic having no attachment left for his body and is engaged in meditation They are going to kill him (98-99) Thereafter, they raised their sword while standing, but the Yaksa made them still, as a result of which they kept on standing there in the same position before the sage (100) With the intention to attack over the great sage, then both the wicked Brāhmanas stood there in a position as if they were going to protect him (101)

Thereafter with the rise of the sun in the morning, the sage ended his *samādhi* He came out of the lonely place and seated himself outside in the plain (102) At that point of time the people of four-fold *sangha* as well as the people of Śāligrāma arrived there, they felt surprised at the sight and uttered, "Who are these sinners? Disgrace to the sinful people who intended to harm the sage? Of course, they are Agnibhūti and Vāyubhūti who intended to create terror (103-104) Then Agnibhūti and Vāyubhūti also started thinking, 'This great sage has a great influence who made people like us who were quite arrogant of their strength and made us motionless (105) In case we are freed from this position, then we would surely go and have an audience with the great sage "(106) In the mean time, the upset Somedeva also reached there with his wife Agnilā and tried to appease the sage Both the husband and wife started pressing the feet of the sage, offering their salutation to him again and again While serving him they spoke sweet words (107-108) They said, "O lord, let both the sons of mine remain alive You shed away the anger All of us with brothers and relatives shall serve you obediently "(109)

In reply to this, the great sage said, "The sages are devoid of anger, what is all this being spoken by you?" We are all compassionate towards the friends, and foes, besides brothers and relatives who are all equal to us (110) Thereafter, the Yakṣa with burning red eyes spoke in deep voice This is the job of the great sage which should not be spoken in presence of the people (111) Because a person who, by looking at the sages, hates them he surely faces misfortune The wicked people never feel aware of their own wickedness but find fault with the sages, as a person finds his face in the mirror exactly what he possesses,(112-113) similarly to go to a sage after looking at him stand before him and behave similarly Such actions are wild but one gets reward for the same (114) The one who makes a mockery of a sage, he has to cry because of the same The one who uses harsh words for him, he has to face the struggle in lieu of the

same. The one who kills the sage, he in turn gets the death, the one who feels jealous of him, he earns sin for the same (115) In this way whosoever acts in a deplorable manner against a sage, he reaps the adequate reward for it (116) O Brāhmana your sons because of their own follies were made still by me under the influence of their own *karmas* and not by the sage himself (117) Those who were burning with the arrogance of the Vedas who are quite difficult in approach and were indulging in deplorable activities and were going to kill the ascetics who has controlled all his senses, let both these sons face death What is the harm in it?"(118) Then the Brāhmana folding his hands, placed them over the head, and tried to appease the Yaksa who was in great anger besides the great sage (119) The one who had raised his arm upwards, who was crying aloud, who was denouncing himself and beating his chest, such a Brāhmana with Agnilā was feeling immensely miserable (120) Thereafter the great sage said to Yakṣa, "O beautiful Yaksa having the lotus like eyes you better forgive both of them whose minds, have been overpowered with illusion (121) You being a noble soul has shown your devotion towards the Jaina faith and this is correct also, because O noble one, it would not be proper to kill the person for my sake "(122) Then Yaksa said, "I act as per your command " Thus speaking, he left both the sons of the Brāhmana Thereafter both the sons of the Brāhmana feeling satisfied and with their minds filled with devotion reached at the feet of the preceptor (123) Both of them placed the folded hands over the heads and circumambulated the sage offering their salutation to him Then they prayed to the ascetic to bestow *dīksā* on them but the great sage finding that they were not capable of carrying out the responsibility of an ascetic advised them, "Both of you getting adorned with *Samyagdarśana* embrace *Anuvrata* " As ordained by the sages both of them enjoying the pleasure of the household became the intelligent *Śrāvakas* (124-125) Their parents were devoid of the correct faith Therefore after their death they kept on wandering in the ocean of the universe because they were devoid of *dharma* (126) But Anubhūti and Vāyubhūti discarded all the doubts, developing their faith in Jina and left the violence and other such activities taking them to be the poison in the world Because of this, after their death, they achieved the *Saudharma-heaven* where they could get all the pleasures which delighted the mind and the organs of senses and enjoyed all the divine comforts.(127-128) Both of them were reborn in Ayodhyā in the house of a trader from his wife Dhārinī which delighted the eyes of the parents (129) Both of them were known by the names of Pūrnabhadra and Kañcanbhadra. Both the brothers spent their time with

comforts Then again they embraced the *dharma* of *Śrāvakas* and with the influence of the same they became the gods in the *Saudharma* heaven (130) This time both of them falling from the heaven were born as sons to the king Hemanābha in Ayodhyā from his wife known by the name of Amarāvatī Both of them were known by the name of Madhu and Kaitabha Both the brothers were invincible and were quite beautiful They possessed the prowess comparable to Yama (131-132) Gautamasvāmī says, "O king as the people of wisdom subjugate their intelligence according to their will, similarly both the brothers attacking the earth ruled by the *Samantas*, put it under their control (133) But a great king named Bhīma could not be subjugated by them and he did not obey their command as Camarendra feels happy after achieving the Nandanavana, similarly, he was feeling happy finding a refuge in a fort over the hill (134) A *Samanta* known by the name of Vīrasena who was devoted to the king, sent a letter to the king Madhu saying, "O lord, Bhīma in the form of fire has burnt all the houses in this area "(135)

The king Madhu felt immensely enraged at this and collecting all his army and the warriors marched towards the king Bhīma (136) Moving gradually he reached the city of Nyagrodha where Vīrasena used to live The king Madhu entered the city lovingly (137) Reaching there the king Madhu met the wife of Vīrasena who was known by the name of Candrābhā and had the moon like face Looking at her he thought that "It would be better to enjoy pleasures with her in the Vindhyācala mountain Without Candrābhā, my kingdom is incomplete "(138-139) Thus thinking, the king moved on and while defeating the king Bhīma in the battlefield he overpowered all the enemies But while doing so, his mind was always engaged towards Candrābhā (140) As a result of this, he after return to Ayodhyā, summoned all the kings with their wives and then sent back all of them, giving them enormous presents (141) He had also summoned Vīrasena who arrived at once with his wife and camped outside Ayodhyā over the bank of Sarayū river (142) Thereafter, when he was invited gracefully, he together with his queen entered the palace of Madhu After sometime, offering some special present to Vīrasena, he sent him back but sent Candrābhā to his inner apartment but the innocent Vīrasena was unable to realize the purpose of the retaining of his beloved wife (143-144) Thereafter *abhiseka* was performed for Candrābhā and she was established as the foremost of all the queens and she became the chief queen (145) The king Madhu was becoming blind while enjoying the royal pleasures and he was drowned in the ocean of pleasures enjoying the company of Candrābhā resembling Laksmī He therefore started

treating himself like Indra (146) In due course of time the king Vīrasena realized that his wife and been abducted and as such he became insane and he could not enjoy and pleasure anywhere thereafter (147) Thereafter the king Vīrasena who delighted the foolish people became disciple of an ascetic and surprising the foolish people he started performing *tapas* with *pañcāgni* (148) Once the king Madhu while seated in the company of the courtier was attending to the royal business This is correct also because with the conduct of the kings, the truth is always delightful Because of his remaining engaged in the royal business, the valorous king Madhu once reached his inner apartment after the sun-set (149-150) Then Candrābhā feeling painful, said to the king, "O lord, why did you delay this much? We have been suffering from hunger till now (151) The king said, "There was a complicated case relating to the abduction of wife of someone, which could not be left half done and because of that I have been delayed "(152) Then Candrābhā lovingly said, "What is the harm in developing love with others wife? The one who loves the wife of others he should actually be adored "(153) Hearing the words of Candrābhā, the king Madhu felt enraged and said, "The wicked woman is quite degraded and she must be punished There is no doubt about it (154) Such of the people who touch others wife or talk to her, such degraded persons also are entitled to five types of punishments and should be driven out from the country Besides those, who are attracted towards the other wife, cannot be free from the sin and as such they are sure to fall in the hell How could such people be adored?(155-156) Thereafter the lotus eyes Candrābhā intercepting the talk said, "It is astonishing that you are immensely religious person and are engaged in ruling the earth (157) In case the person who is desirous of others' wife is considered to be so sinful, then, O king, why don't you award the same punishment to yourself?(158) You are the foremost of the people who was desirous of the others' wives Then why the fault is being found with the other people, because this is well-known everywhere, that as is the king, the people follow him (159) The place where the king himself is cruel and is attracted towards others wife, what purpose would be served by tracing the good conduct there? First of all you yourself be healthy (160) The water which makes the plants to sprout, when the same water produces fire also then what could be said by other things " Hearing these words, the king Madhu could have no answer to the words of the queen and said to Candrābhā again and again, "It is like this "(161-162) In spite of all, what had happened, the king Madhu by the royal pleasures and he could not come out of the ocean of miseries This is correct also because the one

who is surrounded by the pleasures, he cannot be devoid of *karmas* (163)

Then after the lapse of a lot of time, the great sage Simhapādaka who possessed *Samyakprabodha* and enormous virtues arrived there (164) He camped in Sasahrābha orchard Hearing this, the king Madhu together with his servants and the wife reached before the sage (165) Offering his salutation to the preceptor appropriately, he sat over the ground Listening to the *dharma* as propounded by the Jinendra, he felt detached from the worldly pleasures (166) The one who belonged to the high family and who had no parallel beauty on earth, he discarded the princesses as well as his vast kingdom like the miseries, at once (167) On the other hand Kaitabha the son of Madhu also realizing that the riches were unstable accepted the position of an ascetic Thereafter Madhu who felt painful by performing the routine of the ascetics kept on wandering over the earth (168) Madhu who was quite dear to his own people as well as others and delighted their eyes being the grace of the race, kept on ruling the vast earth (169) The sage Madhu possessing the enormous intelligence performed hard *tapas* for hundreds of years and ultimately meeting his death achieved the place of Indra in the heaven (170) Gautamasvāmī says, "The influence of Jinaśāsana is quite astonishing that such of the people who had the deplorable past achieved the position of Indra after death There is no surprise, in fact if he achieved the position of Indra, because by making efforts, people achieve *moksa* as well (171) O Śrenika I have narrated to you the story of the birth of Madhu-Indra and Sītā became Pratīndra who had been in competition (172) O son, among the kings, O lord, Śrenika now after this, I am going to narrate the story of eight valorous princes which removes all the sins and you please listen to it (173)

Here ends Parva 109 of the *Padma Purāna* composed by Ravisenācārya relating to the proceeding of Sītā to heaven and the story of contemporary king Madhu (Verses 1-173, P T 16538)

Parva 110
Story of Eight Princes

In the city of Kāñcanasthāna, there was a king named Kāñcanaratha who ruled the country He had two beautiful daughters who were quite proud and the name of their mother was Satahradā.(1) In order to celebrate the *svayamvara* for those girls, the father sent the messengers who could move with great speed and invited the kings of Vidyādharas

and the earth-dwellers for the purpose (2) A letter was also sent to the kıng of Ayodhyā sayıng "A *svayamvara* of my daughter ıs beıng organızed, therefore, you send your prınces here "(3) Thereafter both Rāma and Laksmana feelıng anxıous deputed all the prınces to that place (4) Then all the prınces filled wıth love went to Kāñcanasthāna lead by Lavana and Ankuśa (5) All the prınces went through the skyway boardıng hundreds of planes and surrounded by the enormous rıches and the dıvıne prınces (6) All the prınces whose armıes kept on ıncreasıng and who had been leavıng theır lands behınd at consıderable dıstance, reached the cıty of Kāñacanaratha (7) Lıke the dıvıne assembly of the gods, the assembly of prınces looked quıte graceful who were adorned wıth all the types of ornaments The Vıdyādhara prınces and those of the earth-dwellers were arranged in separate lınes whıch looked quıte beautıful (8) The kıngs dısplayıng all theır fortunes and ındulgıng ın varıous types of actıvıtıes appeared graceful whıle seated there, as the gods appear graceful ın the Nandanavana The gırls on the other hand who had undergone the welfare ceremony on the earlıer day and possessed all the vırtues appeared lıke Hrī and Laksmī and came out of theır dwellıng place (9-10) All the kıngs had arrıved ın the assembly of *svayamvara*, and announcer spelt out theır names of each one of the prınces and the country to whıch they belonged, theır races, the extent of rıches they possessed, theır valorous deeds, before the gırls (11) They saıd, "All the Vıdyādharas had the flags embossed wıth the fıgures of monkeys, lıons, *śārdūlas*, bulls and the serpent and are sıttıng ın the assembly O best of the gırls, you better have a look at them gradually (12) Many of the prınces were feelıng shy by lookıng at those gırls, whıle lookıng at them had lost theır lustre Such prınces while lookıng at those gırls had become doubtful about theır own selectıon (13) Such of the prınces who were being observed by the gırls, they decorated theır ornaments and forgot theır other actıvıtıes and also about the place where they were sıttıng They became unstable (14) They observed among themselves, "Thıs gırl ıs quıte proud of her beauty and ıs quıte anxıous Whıch one of us shall be selected by her " Thus thınkıng, all the prınces were feelıng unstable (15) Lookıng at those gırls they started thınking, "Are these two banners accepted by Kāmadeva who after conquerıng all the gods and the demons on earth have appeared because of theır arrogance "(16) Thereafter both the gırls were ınfested wıth passıon, stood there, after lookıng at Lavana and Ankuśa (17) The gırl Mandākınī out of the two, accepted Anangalavana quıte lovingly (18) The second one havıng the lotus like face and beautıful fortunes, was known by the name

of Candrabhāgyā and she accepted Madanānkuśa as the groom for her (19) Thereafter the armies of Lavanāñkuśa created the huge sound of victory like the Simhanāda (20) It appeared as if because of the enormous shame, the minds of all the people were flying in different directions, as a result of which the sky and the directions were being torn out (21) In such a type of thundering sound, the intelligent people were saying, "We have witnessed the best and the proper relationship in which both the girls have accepted the sons of Rāma as their husbands (22) Mandākinī or the river Gangā which is quite deep and well-known in the universe had gone to the ocean of saline water In other words the girl Mandākinī by accepting Lavana as her husband has not done anything improper (23) Candrabhāgyā on the other hand who steals away the lustre of the entire world had accepted Madanānkuśa and she has also done well (24) In this way, these words of the noble people were being spread in all the directions, in the assembly This is correct also, because, the noble people feel delighted with the best of relationship (25) The eight sons of Laksmana who were born out of the Viśalyā and other queens were quite beautiful attractive and resembled the eight Vasus They appeared with their two hundred fifty brothers surrounding them in the same way as the planets appear surrounded by the stars (26-27) The other sons of Laksmana besides the eight mentioned above got enraged and rushed towards Lavana and Ankuśa to pounce upon them But aiming at the beautiful girl indulging in noble activities, the eight prominent warriors of the army, made all of them peaceful in the same way as the serpent is subjugated with the reciting of the *mantras* (28-29) All the eight brothers spoke to their brothers, "O brothers, all of you should become peaceful with both the brothers O noble ones, what are you going to achieve with these two girls The women are crooked by nature, then when their mind is attracted towards someone else, then what to speak of them? Who is the person with the best of all who would indulge in perversion for their sake Even if these girls had conquered even the goddess but in spite of that they are of no consequence for us" Therefore in case you are desirous of your welfare then you detract your minds from them "(30-32) In this way, listening to the words of the eight princes, the group of brothers were so controlled as the horse is controlled with the rein (33) The place where the girls had selected the two grooms for themselves, the musical instruments started sounding there, quite loudly (34) The musical instruments like the flute, *kahala*, *śamkha*, *bhambha*, trumpets and *jharjhara* besides other instruments were played upon which attracted the minds as well as the ear and the sound of which was spread in all the

directions (35) As the petty gods feel jealous at the fortunes of Indra, similarly observing the *svayamvara* the other sons of Lakṣmana felt disgusted (36) They started thinking, "We are the sons of Nārāyana and possess the glory and the lustre, We are quite young also and have the best of servants with us possessing the immense prowess (37) In what way are we inferior to others that even one of us have not been selected by the girls? Leaving aside all of the sons of Jānakī have been accepted (38) Otherwise what is astonishing in it? This is the astonishing way of the world Because of the astonishing nature of the *karmas*, the moveable and immoveable nature also appears surprising (39) Whosoever is destined to get something by any means earlier, the same is received by him surely by the same means (40) In this way, when the sons of Laksmana started feeling grieved, when the sons of Rūpavatī whose surprise had disappeared, said to them, "O noble persons, why are you grieving like this just for the sake of a woman? You become the laughing stock of others by your such activities We feel laughing at you (41-42) How are we concerned with the girls? We have already achieved the lustre of lord Jinendra which happens to be the messenger of salvation Or in other words our mind is filled with the devotion of Jinendra Then why are you talking again and again like fools uselessly (43) You people are not fit to be laughed at or to be grieved upon like the trunk of the banana tree having no essence and by following the *karmas* which destroy the soul (44) All the people are bound by the *karmas* Therefore, why don't you do something by which these *karmas* are destroyed (45) In the thick forest of the universe, the people who have lost their path are wandering, therefore you destroy the forest of the universe (46) O brothers, this is *Karmabhūmi*, but because of the grace of our father we have been attracted by the illusion and have taken it to be like the heaven (47) During the childhood I was grown up in the lap of my father I had heard a beautiful talk that the human body was difficult to achieve, of all the bodies of the creatures in the world The one, who, after achieving the human body, does not do anything for his own welfare, he is actually created by the destiny (48-49) The *jīva* achieves fortunes by giving away charities, the heaven by performing *tapas*, *moksa* by the divine knowledge and the miserable position by indulging in sins (50) One has to be reborn and realizing thus, after one does not perform *tapas* then one has to face the miserable condition filled with all the pain (51) In this way, in the ocean of the universe, there are the whirlpools in the form of miseries which frighten the people O valorous princes get enlightened "(52) All of them went to their father and offering their salutation to him with folded hands

spoke in extremely sweet voice, "O father, you kindly listen to our prayer, your are not going to create any obstruction We intend to receive *dīksā*, therefore, you kindly give your consent for the same (53-54) Realising that this universe was perishable like the lightening and without any essence, our mind is getting immensely frightened (55) We have somehow achieved some enlightenment and found out the boat by which we would be able to sail cross the ocean of the universe (56) We want to discard the worldly pleasures which are terrific like the hood of the poisonous serpent, the doubt and fear are the cause of the enormous miseries Such pleasures are intended to be discarded by us (57) The *jīva* is controlled by the *karmas* and cannot be helped by the mother nor the father, nor the brother, nor any other member of the family or the friends O father, we have enjoyed your unparallel affection and of the mothers, which is well known to us We are also aware of the fact that this happens to be the biggest obstruction of the worldly people but can the comfort achieved by us from your affection? Even after enjoying all the pleasures, one has to get separated from them and such a separation is terrific like the saw (58-60) The *jīva* without getting satisfied from the worldly pleasures would leave the body like an evil friend, then what shall one get?"(61) Thereafter Laksmana who was upset because of affection for his son, smelt the heads of his sons and looking at them again and again said, "The palaces which are as high as the Kailāśa mountain and are built in gold and gems, are decorated with thousands of pillars of gold having the floors of different types, having beautiful terraces are to be enjoyed well They are spotless and beautiful and possess all types of instruments over which the black-wasps get attracted because of the fragrance issued by the wind of Malayācala, where there are separate places for taking bath and performing other activities, which have the lustre of moon of the winter season, which are quite white in colour, in which the damsels like the *apsarās* reside, which possess all the virtues, resemble the palace of the heaven where the musical instruments like *vīnā*, *venu*, cymbals and other musical instrument are being played upon Where the auspicious life stories of the Jina are being recited before us, therefore, O boys, after staying in these comfortable palaces receiving *dīksā*, how would you be able to spend time in the mountains and the forest?(62-68) O my sons, it would not be proper for you to leave a loving father like me and the mother having been filled with grief Therefore you enjoy all the riches "(69) Thereafter all the princes, whose minds were engaged in the removal of the attractions, who had been frightened from the universe, who had become averse to a pleasures enjoyed by the organs of senses,

who were quite benevolent and valorous and whose minds were engaged in the search of the *tattvas*, thought in their minds for a moment and said, "In the universe, the parents and other people could be got on several times and they disappear In reality the house is like a prison for the loveable people (70-72) In these places the sin is the foremost and which increases the miseries The form of the house serves as the cage for a foolish person and not for the intelligent person (73) We should act in such a way that we do not have to face the pain of the body and the mind Are we inimical to ourselves?(74) Though a householder is himself quite innocent and sinless but in spite of that he earns blemish like the white cloth which is kept for a long time (75) The householder gets attached to the sinful ways again and again and because of that, the people with wisdom have discarded the household (76) You have desired us to enjoy all the fortunes well but being so learned a person you are intending to throw us in the blind well (77) As the thirsty deer is killed by the hunter while it drinks water, similarly the death kills the human who enjoys the worldly pleasures without satisfaction (78) In fact by remaining engrossed in the worldly pleasures, in bondage, becoming ignorant and devoid of medicine, a human being actually is playing with the serpent In other words as an ignorant person devoid of medicine playing with the serpent meets with his death, similarly a person devoid of the true knowledge of *āśravabandha*, the *jīva* enjoying all the pleasures of organs and meets his death He is absorbed in the lake of his own house and is attracted towards the pleasure of the flesh and meets with his end as a fish is caught by the fishing hook (79-80) Because of this, Jinendra who is the lord of the earth adored by the three worlds has described the universe to be controlled by the *karmas* In other words, lord Jinendra has said, that all the people of the world are controlled by the *karmas* (81) Therefore O father, the worldly attractions whose result is not pleasant and the meeting with the near and dear ones is the greed, who was the cause of jealously with the people of wisdom, who are unstable like the lightening, such worldly pleasures are of no consequence (82) Separation of relative is a must then why should one get involved in the disorderly world? To claim one as his own, such feeling is developed only because of illusion because the *jīva* keeps on coming and going, facing all the miseries (83) This is quite dear to him", such a feeling is developed because of ignorance, because the *jīva* covers the journey of birth and death alone (84) O father, we are wandering in the ocean of universe, in which the false *śāstras* are evil islands, has the mud in the form of illusion, has the foam in the form of grief and miseries, has the whirlpools

in the form of birth, the ailments and the death are the waves, the deep pits are in the form of illusion, has the *makaras* and the crocodiles in the form of anger and passion, the false scriptures are the extremely terrific sounds, is shaken with the wind of falsehood, the degraded position serves as the salt-water and unbearable separation, serves as the oceanic fire O father, we are feeling disgusted since long (85-88) Travelling through several *yonis*, We have achieved the human body with great difficulty Therefore we intend to do something in order to avoid drowning again in the ocean of the universe (89)

Then having been surrounded by the near and dear ones, getting permission of the relatives, all the eight princes came out of the house which was like prison for them (90) Being aware of the form of the world, coming out of the house, they had developed a distaste for the worldly riches as one feels for the shattered straw (91) Then they went to the orchard named Mahendrodaya, with great devotion and received *nirgrantha-dīksā* from the sage Mahābala (92) All of them who became the great *yogis*, who were without the beginning, had no clothes on their bodies, who practiced forgiveness, had exercised self-control, were free from all the controversies, were unattached, engaged in mediation, always kept on the move (93) By performing the correct type of *tapas*, stopping the merits with *adhyātma-yoga*, who had destroyed all the fraudulent illusions, all the eight of them, enjoying the eternal bliss, achieved *nirvāna* (94) Gautamasvāmī says, "If a person with all humility, with a devoted mind, listens to the welfare story of the eight princes, all the sins of such a person possessing the lustre of the sun, are washed out and he shines like the best of the moon (95)

Here ends Parva 110 of the *Padma Purāna* composed by Ravisenācārya relating to the story of the eight princes (Verses1-95, P T 16633)

Parva 111
Proceeding of Bhāmandala to Heaven

Then Gautamasvāmī, the foremost of the Ganadhara of Jinendra, who had been the best of the humans then started narrating the story of Bhāmandala as it came to his mind (1) Bhāmandala the best of the Vidyādharas, while surrounded by the beautiful damsels like the creepers and enjoying all the pleasures and comforts as the black-wasps enjoy from the flowers, he kept on thinking at the same time that in case he received *dīkṣā* of Digambara ascetic then the group of the damsels would

surely behave like the lotus flowers who are as tender as the lotus (2-3) He thought, "These damsels whose mind is devoted towards me would not be able to keep themselves comfortable without me but separation from them is sure to come (4) Therefore those who are difficult to be achieved and also difficult to be separated therefore let me enjoy all the conjugal pleasures to the best of satisfaction and thereafter I shall think about my welfare (5) Though the sin accumulated by the pleasure would be short lived but still I shall burn all the *karmas* with the fire of my meditation (6) Making the army to camp here I shall play with the planes and shall burn the enemy township in a moment (7) In both the ranges the enemies in the form of the rhinoceros, and the elephants in the form of *śikharas* are developing, which are to be destroyed be me I shall establish my superiority over them in no time (8) And I shall enjoy with beautiful damsels over the spotless and pleasant rocks studded with gems and the emeralds of the Meru mountain "(9) Thus thinking hundreds of years passed on like a *muhūrta* (10) He kept on thinking, "I have done this, I am doing this and I shall do this? But he never thought of the fact, that the end of his life was nearing (11)

Once he was seated in the seventh floor of his palace when a *vajra* fell over his head and he met with his end (12) Though he was well aware of the happening of his earlier birth but still he was quite lazy and he did not engage himself for the welfare of his own self (13) The people who are engaged in greed and feel disgusted, they never feel peaceful even for a moment because the death always keeps on hovering over their heads (14) The human body gets destroyed in a moment and the person becoming slave of the worldly pleasures resorts to everything (15) A person who does not consider the human body to be short-lived and the one who disowning all the attractions is not engaged for self upliftment, he becomes unsuccessful and gets destroyed (16) What is the use of hundreds of scriptures which are unable to bestow the peace and in fact a single passage would be enough which could provide peace of mind (17) As the crow living in a dry tree intends to fly above in the sky but he does not make the required efforts, similarly the *jīva* intends to follow the noble *dharma* but he cannot make the required efforts (18) By making all the efforts, a person can achieve *padārthas* according to his desire and if it is so done, no person on earth would remain a pauper or get separated from the near and dear ones (19) A person who gives away the food to an ascetic who arrives at his gate and follows the words of the preceptor, he never feels painful (20) Gautamasvāmī says, "By engaging oneself in hundred types of business, one gets involved in it, but the

those who feels painful everyday, such people get destroyed like a gem placed over the palm of the hand (21)

Here ends Parva 111 of the *Padma Purāna* composed by Ravişenācārya relating to the proceeding of Bhāmandala to heaven (Verses 1-21, P T 16654)

Parva 112
Achieving of Vairāgya (detachment) by Hanumān

Both Rāma and Laksmana who were bound by immense love for each other, kept on spending the summer, rainy and winter seasons slowly (1) Both of them having achieved all the fortunes appeared like the living in the forest of lotus flowers The bodies of both of them were graced with the sandal paste (2) At the time when the river dried up, the forests faced the forest fire and the sages stood in meditation in *pratimāyoga* facing the sun, at that point of time both Rāma and Laksmana enjoying the pleasures of the water fountain lived in beautiful palaces and enjoyed the royal sports in the orchards by mean of different of instrument (3-4) The best of fans which were soaked in the water mixed with sandal-paste and were quite fragrant were moved to provide comfort to them with cool drops of water Besides the best of the fly-whisks were moved over them They used to sit over the spotless crystal rocks Their bodies were plastered with the sandal-paste They slept over the beds where the buds of the lotus flowers were spreads They used to consume the fragrant water containing the fragrant dust of the cloves and camphor which was quite delicious and pleasant Several of the clever damsels who were well-versed in the different types of stories used to serve them In this way, it appeared as if they were forcibly retaining the winter season during the summer (5-8) Washing their bodies with the streams of water seated over the roots of the trees, they destroy their evil *karmas* (9) Wherever the light of the lightening was spread at some places the darkness of the clouds was spreading At places the water springs were flowing creating pleasant sound At places the rivers were flowing over the embankments In such type of rainy season they used to stay in their palaces like the peaks of the Meru mountain They were clad in the best of garments and the saffron was applied over their bodies, they used *agaru* and sandal-paste in large quantity The eyes of the beautiful damsels which resembled, the black-wasps always made them comfortable Enjoying all the sports with the beautiful damsels they spent their time comfortably like the lord of Yaksas (10-12) During the winter season when the sages devote themselves to meditation during the night

or the sages meditate upon over the snowy mountain peaks engaged in meditation, when the trees get destroyed because of the cold winds, when the forest of the lotus flowers dry-up, when the people like the sunshine very much, in such type of winter season both Rāma and Lakṣmana stayed in the *Garbhagrha* of their palaces according to their own will and their chests were warmed up with the breasts of the young damsels They used to listen to the music of the musical instrument like *vīnā*, cymbals, flute etc and enjoyed the sweet tone as per their liking The damsels who with their voice had defeated even the *vīnā* served both Rāma and Lakṣmana quite respectfully Because of this, they appeared like the gods who were served by the goddesses In this way because of the rising of the merits, they kept on enjoying all the pleasures through out the day and night and spent their time quite comfortably (13-18)

Gautamasvāmī says, "In this way, both the best of the humans lived on earth quite comfortably O king, now you listen to the story of the valorous Hanumān (19) Because of the influence of his earlier merits, Hanumān lived in the city of Kanakundala and enjoyed all the fortunes there (20) With the glory of Vidyādharas, Hanumān who indulged in the best of activities lived there with thousands of damsels roaming on earth as per his desire (21) He was mounted over the best of plane and possessed the best of *vibhūtis* Hanumān enjoyed sports in the best of forests like the gods (22) In due course of time once when the spring season made the universe quite arrogant, decorated with flowers and pleasant fragrance (23) At that point of time Hanumān whose mind was devoted towards Jinendra delightfully moved towards Meru parvata with his damsels (24) On the way he halted at several place having the best of flowers and which were enjoyed by the gods resting over the peaks of the mountain (25) Hanumān moved on through the place where the intoxicated black-wasps were hovering, the flocks of cuckoo birds were issuing sweet notes witnessing the pleasant lakes, besides the forest where there were enough of leaves, flowers, fruit which were enjoyed by the human couples He visited such type of forests besides the mountains where the gems were shining, the places with spotless islands and the rivers in which immensely spotless water was flowing He also visited the places with the best of step-wells over the banks of which the beautiful trees were grown Besides there were lakes filled with various types of lotus flowers, water of which had been coloured with saffron with the falling of the saffron flowers and where the beautiful birds were issuing sweet notes He also passed through the huge rivers full of water in which huge waves were appearing with lines of foams which gave an

impression that they were laughing and were filled with enormous aquatic animals He also passed through the beautiful forest ranges filled with the best of orchards which attracted the mind and several other types of palaces He also visited several of the Jina temples which were built with several types of gems which could destroy all the sins and were built in appropriate size Visiting such places accompanied with the damsels, Hanumān the glorious one, was moving slowly (26-33) Hanumān was seated over the top of the plane which was moving in the sky and was feeling thrilled and he kept on observing the things which were quite suitable for the damsels (34) He kept on saying, "O dear one, look here, what a beautiful place is there near the peak of the Sumeru mountain, where the *abhiscka* of lord Jina was performed (35) This has been built with various types of gems and resembles the sun, having the high and pleasant peaks (36) Look at the beautiful sun-rays which have passed through the pleasant gates illumined with the gems and meet one an other in the caves These rays meet each other upto a long distance (37) This is the pleasant Bhadraśāla forest on earth, this is the well-known Nandanavana located over the chain of mountains this is the Saumanasa forest which is lodged over the upper region and is filled with *Kalpavrksas* and Kalpa creeper and looks beautiful with the gem-studded rocks On its peak, there are thousands of Jina temples and there is the divine forest known by the name of Paundraka-forest which is meant for the sports of the gods (38-40) There appears to be a beautiful and an astonishing Jina temple which is naturally lodged over the Sumeru mountain The tradition of its festivities is unbroken It is like Ahimendra and is filled with the music played by Yaksas, Kinnaras and Gandharvas It has enough of divine damsels and the groups of *apsarās* It is filled with various types of virtues and the divine flowers (41-43) O dear, look at the Jina temple over the Sumeru mountain which looks like its crown and resembles the burning fire of her redness of the evening filled with the clouds, it is made of gold, resemble the sun, it is quite high and is adored with all types of best of gems It has the beautiful shape and is decorated with thousands of the strings of beads It has small bells and the mirrors decorating it The small bells, the silken garments chandeliers and the fly-whisks decorate it It has the best of high जवतके besides the *gopuras* over which the flags of different types are fluttering It has pillars made of gold, it is quite deep and has beautiful terraces No one is able to describe it fully, its length is fifty *yojanas* and breadth is thirty six *yojanas* O damsel, this Jina temple looks like the crown of the Sumeru mountain (44-48) In this way, Hanumān prayed at the Jina temple for the sake of his

chief queen and reached before the temple He then got down from the front portion of the plane and delightfully he circumambulated it first of all (49) Thereafter, leaving all others behind, he accompanied with the damsels with folded his hands, placing them over the head offered his salutation to the image of lord Jinendra which were quite fortunates and appeared like the moon surrounded by the stars and constellations The Jina image was placed in the front of the lion-throne and was resplendent with enormous lustre It appeared as having been lodged over the top of the white cloud like the sun of the winter season possessing all the symbols (50-52) Hanumān felt immensely delighted by having an audience with lord Jinendra Besides Hanumān with the damsels of the Vidyādharas felt immensely delighted (53) The Vidyādharīs like the divine damsels, adored the lord Jina who had been feeling thrilled, whose long eyes had become more lengthy because of delight and whose minds were filled with utmost devotion They were carrying all the required materials, were born in high races and indulged in all the activities (54-55) Hanumān worshipped lord Jina with the flowers of gold, sapphire gem, Candrakānta-gem and lotus flowers besides the ordinary flowers, filled with fragrance which were spread in all the directions, the smoke of the incense was rising high which was made of the auspicious materials The lamp with wicks were brought with great devotion and were offered to the Jina, besides various types of *naivedyas* In this way, Hanumān adored Jina (56-58) Hanumān whose body was plastered with the sandal paste on whose forehead the *tilakama* of saffron had been applied, whose body had been covered with the costumes, whose all the sins had been washed out, whose crown was decorated with the symbol of a monkey and was filled with the shining rays, whose eyes were expanding because of the delight of his mind and whose face was graceful, such a Hanumān meditated upon lord Jinendra and recited the *stotras* before lord Jina who happens to be the preceptor of the gods and the *asuras* (59-61) Then the *apsarās* who were looking at Hanumān quite lustfully while Hanumān placing *vīnā* in his lap was showering nectar with music (62) Gautamasvāmī says, the people who had fixed their, eyes towards the adoration of lord Jina whose soul was engaged in following the discipline of the Jina, such people always keep welfare in their hands (63) Those who are engaged in the adoration of lord Jina, have an audience with him, such people with spotless mind always achieve the welfare which is otherwise difficult to be achieved (64) To have been born in the race of a *Śrāvaka*, to develop immense faith towards lord Jinendra and to meet with the end into *samādhi* This is the complete way to

success of the life of a person (65) In this way, playing over a *vīnā* for a long time, offering prayers again and again, performing adoration and salutation, Hanumān did not feel satisfied with the devotion and did not want to turn his back towards the lord Much against his wishes, Hanumān came out of the Jina temple with a peaceful mind (66-67) He boarded the plane with thousands of damsels and he went round the Meru mountain like a astrological gods (68) At that point of time, Hanumān who indulged in best of activities appeared like the second lord of mountain of like the Sumeru mountain and was trying to have the permission from the lord (69) Thereafter showering the best of flowers over the Jina temples he flew in the sky slowly in the Bhārata-kṣetra (70) Thereafter, displaying the love, the sun of the evening time, in order to remove the grief by embracing the evening, moved towards *Astācala* which was his abode (71) It was the time of dark fortnight, therefore surrounded with the stars, deprived of the husband in the form of the moon, the night did not appear to be so graceful, therefore descending from the sky, Hanumān made his army to camp over the mountain named Surdumdubhī (72-73) The cool breeze carrying the fragrance of white and blue lotus flowers started blowing slowly and all the soldiers of the army were comfortably lodged over the mountain, all of them were engaged in listening to the stories of lord Jina and they stayed there comfortably (74)

Thereafter Hanumān was seated over the peak Candraśālā in the plane of Kailāsa mountain When he was so seated, there he found something illumining at a considerable height in the sky which fell in a moment creating darkness (75-76) Looking at it he started thinking "Oh it is a matter of great pity that there is no place in the world where the death does not sport among the gods (77) When the life of the gods is so short lived like the lightening or a comet and the waves, then what to speak of other creatures (78) A person has to face the pleasure and pain in innumerable times in the three worlds (79) This is the glory of the illusion that the *jīva* had been wandering in pain upto this time (80) Facing miseries in thousands of *Utsarpinīs* and *Avasarpinī* times one achieves the human body It is painful that the same human body is destroyed as if it never existed (81) A person who is engaged in the perishable pleasures, he can never feel satisfied and in the same state of dissatisfaction he achieves the last stage filled with grief (82) The organs of senses, which are quite troublesome unstable and always move towards the evil path can never feel peaceful without taking refuge with the Jina (83) As the poor deer and the birds are caught in the net,

similarly the people influenced with illusion are caught in the net of pleasures (84) A person who plays with the worldly pleasures like the serpent, such a foolish person actually burns with the fire of discomfort (85) As a person after facing miseries for a year becomes desirous of being a ruler for a day, similarly enjoying the pleasures of the organ of senses, the foolish person becomes desirous of pleasure for a short while (86) In spite of the fact that the person who is well aware of everything is cheated by the thief in the form of illusion but still he does not think of self-upliftment What more painful situation could be there?(87) A person in heaven and thereafter he faces miserable condition, becoming a pauper (88) The *jīva* after enjoying all the family pleasures, after the fading out of the merits and with the help of the remaining *karmas* he moves somewhere (89) The adorable lord Trilokīnātha had said that ones own *karmas* serve as a friend or a foe to a person (90) Because the separation from them is a must and because of this, we no more should be attracted towards the worldly pleasures (91) In case I do not perform *tapas* leaving aside my all near and dear ones, then I shall have to dry with my desire unfulfilled like Subhūma Cakravartī (92) The damsels whose eyes resemble with the eyes of the doe, possess all the female virtues, which are difficult to disown, who are quite innocent and all their hopes are lodged in me then how can I leave these virtuous women?" Thus thinking, he felt disturbed for a moment But the next moment he regained wisdom and started complaining to his own heart (93-94) "O heart, the one who had been enjoying the company of the virtuous damsels possessing the best of qualities, in the heaven and who was also attracted towards the best of the damsels on earth, which one of the person on earth has felt satisfied with the damsels like the rivers falling in the ocean? Therefore, O my heart, wandering in several births on earth, be peaceful, why do you become impatient?(95-96) O my mind, have you not heard of the terrific paths which are more awful than the hell and more troublesome with the sword like leaves in the forest Have you not heard about the in accessible paths filled with miseries? Are you not trying to destroy the auspicious *karmas* earned by you with great difficulty and performing *tapas* with the mud of the evil *karmas* (97) Disgrace to you that I have been drowned in the deplorable ocean of miseries as a result of which my past has become totally useless The noble path and noble intelligence have dawned on me today, therefore, I shall free soul which is captured in the cage of the universe I shatter the bondages of the world (98) In this way I, having made up of my mind firmly, having witnessed true difference between the *jīva* and the

universe, becoming illustrious like the sun, without the cloud have resolved for moving towards the noble path becoming illustrious (99)

Here ends Parva 112 of the *Padma Purāna* composed by Ravisenācārya relating to the achieving of *vairāgya* (detachment) by Hanumān (Verses 1-99, P T 16753)

Parva 113
Nirvāna of Hanumān

After the night was over the sun illuminated the entire universe with its gold like rays like an ascetic illumines the people with his words (1) The sun removing the constellations makes the lotus flowers to blossom in the same way as lord Jinendra makes the humans to blossom (2) As in earlier times Bharata while proceeding on to *Tapovana* had enquired of his friend, similarly Hanumān who was filled with great enthusiasm feeling detached in his mind asked his friend (3) Thereafter, the courtiers, whose eyes were quite painful and unstable and feeling upset, but filled with love prayed to their lord Hanumān "O lord you need not leave we people O lord, possessing the best of virtues, be graceful and be pleased over the devotees and serve them "(4-5) In replay to this Hanumān said, "You people are my faithful followers but you are not my well-wishers and are the relatives who desire ill of me (6) Such of the people who drown a person who is desirous of crossing the ocean, then how could they be treated as well-wishers? They could be treated as enemies in reality (7) When I suffered enormously dwelling in the hell, then no one from my parents, friends and brothers came forward for my rescue (8) Achieving the human body which is difficult to get and the knowledge of *Jinaśāsana*, the people with intelligence do not delay even for a moment (9) Indeed I have lived with you lovingly, enjoying all the pleasures, similarly the difficult separation which has been ordained by the *karmas* has also to be surely faced (10) Which one of the Devendra, Asurendra or the Mānusendra is there who has not been destroyed with the passage of time (11) I have enjoyed the best of divine pleasures in the heaven for thousands of *playas* but I never felt satisfied with them like the dry-wood The *karmas* which are responsible for the birth and death are more powerful than me My body has become incapable presently (12-13) The people after crossing the difficult situations forget everything I, crossing the same, intend to achieve the position in which I have not be reborn "(14) In this way Hanumān who had the *vajra* like body when displayed his firm resolve, then all the damsels of his household started crying (15) Thereafter Hanumān who was well-versed in convincing

others, narrating the best of the stories and speaking sweet words, reassured the damsels who were feeling disgusted and anxious Then he distributed the kingship to his sons appropriately He then concentrated his mind to the noble cause and the king Hanumān was surrounded by a large number of his friends and he got out of the palace resembling a *vimāna* (16-18) Hanumān who had mounted the palanquin, made of gold and gems, issuing the lustre, was studded with small balls, the mirrors, chandelier beside the beautiful *chowries* and was painted with the divine types of lotus-flowers and other flowery design, proceeded on towards the orchard (19-20) Looking at the palanquin over which the flags were fluttering, was decorated with the garland, the people were feeling delightful as well as grieved and because of both the reasons their eyes were filled with tears.(21) In the orchard of the temple which had many trees over which the mynahs, the black-wasps, the cuckoos issuing sweet notes, and where the fragrance of saffron and other flowers was flowing with the wind, in the same orchard, the great sage known by the name of Dharmaratha was lodged (22-23) His mind was overpowered with *vairāgya* (detachment) and as Bāhubalī had gone to lord Ṛṣabha, the best of the yogis, with the enormous gems of *dharma*, similarly Hanumān with his mind overpowered with *vairāgya* descended from the palanquin and surrounded by *cārana-ṛsis* reached before the sage named Dharmaratna (24-25) He offered his salutation to the sage after reaching before him and adored him immensely then placing the lotus like hand over his head he spoke to the great sage, "O great sage, I have arrived here to receive *dīksā* from you shedding away the attraction for my body and I want to roam about fearlessly therefore you kindly be pleased with me "(26-27) On hearing this, the great sage possessing the best of the heart, said to him, "Very well, be it so " Thinking the universe to be without essence, you engage yourself in your welfare (28) In order to achieve the indestructible position with the destructible body you have developed the wisdom which will cause benefit to you This is quite well "(29)

At this command of the sage, Hanumān whose mind was filled with *vairāgya*, who had offered his salutation to the sage and feeling satisfied, he seated himself in *Padmāsana* at once, disowning his crown, *kundalas*, the garland and all other ornaments, besides the costumes and the mental attraction (30-31) He had broken the bondage of the women, had burnt out the net of affection, he had shattered the noose of love had discarded the comfort like the venom realizing that the perishable body provided discomfort Holding the lamp of *vairāgya* he removed the darkness of

illusion He plucked the tender hair of his head with the fingers which were like the lotus flowers In this way, he was free from all the passions, was attracted towards the Laksmī of salvation, embracing great *vratas* and filled with *vairāgya-Lakṣmī*, Hanumān appeared graceful (32-34) Influenced with *vairāgya* and devotion towards the lord, Hanumān was quite benevolent and spotless at heart Besides him, seven hundred fifty best of Vidyādhara kings overpowered with the devotion for Jina, entrusted the care of their kingdoms, to their sons, and embraced the position of ascetics (35-37) In this way, those kings who had the best and delighted hearts, whose all the blemishes had been washed out who had taken the names of Vidyudgati and others looked as graceful as Hanumān Then the damsels who were suffering from the fire of separation, were feeling fully grieved, were lamenting pathetically and were also feeling detached, were all graceful, looked frightened from the universe, were quite intelligent who had removed all the ornaments Only the humility remained with them as an ornament All such queens went to the *āryikā* Bandhumatī and they offered their salutation to her with great devotion They adored her and then received *dīksā* from her (39-41) For all of them, the royal riches appeared like the shattered straw and this is correct also, because, the best of the people remained detached from the loveable people (42) In this way Hanumān who was like mountain of *vratas*, *guptis* and wisdom, accepted the position of a great ascetic He was filled with wisdom, virtues and humilities, which served him as the ornaments Several of the kings adored him delightfully and the *apsarās* offered their salutation to him He had reduce to ashes, all the attractions He became the best of all the ascetics and was like the sun among the humans Such a great sage was known by the name of Śrīśaila and he followed the best of spotless conduct He received the complete knowledge as propounded by Jinendra and after his *nirvāna* he achieved the *Siddhapada* (43-45)

Here ends Parva 113 of the *Padma Purāna* composed by Raviṣenācārya relating to the *nirvāna* of Hanumān (Verses 1-45, P T 16798)

Parva 114
Discussion Between Indra and Gods

Rāma on the other hand listening to the receiving of *dīkṣā* by the eight sons of Lakṣmana besides Hanumān he laughed and said, "what type of pleasure did they enjoy in the world? Such of the far sighted people who discarding all the pleasures receive *dīksā*, it appears that they are overpowered with the planets or are overpowered by the wind In

other words, either they were overpowered by the spirit, or even suffering from the ailment of wind (1-2) It appears as if that they could not get the competent physician for treatment and because of that they have discarded the best of the pleasures "(3) In this way, Rāma who was immensely influenced with the worldly pleasures and was practically drowned in the ocean of the pleasures was overpowered with the illusory conduct and his wisdom was at a stand-still (4) With the short-lived pleasures enjoyed by the people of the universe, when they listen about the divine comforts they usually feel surprised (5) In this way, both Rāma and Laksmana were overpowered by the great worldly pleasures and were feeling unconcerned with the conduct of *dharma* while spending the time (6) Once upon a time Saudharmendra who possessed enormous lustre, who was the best of Siddhis, the patient and quite serious arrived in the court of the gods (7) Several of the courtier adorned with all the ornaments were serving him and it appeared as if that the Sumeru mountain was there surrounded by the small hills The Saudharmendra was seated gracefully over the lion-throne which were issuing lustre and appeared like the peak of the Sumeru mountain and was resplendent like Jinendra (8-9) His body was decorated with the gems which were shining like the sun and the moon He had the best and the beautiful body which delighted the eyes (10) He was adorned with a beautiful garland, the lustre of which was spreading everywhere and it appeared as if he was the Nisadha mountain which could check the flow of the river Sītodā (11) The gods adorned with the garland, *kundalas*, armlets and the best of ornaments were surrounding Saudharmendra from all the sides and because of that, he appeared like the moon surrounded by the constellations on all the sides (12) While Indra and the gods have been compared with the moon and the constellation its their comparison with the human because there is a lot of difference between the gods of the heaven and the gods of the astrological region In other words, on earth the moon and the constellation look very bright and because of that Indra and gods are compared with them In fact the astrological gods like the moon and the constellations have more lustre than the gods of the heaven and lustre of Indra (13) The same Indra possessed enormous influence and with his lustre he was illumining all the directions, therefore it appeared as if it happened to be a huge *Aśoka* trees related to Jinendra (14) Gautamasvāmī says, that "in case all the people collectively describe his glory of with thousands of tongues, they would not be able to complete his glory in hundreds of years (15) Thereafter Indra, narrated this Purāna before all the gods and Lokapālas, having the spotless hearts and who were lodged over the appropriate seats (16) While describing the

Purānas he said, "O gods, the one who had destroyed the great demon in this universe with the *cakra* of his knowledge, who had destroyed the great enemy who shatters the worldly comforts and is unbreakable, the one who is like the fire, to destroy the forest of blemishes, you should adore the same lord Arhant with great devotion always offering him the flowers (17-18) He is competent enough to make the people cross the ocean of universe filled with high waves, filled with crocodiles in the form of passions, who was adored by Indra soon after his birth with the water of the ocean of milk over the Sumeru mountain performing his *abhiṣeka* Who is adored by Indra and other gods with utmost devotion, who turns the mind of the people towards *moksa* and other *purusārthas* and is adored by Indra with his near and dear ones (19-21) The earth having the Vindhya and Kailāsa mountain as her breasts, to whom the waves of the ocean serve as the waist-band, discarding such a damsel in the form of earth who makes people adore the damsel of salvation, he after removing of the great darkness, the earth which was without *dharma* and the lord had enlightened the people arriving from the heaven (22-23) As the lion destroys the elephant, similarly he, possessing the astonishing type of prowess, had destroyed eight types of enemies in a moment (24) The lord Jinendra is adored in the name of Arhant, Svayambhū, Svayamprabhā, Mahādeva, Sthānu, Kālañjara, Śiva, Hiranyagarbha, Mahāhiranyagarbha, Maheśvara, Saddharma Cakravartī, Vibhu, Tīrthankara, Krti, Sansarasūdana, Sūri, Jñānacaksu, Bhavāntaka and several other names by the people of wisdom (25-27) The Narendras and Devendras with their hearts filled with devotion, knowing the deep as well as clear meaning of the spotless words, adore him (28) By the grace of whom the *jīvas* are deprived of the *karmas* and they are placed as the foremost of the three worlds (29) The glory of whom destroys all the sins when he is simply remembered and whose divine Purānas create delight in the minds of the people.(30) O divine persons desirous of self welfare, you devotee yourself to lord Jinendra who happens to be the god of gods and bestows welfare (31) Influenced with ones own *karmas*, someone achieves the human body with great difficulty but disgrace to the person who is caught by the illusion in this world (32) The one who feel jealous of the word Arhant, how can he achieve *Ratnatraya* in the ocean of the universe, which is filled with the terrific whirlpools in the form of *Caturgati*?(33) The one, who after achieving the human body with great difficulty, remains deprived of *Ratnatraya*, such a sinful person, keeps on rotating in the universe like the wheel of the chariot (34) Disgraceful is the person who in this world where the people keep on coming and going, does not respect lord Jina, who destroys the enemy (35) The *jīva*

performing the false *tapas* achieves short-lived *rddhis* becoming the god and falling from there, he achieves the human form and it is a pity that he develops hatred (36) Influenced with the great illusion, the *jīva* is attracted towards the false *dharma* but he does not care to achieve lord Jinendra who happens to be Indra of several Indras (37) The one whose soul is attracted towards the passions of the flesh, such a person even after achieving the human body is influenced with the illusion It is a matter of great pity (38) A person performing the false *tapas* even after he achieve the heaven by moves of destiny, but there also he experiences the inferiority complex and remains anxious (39) He thinks there, "Alas, after reaching the *Jinaśāsana* like *Ratnadvīpa*, a foolish person like me did not bother about the self-interest Therefore disgrace to me (40) Alas, it is a matter of disgrace that I followed the false scriptures and the clever people who were sinful, arrogant and had themselves fallen and made me also to follow the evil path "(41) In this way even after having the human body, the Jinaśāsana remains beyond the reach of the persons who are ungraceful and by keep on suffering always (42) For the great gods, even after having fallen from the heaven, the *Ratnatraya* as propounded by Jinendra is quite difficult to achieve, then what to speak of the other people (43) The human body is the best of all the bodies and by achieving *Ratnatraya* with great devotion, the one who works for the upliftment of his own soul, is quite graceful and is quite beholden (44) Sūrya in the form of Indra seated in that assembly thought in his mind, "After completion of my age here when shall I be able to achieve the human body?(45) When shall I be able to defeat the enemy in the form of passions, control my mind and destroying all the *karmas*, when shall it be possible for me to achieve lord Jinendra and ultimately the *moksa*?"(45) On hearing this, one of the gods said, "Till such time the *jīva* remains in the heaven, he thinks like this only upto that time, but when all of us achieve the human body then all of them forget everything about that (47) In case you don't believe in us, then why don't you go to Balabhadra Rāma who had fallen from *Brahmaloka*?"(48) In reply to that, the immensely illustrious Indra himself said, "The bondage of love is stronger then any other bondage on earth.(49) The one who is bound with the hand, feet and other limbs can achieve *mokṣa* but how could the people who are bound with the bondage of love achieve *moksa*?(50) A person who is bound with the fetter can travel to a hundred *yojanas* but the person who is bound with the bondage of love cannot move even in the length of a finger (51) Lakṣmana is always attached to Rāma and he is never satisfied by looking at him, he intends to do every job of Rāma even by sacrificing his life Even if he is separated for a moment, the

mind of Rāma becomes upset, how can he leave Laksmana who is his benefactor?(52-53) This is the astonishing move of *karmas* that even the person of wisdom is influenced with the illusion, otherwise the one who has already heard about his future, who is such a person who does not move for his self-interest (54) Therefore O gods, what could be spoken here about the creatures? This is however, certain that making the best of efforts, one should destroy the enemy in this universe with the best of hearts (55) Gautamasvāmī says, "In this way the sun, the moon and the gods following the path of righteousness and purified with the reciting of the glory of lord Jina, having been led by Indra over the pleasant path, whose mind had been purified, who became desirous of achieving the human body, (such gods) felt frightened with the universe (56)

Here ends Parva 114 of the *Padma Purāna* composed by Raviṣenācārya relating to the discussion between Indra and the gods (Verses 1-56, P T 16854)

Parva 115
Nirvāna of Lakṣmana and Performing of Tapas by Lavanāṅkuśa

All the gods and demons offering their salutation to Indra, who was leaving his throne, and carrying the best of feelings ir their minds went back to their respective places (1) Then out of the anxiety the two gods intended to test the love between Rāma and Laksmana (2-3) They thought, "Let us observe how does Nārāyana react on receiving the news of the death of his elder brother by separation from him for a day We shall laugh at Laksmana (Nārāyana) finding him upset Let's go to Ayodhyā and observe the grief stricken face of Nārāyana? With whom does he feel angry and how does he react?" Thus conversing between themselves Ratnacūla and Mrgacūla two wicked gods went to Ayodhyā (4-7) Reaching there and entering the palace of Rāma by exercising illusion and they made the damsels of the inner apartment of Rāma to cry aloud They behaved in such a way that all the gate-keepers, friends, the courtiers, the priests and the people who walked ahead, lowering their heads went to Laksmana and communicated the news of death of Rāma to him They said, "O lord Laksmana, Rāma has met with his end " On listening to these words the eyes of Lakṣmana started fluttering like the blue lotus flowers (8-10) He uttered, "Alas! What has happened?" He had uttered only half of these words and his mind became still and he started shedding the tears (11) He felt as if having been struck with vajra and rested against a golden pillar and then he was turned like a clay image (12) Though his eyes had not been closed but his

body became still At that point of time, he behaved like a person whose mind was engaged at some other place (13) Laksmana was burning with the fire of the news of the death of his brother and his body became motionless Finding him in such a condition both the gods became upset but they were unable to bring Laksmana back to life (14) They thought, "surely he was destined to die like this " Thus thinking, they were filled with disgust and surprised, both of them became lustreless and then returned to Saudharma heaven (15) They were burning with the fire of repentance and their souls were extremely denounced Both the gods could not find peace in the heaven and they kept on burning with the fire of repentance and this is correct also,because the one who acts without a fore-thought, the action of such sinful person becomes the cause of grief (16-17)

The best of the damsels of Laksmana thought that Laksmana was behaving because of his illusion Therefore they tried to appease him (18) Someone said, "O lord, who is the wicked women becoming jealous of her fortune being ungrateful, foolish and wicked has disgraced you? O lord, be pleased shed away the anger and free yourself of the painful situation In fact, you can do anything to the one with whom you are angry "(19-20) Thus speaking, several other damsels who were best in speaking the sweet words embraced Laksmana and also fell at his feet (21) Several of the damsels with the intention to please Laksmana started singing sweet songs, placing the *vīnā* in their laps (22) Hundreds of beautiful damsels, who were anxious to speak pleasant words looking at his face collectively tried to make him talk (23) Many of the graceful woman started smelling the cheeks of Laksmana which were adorned with *Kundalas* and by pressing their breasts against him (24) Many of the damsels who spoke sweet words raising their lotus like feet were placing them over his head (25) Many of the damsels having the eyes like the fawn, feeling hysterical and confused, started frowning at him Many of the damsels while yawning looking at his face were twisting their bodies and cracking their fingers (26-27) All the efforts made by such damsels were of no avail in relation to the lifeless body of Laksmana (28) Gautamasvāmī says, "At that point of time the seventeen thousand damsels of Lakṣmana looked graceful like the forest of lotus flowers which is shaken with the blowing of the icy wind slowly (29) Then Laksmana remained stationary without and moment and with great difficulty the doubt of Laksmana remaining alive was removed from the hearts of the damsels (30) The innocent damsels were touching the body of Lakṣmana that he might have thought otherwise of something done or

spoken by them or they might have spoken some improper words or they might have acted in a way which was painful Thus the damsels who looked as graceful and beautiful as the spouses of Indra, were filled with grief and all their beauty vanished in no time (31-32) Thereafter listening to the news of Lakṣmana's death from the attendants of inner apartment, Rāma who was surrounded by the courtiers, felt disturbed and arrived there At that point of time the people found that Rāma who was surrounded by the people of authority, was moving swiftly and entered the inner apartment (33-34) Thereafter Rāma found Lakṣmana whose beauty had vanished and whose complexion had faded out like the moon of the early morning (35) The face was not illumining as it did earlier, it was deprived of it's natural glory and appeared like the lotus flower which had just been plucked (36) He started thinking, "What could be the reason as a result of which Laksmana felt annoyed with me and is sitting lowering his head feeling disgusted?"(37) Reaching closer to Lakṣmana, Rāma smelt his head again and again and embraced Laksmana whose body was like the tree which had been withered out with the fall of the snow (38) Though Rāma observed from all the symptoms that Laksmana was dead, but because of his love for Laksmana he took him to be alive (39) The body of Laksmana had been bent on, the neck had been twisted, the *argala* of arms were loosened and the body had stopped breathing There was no movement in the hands, in the feet or the flickering of the eyes In this way, finding Laksmana having been devoid of his life, was extremely upset and because of immense fear, Rāma was soaked in perspiration (40-41) Then Rāma whose face had become quite miserable, who fainted again and again, whose eyes were filled with tears was observing the body of Laksmana from all the sides (42) He said, "There is not even a scratch over the body and no other wound over it, then how could he reach this position? Who has brought him to this condition?(43) Thus thinking the body of Rāma started shaking and his soul was filled with disgust Though he himself was a man of wisdom, but still he summoned many people who were well- versed on facing such situations (44) When the physicians who were well-versed in the mantras and the *ausadhis*, they gave a disappointing reply, as a result of which Rāma was fainted and fell down on the ground like an uproot tree (45-46) When with the use of garland, the water mixed with sandal paste and fanning him slowly, he regained consciousness with great difficulty, then he started lamenting feeling upset (47) Since Rāma because of grief and disgust was also feeling painful at heart, therefore, he did not care for the tears falling from his eyes (48) At that point of time the face

of Rāma, covered wıth the tears, appeared lıke the moon covered wıth scattered clouds (49) Fındıng such a senous type of Rāmą to be so paınful, the great ocean of ınner apartment cried aloud and theır gnef knew no bound (50) The best of the damsels who were drowned ın the ocean of gnef, whose bodıes had been dned up, were sheddıng tears and theır cries rose to the sky besıde spreadıng on earth (51) They were sayıng, "O lord, O delıght of the unıverse, O most beautıful one, speak out the pleasant words Why have you left us?(52) Why have you left us ın thıs way wıthout any fault on our part? And ın case the fault ıs establıshed but stıll a person does not behave lıke thıs (53) In the mean tıme lıstenıng to the news about the death of Laksmana both Lavana and Ankuśa started thınkıng, "Dısgrace to the human body whıch ıs wıthout any essence, there ıs no other more degraded person on earth because the death arrıves wıthout prıor ıntımatıon and attacks ın a moment (54-55) The one who could not be controlled by the gods and even the Vıdyādharas, such a Nārāyana has been bound wıth the noose of the destıny and has faced the death (56) What ıs the use of thıs perıshable body and the perıshable rıches?" Thus thınkıng both the sons of Sītā felt enlıghtened (57) Then ın order to prevent theır re-entry ın the womb, both the frıghtened valorous warrıors, bowıng ın reverence at the feet of theır father mounted the palanquın and went to the Mahendrodaya orchard (58) Reachıng there they took refuge wıth the sage Amrtśrava and they became the fortunate ascetıcs (59) Both Lavana and Ankuśa possessıng the best of hearts also had feelıng ın the mınd that the earth was lıke the ball of clay (60) Rāma on the one hand had to face the separatıon from the sons and on the other hand the death of hıs brother and he was plunged ın the whırlpool of grıef (61) Gautamasvāmī says, "Laksmana was dearer to Rāma as compared to the kıngdom, the sons, the wıfe and hıs own lıfe (62) The people have varıous types of hearts ın the unıverse Therefore because of the *Karmayoga* even the noble people have to face ungraceful sıtuatıons lıke thıs and some of them have to face grıef whıle others embraced *Vaırāgya* (63) When ın due course of tıme, one meets wıth a cause wıth the rıse of the *Karmas* performed by hım then comıng ın contact wıth the outward causes, the *jīvas* get enlıghtened and the *Vaırāgya* develops ın them (64)

Here ends Parva115 of the *Padma Purāna* composed by Ravışenācārya relatıng to the *Nırvāna* of Lakṣmana and performıng *tapas* by Lavanāñkuśa.
(Verses 1-64, P T 16918)

Parva 116
Lamenting of Rāma at the Death of Lakṣmaṇa

Gautamasvāmī says, "O kıng, after the death of Lakṣmana, Rāma who was the foremost ın the *yuga* dısowned the world (1) Though at that poınt of tıme the body of Nārāyana whıch was quıte soft and fragrant had became lıfeless, but stıll Rāma was not leavıng ıt (2) He embraced the body, placed ın hıs lap wıped out dust from ıt, smelt ıt, kıssed ıt and enthusıastıcally held ıt ın hıs arms (3) He dıd not leave the body even for a moment As a chıld thınks the nectar fruıt to be quıte dear, sımılarly Rāma took the dead body of Laksmana has extremely dear (4) Sometımes he kept on lamentıng sayıng, "Alas, O brother was ıt proper for you to do lıke thıs, you have left the world leavıng me alone (5) Dıd you not know thıs, that I wıll not be able to bear your separatıon, you have left me burnıng ın the fıre and you have done lıke thıs suddenly (6) Alas! O brother, why dıd you do thıs terrıfıc act that you have left for Paraloka wıthout askıng me?(7) O brother, you gıve me nectar lıke reply at least once You had been quıte humble, then why have you been annoyed wıth me wıthout any reason?(8) O pleasant one, you had never been arrogant wıth me then why have you turned so now? What wrong have I done to deserve thıs?(9) In other tımes you used to stand up lookıng at me quıte respectfully and makıng me sıt over the lıon throne and you yourself sat over the ground (10) O Laksmana, pleasantly your foot havıng the beautıful naıls has been placed over my head, why are you not angry wıth me and then showıng forgıveness?(11) O lord, you get up ımmedıately, my sons have left for the forest and by the tıme they reach there, you get them back (12) The damsels who were ımpressed wıth theır vırtues are cryıng aloud pathetıcally lıke the osprey bırd, rollıng on the ground (13) Theır ornaments lıke garland, *cūdāmanıs*, waıst bands and *kundalas* have fallen down and they are cryıng aloud Why don't you stop them for doıng so?(14) What shall I do wıthout you? Where shall I go? I don't fınd any place where I could have some solace (15) Lookıng at your face, I have never felt satısfıed I am starıng at ıt even now Was ıt proper for you to desert me lıke thıs, whose heart ıs fılled wıth love for you?(16) On the one hand my brother ıs facıng death and on the other hand my body ıs burnıng wıth ımmense grıef What should an unfortunate person lıke me do? The unprecedented death of hıs brother makes the body to burn and drıes up whıch cannot be done eıther by the fıre or the poıson (18) O Laksmana, leave asıde the anger now, the tıme for the sages to dısown the household has already been over (19) Look here, the sun ıs goıng to set and the lotus flowers ın the tanks are goıng to shut lıke

your closed eyes "(20) Thus speaking getting free from all other engagements Rāma made a bed and embracing Lakṣmana, he tried to sleep over it (21) He said, "O lord, I am alone at this time (22) Your face had been quite illustrious like the moon then why has it faded out presently (23) Your eyes resembled the tender shots which were shaken by the slow moving wind then why have they faded out now (24) You tell me, what is your desire? I shall fulfil all your desires now O Visnu, it does not behove of you to behave like this You speak out something from your mouth (25) Have you recalled about Sītā who stood by us through thick and thin? But the chaste Sītā has proceeded to the heaven Are you feeling disgusted because of her?(26) O lord of Lakṣmī, don't feel disgusted Look here, the crowd of Vidhyādhara becoming inimical is arriving for attacking us entering Ayodhyā, at the same time (27) O pleasant one, I never saw your face like this even in anger, then why are you behaving like this now? O son, free yourself from such adversities (28) Be pleased, look here I have not offered my salutation upto now but today I offer my salutation at your feet, O Lakṣmana you are well-known the world over to keep me pleased (29) You possess the beautiful lustre and happen to be the lamp for the universe which has been extinguished with the untimely and forceful wind of the world (30) Achieving the position of king of kings, you have celebrated enormous festivities then how can you go now deserting Ayodhyā (31) With the use of your *Cakraratna*, you have conquered all your enemies then how could you tolerate the influence of *Kālacakra* (32) Your body was graceful with Rājalaksmī but now it is lying here lifeless but still it looks graceful (33) O Rājendra, get up leave aside the sleep, because the night is over, this evening is indicative of the fact that the sun is going to rise (34)

"For lord Jinendra, who looks after the entire universe, it is always the morning and lord Munisuvrata is the refuge for all the noble creatures like the lotus flowers (35 I find the morning also filled with darkness because I find your face to be motionless (36) O clever person, get up don't delay, leave aside the sleep, let us go to the assembly and let us be seated there to meet with the courtier (37) Look here, the sun in spite of his feeling grieved, has left the sleep and has woken up, but you in spite of your being so intelligent, why are you still sleeping?(38) You have never behaved adversely like this Thereafter get up and devote your time to the royal business quite attentively (39) O brother, in case you sleep for a long time, the music in the Jina temples, the sounding of trumpets and other welfare ceremonies can not be performed (40) The compassionate sages are also feeling upset because of your present condition and have

not engaged themselves in the daily morning routine as they did earlier (41) The entire city of Ayodhyā having been grieved with your separation has been deprived of the sound of *vīṇā*, flute, cymbals and sound of other musical instruments and therefore it is not looking graceful (42) It appears that some evil *karmas* of my earlier birth have risen as a result of which I had to face the separation of my brother (43) O sun of the humans, as you had created delight for me in the war when I was filled with grief, similarly you get up now and provide delight to me when I am overpowered with grief "(44)

Here ends Parva 116 of the *Padma Purāna* composed by Ravisenācārya relating to the lamenting of Rāma at the death of Laksmana (Verses 1-44, P T 16962)

Parva 117

Arrival of Sugrīva and Vibhīṣana Learning about the Death of Lakṣmana

Listening to the news of the death of Laksmana, all the Vidyādharas kings arrived in Ayodhyā with their women (1) Vibhīsana also arrived with his sons besides the king Virādhita arrived with all his relatives Sugrīva and Candravardhana beside all others also arrived in Ayodhyā (2) All the people whose eyes were wet with tears and were feeling upset entered the house of Rāma with folded hands All of them were feeling upset entered the house of Rāma with folded hands All of them were feeling disgusted observing all the formalities they sat before Rāma over the ground and after sitting quietly for a while started speaking slowly to Rāma, "O lord though this grief which has been caused because of the separation from the near and dear one is unsurmountable but still O lord, you possess the knowledge of reality, therefore, you have to shed away the grief "(3-5) Thus speaking, all the people quietly sat there Thereafter Vibhīṣana who was well-versed in subtle truth and was well aware of the worldly form of the soul, spoke these words (6) He said, "O king, this situation has been coming to people from the time immemorial It is not you who has faced such situation today (7) Whosoever, has been born in the cage of the universe, he is sure to die The death cannot be averted by any means (8) The human body is surely destructible, therefore to grieve for the same is of no consequence In reality, such of the people with noble wisdom they indulge in the means which bestowed self upliftment (9) O king, the one who is dead, he can not reply even after crying Therefore, it would not

be proper for you to grieve (10) The humans are born with the union of the men and women and get destroyed suddenly like the water bubble (11) With the decline of the merits, the worldly body has been destroyed Even the Lokapālas and Indras have to be fallen from the heaven (12) The human body which has to face the pain of conception, is full of ailments, and is unstable like the water drop over the tip of the grass and is the combination of the flesh and bones, then why to provide grace to such a human body (13) The human taking himself to be imperishable and eternal grieves for the dead person why does he not grieve for himself, who has always to remain in the fangs of the death? In case, only he has died, in that case the crying would have been quite proper, but this attack of death comes to all equally and in that case it would not be proper to cry (14-15) Soon after the birth of a person the death surrounds him In this way, when the death is quite an ordinary thing, then why should one grieve over it?(16) As the spotted deer feels painful because of the hair on its body in the forest by the hills, similarly a person who is desirous of getting things feels painful while grieving uselessly (17) When all of us getting separated have to leave the world then why are we grieving, when he has left ahead of all of us?(18) Look at the courage of a person who is sitting fearlessly before Yama the holder of *Vajradanda* like a deer standing before the lion (19) Leaving aside Laksmīdhara, have you heard of anyone else in Pātāla who has not faced death (20) As the fragrant Vindhya mountain is burnt with the forest fire similarly, the one overpowered with the *cakra* of the universe, the world is burning with the fire of time Are you not aware of it?(21) By wandering in the forest of the universe and influenced with the passion a person moves like the intoxicated elephant and is overpowered by the noose of the time (22) Though a person following the path of *dharma* reaches the heaven but because of its perishable nature, he is thrown down from the heaven like the tree standing over the bank of the river (23) As the fire flames are destroyed with the clouds of the time of dissolution, similarly lakhs of Narendras and Devendras are destroyed by the clouds of time (*kāla*) (24) After flying quite high in the sky and diving upto a considerable distance in the nether region, I could not find a place which could be free from death (25) After the end of the six periods, the entire Bhāratavarsa gets destroyed and even the huge mountains get shattered, then what to speak of the human body (26) The one who had the *vajra* like body and was invincible from the gods as well as the demons even such a person has fallen prey to the destiny, then what to speak of a human being, who is of no consequence like the inner part of the banana trunk.(27) As Garuda pulls out Nāga hidden in the nether

world similarly a person faces death even when he is embraced by the mother (28) Alas, O brother! Alas O dear! Alas O son! Thus crying the grieved frog of the universe is swallowed by the serpent of time (29) I am saying this and I shall say this in future I am doing this and I shall do this in future " These are the words spoken by the evil people and in spite of that, he enters the terrific mouth of Yama as a ship enters the ocean (30) In case the people of this world could follow the people who have gone to the other world then no no could find separation from the enemy or the friend (31) The one who loves some other person taking him to be his own near and dear one, such a type of person surely enters the fire of grief (32) Whatever relatives have been achieved by the human being, they do not equate with the particles of the sand of the ocean In other words, the near and dear ones of the human beings are equivalent to one of the innumerable particles of sand of the ocean which have already existed and perished (33) A person who performs several types of activities and in other birth brings up someone quite lovingly, the same person in the other birth becomes his enemy and is killed in terrific anger by the same person (34) The one who has sucked milk from the breast of someone, in the other birth he is killed and getting frightened his flesh is consumed by the people Disgrace to such a type of the world (35) A person who bows his head to someone else taking him to be his master, the same person is beaten when he becomes a slave in this birth (36) Look at the strength of this powerful illusion, overpowered by which a person searches for the meeting with his kith and kin in the same way as a person searches for a terrific serpent with his hands (37) There is not the smallest place on earth where the birth or death has never accurred (38) The *jīva* has consumed the immense quantity of melted copper in the hell which would be much more than the water of the ocean (39) Taking to the form of a pig the *jīva* has consumed enormous quantity of refuse which would be much more than thousands of Vindhyas or even higher than that (40) The *jīva* has cut the heads of one and other in such a large number that in case all the heads are collected at one place then it could cross the path of astronomical gods and go beyond that (41) The immense miseries suffered by the people falling into the hell and by listening to them it would not be proper to make friends with illusion (42) A person getting involved in the pleasure of senses does not intend to feel painful in the body even for a moment and than overpowered with illusion he moves in the universe as a mad person therefore it would be better to disown such a body which produces passion, pain and anxieties because such a type of body is separate from the other body (43-44) Gautamasvāmī says, "Though Vibhīsana who happened to be the sun of

the Vidyādharas, tried to console Rāma immensely, but still he did not leave the body of Lakṣmana as a humble disciple does not disobey has command of his preceptor (45)

Here ends Parva 117 of the *Padma Purāna* composed by Raviṣenācārya relating to the arrival of Sugrīva and Vibhīṣana learning about the death of Lakṣmana (Verses 1-45, P T 17007)

Parva 118
Cremation of the Body of Lakṣmana

Thereafter Sugrīva and other kings said to Rāma, "O lord, let us prepare a pyre and the body of the king Laksmīdhara should be placed over it "(1) In replay to this, Rāma felt enraged and said, "Let you people be burnt over the pyre with your mother, father and grandfather (2) Otherwise, all of you having the sinful thought in your minds taking any of your near and dear ones should face death "(3) In this way, replying to other kings like this, Rāma said to Laksmana, "O brother Laksmana, you get up let us go to some other place where we do not have to listen to the words of the wicked people "(4) Thus speaking, he started lifting the up the body of his brother, then the kings, who had been upset supported the body of Laksmana with their backs and shoulders (5) Rāma did not believe in anyone of them and because of that, he carried Laksmana himself and went to some other place as a child goes away carrying the poisonous fruits with him (6) Reaching there, Rāma said to Lakṣmana, "O brother, why are you sleeping for such a long time?" You just get up, the time has come, you should go for a bath now Thus speaking he placed the body of Laksmana over a pedestal for taking the bath and he himself, influenced with great illusion, started performing *abhiseka* for him pouring the water from the golden pitcher (7-8) Thereafter decorating him with crown and all the ornaments, he asked the cooks in the kitchen that the best of food should be arranged in the best of vases of gems (9-10) He further desired that the best of wine should be brought and several types of delicious dished should be prepared and be brought there At this command of the lord, the servants who always acted according to the command of the lord, respectfully brought the food and placed it before Rāma (11-12) Thereafter Rāma placed the morsel of food in the mouth of Laksmana but it could not be inserted inside the mouth, in the same way as the noble words of lord Jinendra do not enter the ears of the wicked people (13) Thereafter Rāma said, "O lord, you are annoyed with me but what wrong has this

delicious food done to you? You better accept it (14) O Laksmīdhara, you always like the best of this wine, therefore, you consume this wine which has been placed in the leaf of blue lotus flowers "(15) Thus speaking, he quite respectfully placed the leaf cup of wine before the mouth of Lakṣmana which could not enter the mouth of dead Lakṣmana (16) In this way, Rāma whose soul had been overpowered with love and was deprived of *vairāgya* behaved with Laksmana as if he was still alive and performed accordingly (17) Though Laksmana's body was lifeless but still Rāma played on flute, *vīnā* and other musical instruments before his body (18) Then Laksmana whose body was plastered with sandal-paste, was raised up and placed in his lap and he kept on kissing his head, cheeks and hands (19)He said to him, "O Laksmana what has happened to you, that you do not get up from your sleep? You tell me once In this way, with the rising of the *Karmas* relating to immense illusion, Rāma was overpowered with *piśāca* of attraction and he acted accordingly But by about the same time the enemies knowing about the mental condition of Rāma felt disturbed and attacked as the thundering black clouds cover the sun (20-22) Thus those had been opposing immensely and who had been filled with anger, such enemies went to the Cāruratna, the son of Sundha who was the brother of Śambūka Cāruratna, accompanied by them went to Vajramālī—the son of Indrajit (23) Inciting him, Cāruratna said, "Laksmana had established Virādhita in Pātālalankā killing our uncle and the grandfather (24) Thereafter in order to please the army of the monkey race, Rāma made friends with Sugrīva who was suffering from the separation of his wife Sītā and got her news (25) Thereafter Rāma getting desirous of conquering Lankā crossed the ocean by means of planes with Vidyādharas and destroyed several islands (26) Both Rāma and Lakṣmana received Simhavāhinī and Garudavāhinī *Vidyās* With the influence to those *Vidyās* they captured Indrajit and others (27) Then Laksmana, who after receiving the Cakraratna had killed Rāvana, the same Laksmana had been killed now as a move of destiny Under the shade of his arms the people of the monkey race were getting intoxicated But presently with the destruction of their wings, they are in a position in which they could be attacked Rāma has been grieving for the last twelve fortnights and he roams about carrying the dead body of Lakṣmana Thereafter a peculiar type of illusion has overpowered him (28-30) Though there is no comparison in war for Rāma who carries the plough and the *mūsala*, but because he is presently caught in the swamp of grief, then we can surely attack him (31) We are only afraid of him and not anyone else His younger brother Lakṣmana had completed destroyed the grace of our race (32)

Vajramālī, the son of Indrajit, listening to the great calamity that had then fallen over his race earlier felt disturbed and he started burning in rage (33) He then issued command to the courtiers and then he asked all the warriors to collect and accompanied with Cāruratna, the son the Sundha he marched towards Ayodhyā, he was well protected with the ocean of army and was immensely enraged with Sugrīva Then both Vajramālī and Cāruratna, in order to incite Rāma, marched towards him Listening about the arrival of Vajramālī together with Cāruratna, all the Vidyādhara kings went to Rāma (34-36) At that point of time the entire Ayodhyā was in the state of indecision and all the people felt disturbed there, in the same way as they felt disturbed on the arrival of Lavanāñkuśa They started shaking with fear (37) Rāma who possessed enormous prowess finding that the enemy army had arrived then he taking the body of Lakṣmana in his lap, started looking at the great Vajrāvarta bow which was in its from and was horrible like the crowning of Yamarāja (38-39)

At that point of time Krtāntavaktra, the chief commander and the *jīva* of Jatāyu who had become gods in the heaven were shaken in the sky The plane in which Jatāyu had become the best of the gods, in the same plane Krtāntavaktra also had become a great god with immense grace (40-41) The *jīva* of Krtāntavaktra said to the *jīva* of Jaṭāyu, "O god of gods why are you feeling so angry today?" In reply to that, Jatāyu who was well-versed in *Avadhijñāna* said to the *jīva* of Krtāntavaktra, when I had been in the form of the vulture, the one who brought me up carefully like the son, today the huge army of his enemy is standing before him and he himself is grieved with the death of his brother "(42-43) Then Krtāntavaktra also applied the same *Avadhijñāna* and he realized the danger that was emanating over the earth down below and said, "O friend, this is true Rāma had also been my loveable master By his grace I indulged in various terrific activities (44-45) He had told me, "Whenever there is a danger for me, you better free me from the same The danger has arrived today, therefore let us move atonce to help him "(46) Thus speaking, the one whose black locks of hair were shaking the lustre of whose crowns was issuing illumining all the sides who looked graceful with gem-studded *kundalas*, who moved quite enthusiastically and could destroy the enemy quite successfully, both of them descending from the Mahendra heaven moved towards Ayodhyā (47-48) Then the *jīva* of Krtāntavaktra said to the *jīva* of Jatāyu, "You first go and confuse the enemy army shattering their wisdom and I shall go for the protection of Rāma "(49) Thereafter, the *jīva* of intelligent Jatāyu who could change his

form at will confused immensely, the entire enemy army which was non-plussed Observing that they were reaching near Ayodhyā, thus thinking the enemy kept on marching towards it The god with the use of his illusion created huge mountain before them and also at the back Thereafter the enemy army of Vidyādharas which was standing in front of Ayodhyā was made infructuous and several cities of Ayodhyā were created on earth as well as in the sky As a result of this, the people thought, "This is Ayodhyā, thus is Vinitā and this is Kośalapurī " In this way, the entire land and the sky of that place was filled with the cities of Ayodhyā (50-53) Thus spreading the cities of Ayodhyā on all the directions, the sky and the earth both the enemy armies were confused and were devoid of arrogance (54) The warriors of the army started saying among themselves, "There is some best of the astonishing gods living over here, therefore how can we remain alive here?" How could the *ṛddhis* of Vidyādharas be multiplied with prowess?" What have we done by moving thoughtlessly?(55-56) The sun, the rays of which illuminate the entire world what could the small fire-flies collecting in large number, do any harm to it?(57) When the entire army is spreading in the entire universe, then O friend, even if we want to flee then there is no path visible for the purpose (58) There is no great benefit in getting killed because a person who remains alive sometimes because of the rising of his own deeds, meets with welfare (59) In case we get destroyed with the waves of these soldiers then what would be the benefit for the same?"(60) In this way, the soldiers who were talking like this, shaking at the same time, the entire army of Vidyādharas became completely upset (61) Gautamasvāmī says, "O king thereafter the *jīva* of Jatāyu moved in such a way that he playfully provided the path with compassion, to the soldiers of Vidyādharas towards the southern direction (62) In this way the Vidyādharas whose mind had become unstable and whose bodies were shaking, fled away from that place as the birds flee getting afraid of the eagle (63) The enemy army then started thinking, "What reply shall we give to Vibhīsana?" Those who are feeling miserable what is the grace of such people?(64) With what face shall we face our own people? How could we people become patient? How could we people have the desire to live alive?"(65) Thus thinking Vajramālī, the son of Indrajit felt immensely ashamed He had also witnessed the influence of the gods therefore he developed detachment from his fortunes As a result of this, accompanied with Cāruratna, the son of Sundha and his other close associates, shedding away the anger he went to the ascetic named Rativega and became an ascetic (66-67) The *jīva* of

Jaṭāyu in order to frighten the enemy army carrying the *Vidyudprahara* weapon was driving all the enemy soldiers towards the south Finding that all the kings had become naked and free from anger, he neutralized his weapon named *Vidyudpraha* (68) The god with his mind filled with anxiety using the *Avadhijñāna* thought "All of them have been enlightened and have become the ascetics (69) In earlier times in the form of the king Dandaka, I had found fault with the innocent ascetics and caused them to earn blemish I got them grinded in the oil mills As a result of this, I had to suffer a lot of pain in the hells and in lower creations Even presently I am suffering from the same evil feeling, but the world is not so small because of which, I will not have to wander again in the universe "(70-71) Thus thinking, the intelligent, peaceful *jīva* of Jaṭāyu introduced himself to the sages and adoring them with devotion begged forgiveness for the same (72) After doing all this, he reached Ayodhyā, where Rāma overpowered with the grief of the death of his brother was indulging in childish actions (73) There he found that the *jīva* of Kṛtāntavaktra with great respect in order to enlighten Rāma was taking to a different form, pulling the dry tree Observing this, the *jīva* of Jatāyu placing the plough over the bodies of the two dead bulls holding the seeds in his hands pretended to be sowing the seeds over the rocks (74-75) After sometime the *jīva* of Kṛtāntavaktra went to Rāma and started churning the pitcher filled with water, while the *jīva* of Jatāyu placing the sand in the oil-mill started grinding it (76) In this way both of them attracting the attention of Rāma performed many useless actions before Rāma, then Rāma went to both of them and said, "O foolish people, why are you driving this dead tree, why are you placing the plough over the dead animals?" Why are you wasting the seeds over the rocky soil? How could the butter be produced with the churning of the water? O boy can the oil be produced by grinding the sand? By doing all these things one gets nothing and the labour done is wasted, one does not get even the slightest success with them Why are you indulging in such useless things?(77-80)

Thereafter both the gods spoke to Rāma, one after the other, "we shall ask a realistic question from you, "Why are you carrying this lifeless body with you?"(81) Then Rāma whose mind had been confused, embraced the body of Lakṣmana and said, "Why are you finding fault with Lakṣmana who happens to be Puruṣottama? Would you not earn sin by speaking such words full of blemish?"(82-83) By the time Rāma was engaged in conversation with the *jīva* of Kṛtāntavaktra, at the same time *jīva* of Jatāyu also arrived there carrying a dead human body (84) Finding

him standing there Rāma asked him, "Getting filled with illusion, why are you wandering carrying the dead body over your shoulder?"(85) In reply to this, the *jīva* of Jatāyu said, "You ask these questions from us being so intelligent but why don't you ask yourself that you are carrying a body whose eyes are still and lifeless (86) You find the slightest fault of others quite easily, but you are unmindful of your own fault which is as big as the Meru mountain (87) Looking at you we people have developed immense love, because it is well known that a person loves, a person who has the same temperament (88) You happen to be the chosen king of *piśācas* who move according to their will (89) The king of arrogant people like us move on earth carrying the flags in hands and we try to win our the people who stand against us "(90) In this way finding the support with the words of the gods, the illusion of Rāma was subsided to some extent and he was reminded of the words of his preceptor and felt ashamed over his foolishness (91) At that point of time Rāma whose cover of illusion like the cloud had been removed and he started shining with the rays of enlightenment,(92) at that point of time, the mind of Rāma was adorned with the virtue of patience and he appeared like the spotless sky of the winter season having been freed from the mud of the clouds (93) The grief of Rāma was removed when he was reminded of the words of his preceptor which were like the nectar and he appeared so graceful at that time as he appeared at the time of his meeting with his sons (94) Rāma then felt consoled having been reminded of the words of his preceptor Then Purusottama Rāma achieved the glory as if having been washed with the water of the *abhiseka* of lord Jina (95) The one, whose soul was quite spotless and his intentions were spotless, such a type of Rāma appeared like the one who was free from the snowy winds and was delighting the forest of lotus flowers (96) At that point of time, he felt so much delighted as if a person having been overpowered with darkness achieves the sun Or the one who was feeling extremely hungry gets the desired, best of food (97) Or a person feeling extremely thirsty reaches a great lake or a person who is extremely ill achieves the great medicine (98) Or a person desirous of crossing the great ocean gets a boat or a person traveling on evil path turns to travel over the noble path or a person who is desirous of going to his country joins the great union of the traders or the one getting desirous of freeing from the prison, the barrier of the prison is broken (99-100) Rāma having been reminded of the path of *Jina*, blossomed with delight and his eyes blossomed like the lotus flower and he achieved immense glory (101) He thought in his mind that I have been redeemed from the blind well or have attained another

body "(102) He further thought, "Like the drop of water placed over the tip of the grass, the human life is quite unstable and can be destroyed in no time (103) Moving in the form of Caturgati in this world, I achieved the human body with great difficulty, then why am I becoming foolish? To whom these friends and the women belong?(104) To whom the riches and the fortunes belong, to whom the brothers and the relative belong? All these are available in the world but only the enlightenment is difficult to be achieved (105)

After thus enlightening Rāma, both the gods wound up their illusion and they displayed before the people the divine and astonishing *vibhūtis* of the gods (106) The fragrant wind with pleasant touch started blowing and the sky was filled with beautiful vehicles and the planes (107) Rāma listened to his story sung sweetly by the divine damsels over the tune of *vīna* (108) By about the same time the *jīva* of Krtāntavaktra together with the *jīva* of Jatāyu asked Rāma, "O lord were you comfortable these days?" When so ask by both of them, the king Rāma said, "What do you ask about my comfort The best of comfort is available with the people who become the sages (109-110) I am going to ask you who are having the pleasant look? And why did you behave like this?"(111) Thereafter the *jīva* of Jatāyu said, "O king, you are well aware of the fact then that when I was a vulture in the forest and had achieved peace after an audience with the sage (112) You had brought me up with your brother Lakṣmana and the goddess Sītā Sītā had been kidnapped and I had been an obstruction in the abduction, therefore I met with my death at the hands of Rāvana (113) O lord, getting upset with the grief, you had poured *Pañcanamaskāra mantra* pertaining to *Pañcaparmesthīs* (114) I am the same Jatāyu who, by your grace, was freed from the lower creation and the grief and was born in the heaven (115) O preceptor, having been influenced with the enormous and benevolent comforts of the gods, a foolish person like me could not move the amount of misery that had befallen on you (116) O lord, when your miseries came to an end then because of the rise of your noble deeds my mind was attracted towards this side and I have arrived here to do some good "(117)

Thereafter the *jīva* of Krtāntavaktra taking to a pleasant form said to Rāma, "O lord, I had been the chief commander with you known by the name of Krtāntavaktra (118) You had desired me to keep you in mind at the time of danger, therefore O lord, reminded of your command, I have arrived here (119) Witnessing the *ṛddhis* of the gods, all the worldly people felt immensely surprised and their minds became spotless "(120) Thereafter Rāma addressed Krtāntavaktra—the chief commander and

Jatāyu, the foremost of the gods, and said, "O noble persons, you redeem the people who face miseries (121) Look here, both of you because of the immense influence possessed by you besides the spotless hearts have arrived here in order to enlighten me "(122) In this way, talking with both of them getting relieved of the grief, Rāma cremated Lakṣmana on the bank of the Sarayū river (123) Thereafter, Rāma with his heart filled with *Vairāgya*, whose mind was free from disgust, for the protection of the *maryādā* of *dharma* spoke the following words to *Śatrughna* (124) He said, "O Śatrughna, you rule over the earth My mind has been freed from all the desire I intend to enter *Tapovana* for achieving of salvation "(125) In reply to this, Śatrughna said, "O lord, I am not involved in the worldly pleasures because of my love for them actually my mind is attracted towards the kingdom of nirgrantha *samādhi* Therefore I shall follow the same nirgrantha *samādhi* Except this, there is no other go for me (126) O sun among the humans, who feels satisfied in this world having the pleasure attracting the mind Keeping the company of the friends, relatives, brothers and other friends achieving the desired things, who feels satisfied with them?"(127)

Here ends Parva 118 of the *Padma Purāna* composed by Ravisenācārya relating to the cremation of the body of Laksmana (Verses 1-27, P T 17134)

Parva 119
Receiving of dīkṣā by Rāma-Baladeva

Listening to the firm words of Śatrughna which were quite beneficial, Rāma was engrossed in thought for a moment Thereafter thinking in his mind, he looked at the son of Anangalavana who was sitting close by and he bestowed the kingship on him which was full of all the *rddhis* (1-2) The one whose virtues and activities resembled with his father and who was adored by all the *samantas*, the same Anangalavana shouldered the responsibility of his race (3) Then Anangalavana had achieved the best of glory, immense love and fortunes, besides enormous welfare on earth like Balabhadra (4) Vibhīsana on the other hand gave up his kingdom to Subhūṣana, while Sugrīva handed over the reins of his kingdom to Angada, his son (5) In this way as Bharata had disowned the kingship similarly Rāma also taking the kingship to be like the food mixed with poison or like the sinful wife, disowned it (6) The one who was afraid of birth and death, who was carrying the blemish of *karmas* over him, such a lord Śrī Rāma selected the path shown by lord Munisuvrata for the welfare of self which was the cause of *moksa*, was

adored by gods and *asuras* and served by *Siddhas* and the ascetics in which the virtue of detachment had risen (7-8) Feeling enlightened, Rāma was freed from the miseries, like the sun who is freed from the cover of clouds and starts shining (9) When Rāma was present in the court, at that point of time a trader named Arhaddāsa arrived to have an audience with him Rāma then asked him about the welfare of the *Sangha* of the ascetics (10) The trader replied, "O lord, in the painful earth, even the sages are now facing the painful situation (11) At that point of time a sage named Lord Suvrata who was following the tradition of Munisuvrata arrived there through the sky way learning about the condition of Rāma (12) Learning about the arrival of the sage, because of the immense delight, Rāma felt thrilled and his eyes blossomed The sage went to Rāma (13) Gautamasvāmī says, "As in earlier times Balabhadra had gone to the great sage Svarnakumbha, similarly Rāma also went to the sage Survata who was served by the earth-dwellers, the Vidyādharas, Vidyādhara kings and had achieved immense height and glory Thousands of virtuous *nirgranthas* were serving him Reaching before such a sage, Rāma offered his salutation to him with folded hands (14-15) Having an audience with such a great sage who was the cause of salvation, Rāma felt as if he was having a dip in the ocean of nectar (16) As Mahāpadma Cakravartī had in earlier times sung the glory of lord Munisuvrata, similarly Śrī Rāma with his mind filled with devotion, offered prayer to the great sage Suvrata (17) The Vidyādharas who respected all the sages had raised *toranas* offered *arghas* and arranged for the song and music in honour of the sage (18) After the night was over, when the sun rose, then Rāma requested the sages to bestow him with *dīksā* of *nirgrantha* ascetic (19) He said, "O best of the *yogīs*, I am the person whose all the sins have disappeared and have become free from the attraction and jealousy I am anxious to appropriately receive *dīksā* and roam about "(20) In reply to this, the lord of Munisangha said, "O king, you have developed a noble thought, what is the use of the environment which is going to be destroyed shortly?(21) Your idea to embrace the Jina *dharma* which is full of all the comforts besides being eternal and without obstruction is indeed the best "(22) At these words of the sage, Rāma who had developed detachment from the worldly affairs, circumambulated the sage as the sun goes round the Sumeru mountain (23) Rāma who had developed immense enlightenment, who had the *kavaca* of enthusiasm, who was firmly bent upon the destruction of *karmas*, shedding away the noose of hopes, burning the cage of love, breaking the chain of woman, shattering the pride of illusion, disowning

food, *kundalas*, crown and the costumes, established himself in *Paryankasana* His heart at that point of time was devoted in *Paramārtha* A lot of dirt had accumulated over his body He plucked his hair from the head with the tender fingers resembling the lotus flowers and threw them out (24-27) Rāma whose all the passions had been left out, appeared like the sun who is freed from the clutches of Rāhu and looked graceful (28) Rāma who was the abode of humility possessed all the *guptis* and *pañcasamitis* and followed five *mahāvratas* (29) He was engaged in protecting the *jīvas* of *karmas*, he could destroy *dandas* of the mind, speech and body, was free from the seven types of fears, could destroy eight types of arrogance (30) His chest was decorated with *Śrīvatsa* symbol, he was always attracted towards having the ornaments of virtues and who was firmly desirous of achieving salvation Such a type of Rāma became *Śramana* (31) The gods whose bodies were invisible, played on divine *dundubhīs* and in order to express their devotion with auspicious intentions, they showered divine flowers from the sky (32) At that point of time on the eve of Rāma's getting free from the sinful household, his benevolent friends Krtāntavaktra and Jatāyu celebrated the occasion with great festivities (33) After the receiving of *dīksā* by Rāma, all the Vidyādhara kings, as well as the earth-dwellers felt surprised and started thinking, "Lord Rāma to whom even the gods have done welfare thus leaving all the *vibhūtis* has turned into an ascetic then what is the greed left with us to be disowned because of whom we people are free from the desire of *vratas* (34-36) Thus thinking, and expressing pain over their attraction towards Rāma, many of the people shattering the bondage of their household also receive *dīksā* (37) Śatrughna also, disowning the noose of attraction, destroying the enemy of jealousy and getting free from all the passions took to the form of a *Śramana* (38) Thereafter Vibhīṣana, Sugrīva, Nīla, Candrānga, Nala, Kravya and Virādhita besides several other Vidyādhara king also came out (39) Such of the Vidyādharas who disowning all the *vidyās* also received *dīksā* Several of the people out of them had developed *cārnarddhi* again (40) Gautamasvāmī says, "O king at that point of time with the receiving of *dīksā* by Rāma, sixteen thousand other people also became ascetics Besides twenty seven thousand prominent women went to the Āryikā Śrīmatī and received *dīkṣā* from her (41-42) At the command of the preceptor, Rāma taking to the form of a *nirgrantha* sage leaving aside pleasure and pain, started living alone wandering on earth (43) During the night time, he used to dwell in those parts of the mountain caves which frightened the people with unstable mind and where the dwelling places of the wild animals kept on creating

horrific sound (44) The great sage who had embraced the best of *yoga* and was performing *tapas* appropriately received *Avadhijñāna* on that very night (45) With the influence of the *Avadhijñāna*, he appeared spotless placing the entire universe over his palm (46) With the possessing of the *Avadhijñāna*, Rāma came to know the place where Laksmana had gone in the next birth, but because his mind had been detached from all the bondages therefore he remained unmoved (47) He started thinking, "Look here the one who spent hundreds of years as a prince, three hundred years as *mandeleśvara* and forty years in waging war of victory,(48) the one who ruled the country for eleven thousand five hundred and sixty years,(49) and the one who enjoyed the worldly pleasures for twenty five years less by twelve thousands years, the same Laksmana has fallen because he could not be satisfied with the worldly pleasures (50) Both the gods are not to be blamed for the death of Laksmana, because actually he was to die on the pretext of his brother and his death arrived there (51) The mind of Laksmana was overpowered with illusion and he had spent several births with me including Vasudattā and others (52) In this way, the sage Padma (Rāma), who was the mountain of humility and possessed the best of patience could know all what had happened (53) The sage Padma who possessed *leśyā* (condition of a soul according to Jaina in which *karma* is attached to it) was quite serious, O ocean of virtues having the benevolent heart and was engaged in achieving Laksmī of salvation (54) Gautamasvāmī says, "O Śrenika I speak to all the people who have arrived here to follow the same path over which the sage Rāma of the race of Raghu had travelled (55) As a person who follows the *Jinaśāsana* achieves the strength and the devotion in which all his desires are fulfilled and they achieve such a birth which leads them to the path of salvation (56) O noble people all of you after getting the treasure of the voice of the Jina, discard the evil scriptures of the evil people which provide miseries (57) Such of the people whose souls are influenced with the false doctrines and scriptures and who indulge in evil ways deceitfully, such people discarding the path of welfare follow the evil path like the people who are blind by birth (58) Many of the people who talk nonsense and are devoid of strength, embracing several types of means and considering them without blemish, accept them, but they are called *kulingīs* The foolish people uselessly give them importance and in spite of their shattered bodies they carry the weight over their bodies like the beasts of burden (59-60) In reality only he is the true ascetic who is free from passions and desires Therefore, one should serve the *nirgrantha* ascetics possessing the best of the virtues and who are spotless

in their actions Gautamasvāmī says, "O noble people, listening to the life story of Baladeva and discarding the best of pleasures which are the cause of the world getting detached from the worldly pleasures, make all the efforts in order to escape the miseries of the world like the heat of the sun "(61-62)

Here ends Parva 119 of the *Padma Purāna* composed by Ravisenācārya relating to the receiving of *dīkṣā* by Rāma-Baladeva (Verses 1-62, P T 17196)

Parva 120
The disturbance created in Nandasthalī with the return of Rāma an Ascetic without food

Thereafter Gautamasvāmī says, "O king in this way even Dharanendra having a crores of tongues would be unable to describe the virtues of Baladeva (Rāma) (1) Thereafter observing fast for five days, the great yogi Rāma returned to the city in order to break his fast appropriately, observing the earth upto four feet he arrived in the city of Nandasthalī (2) With the divine lustre possessed by Rāma, he appeared like the rising sun and because of his firmness he appeared like a second mountain Because of his peaceful nature, he appeared as the second moon which could not be crossed by the sun He had a spotless heart like the crystal stone He was the best of humans, he appeared as an incarnation of *dharma* or the love of the creatures of the three worlds, or had been the delight of all the creatures of the world With the flow of his lustre he was flooding the entire earth and was decorating the sky with the white lotus flower Looking at such a Rāma all the people of the city felt disturbed (3-6) Such people started saying among themselves, "It is quite surprising, look here the one who could not be seen earlier, he has arrived here You better look at him who is quite divine (7) Some beautiful huge bull has arrived here or the one whose both the long arms are falling down he appears like a human in the form of Mandrācala (8) It is astonishing, his patience is quite graceful and so is his speed (9) The one who had cast his gaze quite carefully beyond a *yuga* the same pleasant person arriving here (10) Which one is the race that has been graced by him, or which is the race to which he happens to be an ornament? Whom does he grace by taking food with him?(11) In this world who can be as beautiful like him accept Indra? The mountain of his beauty is without disturbance, such a type of person is known by the name of Rāma who is the best of humans (12) Come here, let us have a look at him and make our mind, the gaze, the birth, the *karmas*, the

intelligence, the body and the conduct purposeful " In this way, looking at Rāma, all the people of the city were filled with enormous surprise and beautiful disturbance was created (13-14)

With the entry of Rāma, in the city all the men and women who acted according to the time crowded the long pathway of the city (15) They were carrying various types of vases filled with food and the water-pots in their hands Several of the damsels feeling anxious were standing there (16) Several of the men, fully prepared, carrying the pitchers filled with water, arrived there (17) They said, "O lord, you come here, you stay here, O best of the sages delightfully you stay here " Such types of words were spoken by the people which were heard along all the four sides (18) The delight of their heart knew no bound, their bodies were thrilled and several of the people were uttering lion's roars in a unclear voice (19) Someone said, "O great sage, victory to you, you are the mountain of merits, you may achieve upliftment, and you may rise further " The sky was filled with such type of words (20) Someone said, "Bring the vases quickly, look at the plate at once, bring the gold plate at once, bring the milk, bring the sugarcane, keep the curd close by, keep the *pāyasam* in the best of the vase of silver At once bring the sugar candy, bring the cool water fragranted with camphor, bring the heap of *puris*, keep the best of *pāyasam* appropriately in the *kalaśa*, O clever damsel, delightfully give me the big sweet-balls " These were the words being exchanged between the men and the damsels of high families and the entire city was absorbed in the same (21-25) At that point of time, the people of the city were so confused that they became unmindful of the important tasks with them and even they neglected the children (26) In the narrow lanes many of the people rushed with speed carrying the vases in their hands making other people to fall on the ground (27) In this way, all the people felt excited and disturbed in their hearts and their actions became contrary to one another In this way, the entire city from all the sides appeared like having been intoxicated (28) With the enormous disturbance of the people, even the elephants broke the pillars with which they were bound (29) The fluid which had been preserved in their temples for a long time in huge quantity, started emerging out of their ear-holes dropping on the ground (30) The horses whose ears stood erect, their eye-balls stood in the center, who had stopped grazing the grass, whose necks had been raised, such horses were neighing and feeling panicky standing there (31) Feeling frightened, they had broken the bondages and the horse-riders feeling panicky and upset were running after them In this way several of the horses became upset In this way, while people were

entering into competition for giving alms and were becoming unstable and disturbed like the ocean creating huge sound, the king Pratinandī felt annoyed in his palace and uttered, "What is all this happening?" Thus speaking he climbed over the ceiling of the palace adjoining the boundary walls (32-35) Thereafter, finding the sage Rāma who had been like the *tilakam* of the people and unblemished like the moon, possessing the spotless lustre, the king commanded several of his warriors to go immediately and respectfully, offering salutation to the sage, bring him there (36-37) The warriors said, "As you command so shall we do accordingly " Thus speaking the prominent people of the king tearing through the crowds of the people reached before the sage Reaching there they placed the folded hands over their heads and speaking sweet words they said to him (39) "O lord you accept the desired thing " These are the words spoken by our lord who has prayed to you with great devotion Therefore you visit his place (40) What is the use of your having the tasteless food from others?"(41) O great ascetic, you come here, be pleased and take the food as per your desire, quite freely "(42) Thus speaking thè soldiers of the king pushed aside the best of damsels, who had brought the food for the sake of the ascetics as a result of which their minds felt disgusted (43) In this way the sage Rāma realizing that the food had been prepared because of flattery and difficulty, became disinterested in taking food from the people as well as the king (44) When the great sage who always conducted himself in quite an appropriate manner, returned from the city, then the people of the place felt more disturbed then they were disturbed earlier (45) Gautamasvāmī says, "O king the one who had disowned all the comforts of the human organs, such a great sage disturbing all the people because of their anxiety retired to the thick forest where, he stood in *pratimāyoga* for the hole night in *Kāyotsarga mudrā* (46) After having an audience with such a great sage, who happened to be like the sun among the humans and delighted the eyes and indulged in the best of activities, when the separation was caused, then even the creatures of low creations felt extremely anxious (47)

Here ends Parva 120 of the *Padma Purāna* composed by Ravișenācārya relating to the disturbance created in Nandasthalī with the return of Rāma an ascetic without food (Verses 1-47, P T 17243)

Parva 121
Taking of food by Rāma

Thereafter Śrī Rāma the best of the sages who was used to facing enormous pain, started fast for five days in the forest with the resolve that whosoever would give him the food in the same forest itself, which was filled with wild animals, he would accept the same and he would never enter the city for obtaining *bhiksā* (1-2) Thus with a firm resolve, the sage was staying in the forest then king named Pratinandī was carried by a wicked horse to that forest (3) His queen named Prabhava feeling grieved, enquiring from the people the way in which the horse had carried her husband and searching for him mounted over the horse started from the kingdom, she was accompanied by a crowd of great warriors She kept on thinking, "What shall happen? How could I know the whereabout of the king?" Thus feeling worried, she passed by that way with great force (4-5) The wicked horse, which abducted the king entered the tank where it was caught in the swamp in the same way as a householder is caught with his wife (6) The beautiful queen reaching the same spot found the tank filled with lotus flowers and smilingly, she said, "O king, the horse has done well "(7) "Had you not been kidnapped by this horse, you would not have been able to find this beautiful tank filled with lotus flowers " In reply to this the king said, "This travel for the orchard has been successful today that you have arrived in such a beautiful forest which pleases the eyes, and one never gets satisfied by looking at it and you have arrived here "(8-9) In this way, while they were engaged in jovial talk, the queen was united with her husband Thereafter the queen together with her husband camped over the bank of the same tank (10) Enjoying the water sport in the spotless water, plucking the flowers and decorating each other, the young couple sat there for taking food At the same time, at the end of the fast, the great sage Rāma arrived before them (11-12) Looking at him, the king felt extremely delighted and thrilled Both the king and the queen feeling upset stood up and they offered their salutation to him saying, "O lord, remain here " Thereafter purifying the earth, they adored him with the lotus flowers (13-14) The queen carried the pitcher filled with the fragrant water and offered the same to the great sage while the king washed his feet (15) Thereafter the king whose entire body was filled with delight quite respectfully placed the fragrant eatables including the *pāyasam* in the golden vase and with utmost devotion and offered the best of the food to the great sage (16-17) As the compassionate person gets increase in his riches by giving away

charities similarly the food offered by the king to the great sage was increased in the vase itself In other words, it means that the sage Rāma possessed the enormous *rddhis*, therefore the food given to him could not be reduced in the vase itself (18) Observing the devotion of the giver of the food and his satisfaction and other virtues of the giver of the food, the gods felt pleased and they felicitated him from the heaven itself (19) At that point of time the favourable cool and fragrant wind started blowing slowly The gods feeling delighted poured the rain of fragrant flowers of five types Besides the deafening sound of *dundubhīs* was created in the sky and the *apsarās* started dancing with the playing of music which was mixed up with the sound of *dundubhīs* Feeling satisfied the gods of Kandarpa race shouted and danced in the sky variously (20-21) The charity, the vase, the method of giving charity, the gods, the giver of the charity were all graceful and the gods shouted these words in the sky (23) They also shouted the slogans, "you keep on increasing, victory to you, you face all the prosperity " Such types of the slogans were shouted by the gods in the sky (24) Besides that they showered various types of gems and gold besides the best of materials and the riches illumining all the directions (25) The king Pratinandī who possessed the spotless *Samyagdaraśana* having been adored by the gods and getting blessing from the sage became glorious on earth In this way the king together with his queen expressing humility with devotion by giving charity to the appropriate person, felt immensely delighted and he thought that his birth as a human had been quite successful (26-27) On the other hand Rāma acting according to the provision of *āgamas* slept in a lonely place in *Śayanāsana* and also roamed about on earth illumining it, in the same way as the second sun arrives over the earth (28)

Here ends Parva 121 of the Padma Purāna composed by Ravisenācārya relating to the taking of food by Rāma (Verses1-28, P T 17271)

Parva 122
Achieving of Kavaljñāna by the sage Rāma

The sage Rāma who had been freed from the attraction as well as jealousy had performed hard *tapas* which were beyond the conception of human beings, for the welfare of the man=kind (1) When the sun was shone at the mid-day then Rāma keeping fast, used to roam about in the forest for food and the cowherds besides other people used to adore him He was well-versed in the *vratas*, *guptis*, *samitis* and other religious scriptures He had overcome his organs of senses, loved the ascetics,

engaged himself in studies and performed several best of activities After achieving the great *rddhis*, he remained unblemished and the best of all He was always ready to overcome the passions and illusion Because of the influence of his *tapas*, the tigers and the lions looked at him quite peacefully The flocks of deer whose eyes had been expanding for delight and who looked raising their necks with delight, looked at him quite lovingly but the mind of the sage Rāma was engaged in *mokṣa* He was free from the desire and attraction In this way, possessing the best of virtues lord Rāma roamed about in the forest quite pleasantly (3-6) He used to perform *tapas* sometime standing over the rocks or sometimes seated in *paryankāsana* and sometime he meditated upon in *dhyāna-mudrā* as the sun enters the clouds (7) Lord Rāma sometimes selecting beautiful spot making like the arms to fall downwards, stood in *pratimāyoga* unshaken like the Meru mountain.(8) Sometimes he, with extremely peaceful mind, bestowed with *Vairāgya-Lakṣmī* kept on wandering in the forest observing every bit of the earth The diving damsels dwelling over the greenery used to adore him (9) In this way, the great sage Rāma having the best of the soul, performed severe *tapas*, in such a way in which the ordinary people can never think of in the difficult *pañcama* time (10) While so roaming about in the forest, Rāma in due course of time reached Kotiśilā which had been raised up by Laksmana offering his salutation to it (11) He had broken the bond of love and he was engaged in the destruction of the *Karmas* Such a great ascetic Rāma climbed over the rock stood during the night in *Pratimāyoga* (12) Then Pratīndra the *jīva* of Sītā who was dwelling in Acyuta heaven looked at Rāma quite lovingly using the power of *Avadhijñāna* (13) At that point of time the *jīva* of Sītā was reminded of the performance in earlier births and the great glory of the Jinaśāsana (14) With the reminding of the events of the earlier births, it came to the mind of the *jīva* of Sītā that Rāma had been the ornament of the universe and had been her husband when she was in the form of Sītā on earth (15) The said Pratīndra started thinking at the activities of the mind and the astonishing type of the *karmas* which had been of different type and had turned differently at present (16) The *jīva* thought, "Look at the position of the good and bad *karmas* which is displayed separately Surprising is the birth of the people which is too apparently visible (17) Both Balabhadra and Nārāyana surprised the universe Both of them could achieve the higher as well as the lower positions, because of their *karmas* One out of them who is the elder one had the human body, while the younger one Laksmana is completely a person for the world and is facing the pain of hell (18-19) Laksmana who

never felt satisfied with the enjoying of the divine as well as the worldly pleasures achieved the hell because of the sins with the arrogance performed by him and is suffering there (20) On the other hand the lotus eyed Balabhadra Rāma with the separation of Lakṣmana has turned to get refuge with lord Jinendra (21) This beautiful person had subjugated his enemies with the use of the plough and now he is engaged in controlling his organs of senses with meditation (22) Presently he comes under the category of *Ksapakas*, therefore I shall do something by which my friend falls from the path of meditation (23) In other words he instead of achieving *mokṣa* achieves the heaven Presently because of the love developed for great intimacy, I shall go to Meru mountain and Nandīśvara mountain, delightfully and the glory of that time would be astonishing Mounting over the top of the plane and possessing *Vibhūti*, both of them would narrate our pleasure and pain to each other (24-25) Thereafter I shall go with Rāma to redeem Laksmana in the lower regions and to enlighten him (26) Thus thinking and engrossed in other thought the *jīva* of Sītā (Svayamprabhadeva) descending from *Arunacyuta-Kalpa* arrived in *Saudhrma-Kalpa* (27) Thereafter starting from *Saudharma-Kalpa* descending over that part of the forest which appeared like Nandanavana and where the great sage Rāma was at that time engaged in meditation (28) The pleasant wind carrying the fragrant and dust of various types of flowers was blowing and the birds were issuing sweet and pleasant notes (29) The black-wasps were becoming unstable over the flowers of *Bakula* trees, besides the flocks of cuckoos were loudly issuing sweet sound (30) The mynahs who were quite active in issuing beautiful notes were engaged in singing The parrots perched in the *palāśa* trees were clearly reciting the sweet words (31) The fresh mango shoots were covered with the black-wasps and appeared like attracting the arrows of love of Kāmadeva (32) The forest appeared yellow with the blossoming of the oleander tree and it appeared as if it was getting ready to sport with powder of color (33) The *Bakula* tree becoming indifferent to the wickedness of the wine of elephant trunk was raining like the raining of clouds in the rainy season (34)

Thereafter Pratīndra Svayamprabha who could take to any from at will, taking to the form of Jānakī walking with arrogance got ready to approach lord Rāma (35) The forest could attract the mind, was quite lonely and had trees of several spices grown in it It had, besides the fruit of all the seasons (36) Thereafter the chief queen Sītā while roaming in the forest comfortably appeared suddenly before the ascetic (37) She said, "O Rāma, I had been roaming about through out the world and because of

great merit I have been able to spot you (38) O lord, I have been suffering from the waves of the separation and am being carried by the flow of Gangā Therefore, you provide refuge to me since I am possessing the beautiful ways and save me from drowning "(39) When she realized that the sage was unshakable because of her various efforts and sweet words, then she, whose mind had been overpowered with illusion, stood sometime in front of the sage and sometime on both the sides, she was overpowered with the fever of passion and her body was shaking, her upper lip which was red was fluttering Such type of pleasant Sītā spoke to him, "O lord, thinking myself to be over intelligent, I at that point of time, without much thought, disowning you had received *dīksā* and becoming a female ascetic kept on wandering here and there (40-42) Thereafter, the best of the girls of Vidhyādharas kidnapped me Those intelligent girls advised him variously giving examples and said to me that, "You receiving of such type of *dīksā* is suitable for the extremely old ladies (43-44) On the one hand is your youthful body and on the other is the difficult type of *tapas* Could it be possible for the moon rays to cut a part the mountain?(45) All of us would like you to lead us Therefore, O goddess, because of you we shall accept Baladeva as out husband and shall make him our husband (46) You would be the chief queen among all of us and in this way, we shall sport with Rāma in the entire Jambūdvīpa (47) In the mean time thousands of girls adorned with best of ornaments and possessing the divine Laksmī arrived there (48) They walked like the beautiful swan and they were all created by Sītendra with her illusion All those girls reached before Rāma Many of the girls who spoke more sweetly than the cuckoo and appeared like Lakṣmī herself (49-50) Several of the girls were playing on flute, *vīnā* and other musical instruments, issuing the nectar like sound which delighted the mind Their hair was black like the black wasps, had the thick waist, the stiff and developed breasts were nicely decorated and were in jovial mood They were clad in costumes of several colours, they could sing variously showing different types of movements They had filled the sky with their lustre All those girls surrounded the sage in order to create illusion for him, in the same way as the divine damsels had surrounded Bāhubalī in earlier times (51-54) One of the girls searching for the shade there shook the tree as a result of which the black-wasps resting over the tree were disturbed and pounced upon the girl who fell frightened and took refuge with the sage (55) Several of the girls mentioning the name of a tree creating controversy went to the sage in order to have his judgment They said, "O lord what is the name of this tree?(56) One of

the girl whose upper garment was slipping displayed the end of her arm on the pretext of the plucking flowers of the *Mādhavī* creeper (57) Several of the girls whose shoot like hands were moving, who were creating rhythm with the clapping of their hands, many of the girls farming a circle started dancing (58) Some of the girls had worn a red upper garment and blue skirt over their waist (59) Gautamasvāmī says, "The girls who could easily attract other persons with their activities but they could not disturb the mind of Rāma, in the same way as the Meru mountain cannot be shaken with the blowing of the wind (60) His gaze was quite simple, the soul was quite spotless and he himself was like *vajra* to shatter the heap of passions In this way, he entered the first phase of *Śukladhyāna* like the sage Suprabha (61) His heart was filled with *Sattva-guna* which was quite spotless and was engaged together with the organ of senses in meditating upon the soul (62) Though the people from outside may do anything from outside but such of the learned people engaged in *paramārtha* do not fall from the path of self welfare (63) Sītendra who was engaged creating obstruction in the meditation of Rāma was then engaged in the divine illusion by all means At that point of time, the auspicious great sage was engaged in the destruction of his *karmas* (64-65) Rāma the best of the humans with the firm resolve destroying the sixty type of *karmas* reached the northern *ksapaka* region On the twelfth bright moon day of the month of Māgha, in the first *prahara* of the night, he achieved *Kevaljñāna* (66-67)

With the achieving of the *Kevaljñāna* which is omniscient for him *Loka* and *Aloka* both appeared like the cow's hoof and of no significance at all (68) Thereafter Indra whose lion-throne was shaken, using the *Avadhijñāna* sight, felt confused and moved towards Rāma with folded hands to offer salutation to him (69) Thereafter, Indra who was surrounded by several of the other gods, filled with devotion, moved on quite gracefully in order to adore Rāma who had achieved *Kevaljñāna*, with all pomp and show (70) Rāma who is the destroyer of all the *karmas*, who was seated over *Simhāsana*, all the great sages having the *cārana rddhis* besides all the gods and demons offered their salutation to him (71) Śrī Rāma who had achieved his self form and who was adorable by all the Indras of the universe achieved the *Parmeṣthipada* and a *Samavasarana* was organized (72) Thereafter Svayamprabha Sītendra adored Rāma with *Kevalījñāna* and circumambulated the great sage and begged forgiveness again and again (73) He said, "O lord, forgive me for the sin committed by an evil minded person like me, be pleased, " and then he arranged for the destruction of all my *karmas* at once (74)

Gautamasvāmī says, "In this way, Baladeva who possessed *Anantalakṣmī, Dyuti* and the divine lustre, had the smile on his face achieved *Kevaljñāna* because of the best of the devotion of Jinendra and achieved the comforts beyond measure (75) Rāma who happened to be the sun among the sages when thought of roaming about, all the gods feling delighted adored him with great devotion offering prayer and salutation to him Thereafter all of them went back to their respective places (76)

Here ends Parva 122 of the *Padma Purāna* composed by Raviṣenācārya relating to the achieving of *Kevaljñāna* by the sage Rāma (Verses 1-76, P T 17347)

Parva 123
Achieving of *Nirvāna* by Rāma

Sītendra was then reminded of the virtues of Laksmana and in order to address him proceed to Bālukāprabhā (1) Sītendra crossed the inaccessible Mānasottara mountain which was beyond the reach of the humans and then crossing the land of Ratnaprabhā and Śarkarāprabhā arrived in Bālukāprabhā, there he witnessed the deplorable and miserable condition of the sinful souls who were suffering from hatred and other pains very much He witnessed the intolerable condition in which they were placed because of their sinful ways (2-3) Śambūka the demon-prince who had been killed by Laksmana was roaming about there as a son of a hunter and indulging into violent sports (4) He used to capture several of the sinful persons and belaboured them He made his servants to beat several of them and made several of the sinful people to fight with one and other (5) Many of the sinful creatures were thrown in the fire-alter tightly bound In the bodies of several of them thorns were pierced and many of them were made to climb and descend from silk-cotton trees (6) Several of them who were standing on all the sides were being pounded with the iron *mūsalas*, several of them were feeding the cruel gods with their own flesh and blood With the forceful strike getting shattered, the dogs, cats, lions, tigers and several of them were being carried over the tridents and several of them were being struck by hammers and *mudgaras* Several of them were being flown in the parts in boiling water (9) Several of them were burnt with the wood by the dwellers of the hell and several of the dwellers of the hell were being forcibly made to consume the melted copper and other metals.(10) Several of them were being crushed in the oil mills while others were injured with the arrows Many of them were being tortured by pulling their teeth, eyes and the tongues

who felt extremely painful (11) In this way observing the torture and sufferings of the dwellers of the hell, Sītendra was filled with compassion Thereafter Sītendra noticed Lakṣmana who had just emerge from the fire-alter and who was being tortured by several of the dwellers of hell surrounding him (12-13) He also found that Lakṣmana was fluttering in the terrific Vaitaranī river water and tortured by the crocodiles and the sword like leaves were piercing into his body in the forest of *Asipatra* (14) He also found that a dweller of the hell with a terrific appearance, holding a huge club in his hand, was getting ready to strike Laksmana who was also being beaten by the other dwellers of hell (15) Sītendra also found Rāvana there, having the awful eyes whose body was issuing the refuse and urine having a vast mouth and the *jīva* of Śambūka, the prince of demons was inciting him against Laksmana (16)

In the mean time the immensely illustrious Sītendra scolded and denounced the people of the dweller of Bhuvana and reached before him, he said to him,(17) "O sinful Śambūka, what is all this being done by you? You have a cruel heart, don't you have peace even now?(18) O degraded gods, shed away the cruel actions, come to the center stage, what are you going to achieve by performing these cruel activities overpowered with arrogance?(19) Listening to the suffering of the hell, a person feels frightened but you after witnessing everything by yourself, why don't you get frightened?"(20) Thereafter when Śambūka was pacified, as soon as Sītendra was ready to address him At the same time, the dwellers of the hell who indulged in the cruel activities, possessing the unstable and cruel hearts after having been humiliated by the god, at once fled away to different directions (21-22) Many of the miserable dwellers of hell with the stream of tears flowing from their eyes, making their faces wet, started crying Several of them while running here and there fell in the terrific pits (23) Thereafter Sītendra, assuring him said, "O dweller of the hell, don't run away, don't get frightened All of you are feeling quite painful You come back, don't be afraid, keep on standing " In spite of these words of Sītendra, all of them shaking with fear, disappeared in thick darkness But when Sītendra repeated the same thing again, then all of them were freed from the terror of some extent and with great difficulty, they felt reassured (24-26) When the atmosphere became peaceful, Sītendra said, "Those whose soul has been overpowered with immense illusion therefore O dwellers of hell, you people even after achieving this are unmindful of the welfare of your own soul (27) Those who have not seen the end of lokas, those who are engaged in violence falsehood and they capturing of the others' riches have the terrific outlook

and those who are envious of the dwellers of hell, such people alone go to the hell (28) Such of the people who are engaged in the worldly pleasures and are overpowered with passion and anger, such people surely fall in the hell and those who are always engaged in the adverse activities, only such people have to face such type of miseries (29)

Finding Surendra seated over the fore part of the beautiful plane, the *jīvas* of Laksmana and Rāvana asked him, "Who are you?"(30) Then Surendra narrated to them his own story as well as the story of Rāma and also enlightened them saying, all these things happen which are quite astonishing because of ones own *karmas* "(31) Thereafter listening to their own stories they felt enlightened and their souls became peaceful Then both of them, with all humility started grieving (32) They said, "Why where we not devoted to *dharma* in our human birth? And because of our sinful ways we have achieved this position (33) Alas, we have done terrific deeds which have made our souls to suffer like this? Alas! This is all due to the influence of the illusion because of which one falls from the path of self upliftment (34) O Devendra, you are quite graceful who leaving aside the worldly pleasures and whose speech consumed the nectar, had an audience with the gods (35)

Thereafter Devendra who possessed enormous compassion said to them, "Don't be afraid, I shall take you all out of the hell and carry you to the heaven "(36) Thereafter Surendra tightening his girdle became ready to take them to heaven but they could not be caught As the butter melts away with the fire, similarly those dwellers of hell, also melted away and remained there (37) Indra also tried to carry them but he could not do so As the reflection in the mirror can never be caught, similarly the dwellers of hell also could be caught (38) Thereafter the dwellers of the hell feeling extremely painful, said to him, "O lord, the *karmas* earned by us during earlier births do not entitle us undoubtedly to enjoy the pleasures (39) We people becoming greedy of the worldly pleasures have fallen in the hell Such of the people who are bound by their own *karmas*, for them, what can the gods do?(40) The *karmas* performed by every one has to reap the reward for the same, therefore O god, you are unable to relieve we people of our miseries (41) O Sītendra, you protect us, you kindly tell us the way by which we be may in fall in the hell again "(42)

Then the god said, "The one who is the supreme, eternal, blissful, best and is a secret, well known in the universe as the destroyer of *karmas*, is spotless and auspicious, bestows *paramārtha*, that which was never obtained earlier and in case it was achieved earlier the arrogant people could not protect the same The one who is beyond the understanding of

the wicked *jīvas* and creates fear among the people of the universe Therefore, it is the fearful *Samyagdaraśana* which is difficult to be achieved but provides the best of welfare for the soul (43-45) In case, you people are interested in your welfare then you move towards that direction and achieve *Samyagdaraśana* This *Samyagdaraśana* provides wisdom at the appropriate time, besides the welfare (46) There is no other better welfare than this in the past, nor is it there in the present nor would it be in future By possessing it the great sages would become the *siddhas*, they are becoming now the siddhas and they had become *siddhas* in earlier times also (47) Whatever the form of the *jīvas* and other *padārthas* had been propounded by lord Jinendra as Arahanta, it is exactly like the same In this way to have the firm devotion and faith in the lord also tantamount to *Samyagdarśana* (48) Speaking such words, Sītendra made all the dwellers of hell to achieve *Samyagdaraśana* Sītendra on the other hand who had already experienced those worldly pleasures was feeling pity for those people (49) Their previous births flashed in his eyes and it appeared to him as if the fresh orchard is burnt with the fire and similarly his glory and beauty had also been burnt because of the *karmas* (50) Looking at whom the entire world felt surprised, where has the beauty of his sports gone?(51) He started telling them, "Because of the petty comfort of the *Karmabhūmi*, you indulged in sinful ways and have been drowned in the ocean of miseries "(52) At these words of Sītendra, those who had been suffering from miseries since several births achieved the best of *Samyagdaraśana* at that point of time, which they had never achieved earlier (53) They said, "Though it is difficult to be free from the miseries at present but after completion of the suffering when we shall get out of the hell and taking to the form of human being we shall take refuge with lord Jinendra O lord, you have done enormous good to we people that you arrived and have turned our minds towards *Samyagdarśana* (54-55) O noble soul, O Sītendra now you can go back to your *Aranacyuta-kalpa* and after enjoying the reward of the spotless *dharma* achieve *moksa* "(56) At these words of all of them, though Sītendra was relieved of the grief, but still he possessing all the *rddhis* felt painful in his heart (57) Thereafter, the extremely meritorious and auspicious as well as patient Surendra bestowing knowledge to all of them with his discourse, went back to his place (58)

Sītendra whose soul was feeling quite frightened after getting out of the hell, and he mentally took refuge with Arhanta, *Siddhas*, ascetics and *Kevalīs* Thereafter, he went round the Meru mountain several times (59) Witnessing the suffering of the hell and getting reminded of the same and

thinking of the pathetic words and cries of the dweller of the hell, Surendra even shook in the plane (60) The one whose heart was shaking and whose face was beaming like the moon, such an intelligent Surendra got ready to descend again in Bhārata-ksetra (61) At that point of time, the horses moving with the speed of the wind, having the herds of intoxicated elephants as well as the lions, with the moving of planes and clad in several types of coloured costumes, shining with the crowns embossed with monkeys, garland and other symbols, mounted over various types of vehicles which were decorated with several types of banners and *chatras*, the warriors holding weapons like *śatāgni*, *śakti*, *cakra*, sword, bow, *kunta* and clubs, who were moving in all the directions accompanied with the crowds of *apsarās*, accompanied with beautiful gods playing on flute, *vīnā* and other instruments, shouting the slogans of victory, besides the sound of cymbals and *dundubhīs*, the entire sky was filled (62-65)

Thereafter Sītendra who had attained utmost upliftment went to take refuge with Śrī Rāma Kevalī Reaching there he, with folded hands and utmost devotion, offered his salutation again and again (66) Thereafter in order to know the method for the crossing of the ocean of the universe whose mind was quite firm, such a humble mind Sītendra started offering prayer to Rāma Kevalī (67) said, "O lord, you, with the wind of meditation performing *tapas* achieved the flaming knowledge and destroyed the forest of the universe (68) You, with the use of the trident of *leśyā* (a condition of soul according to Jaina traditions in which *karma* is attached to it) have killed the enemy in the form of *karmas* and with the *vajra* of *vairāgya* have shattered the cage (69) O lord, I am caught in the forest of the universe and moving between birth and death Therefore O Munīndra, O Bhavasūdana, you kindly provide refuge to me O Rāma, you have achieved all the *padārthas* which were to be achieved by you You are well aware of all the *padārthas* and are successful You are the preceptor of the universe therefore you kindly protect me, My mind is becoming extremely upset (70-71) You, by serving well, the lord Munisuvratanātha and *dharma* have performed enormous *tapas* and have achieved the end of the ocean of the universe (72) O Rāma is it proper for you that leaving me alone you are yourself going to achieve the spotless and imperishable position?"(73)

At this, the great sage said, "O Surendra shed away the attraction because the human being feels redeemed only after embracing *Vairāgya* and the person who is attracted towards the worldly pleasures has to sink (74) As tying a slab round-neck, the river cannot be crossed with the

help of the arms, similarly the ocean of the universe, cannot be crossed with the help of the attraction (75) The one whose minds is always engrossed in the divine knowledge and the one who moves according to the command of the preceptor, such a person is considered to be quite knowledgeable and he can cross the ocean of the universe getting attracted towards the virtues (76)

Gautamasvāmī says, "O king, the people of wisdom, who well understanding that immensely glorious Kevalī at every point of time accepts the virtues of *padārthas* (77) O king, now I shall tell you whatever Sītendra asked the Kevalī beyond this and the reply that was given by Kevalī to Sītendra (78)

Sītendra asked Kevalī, "O lord, O omniscient one, where are the noble creatures like Daśaratha and others? What position Lavana and Ankuśa would achieve in future, where would they be born again?"(79) Then Kevalī said, "The king Daśaratha has been born as a god in the Ananta heaven Besides him Sumitrā, Kaikeyī and Suprajā and Aparājitā (Kauśalyā), Janaka and Kanaka, all possessed *Samyagdrsti* and according to their competence they were bound with the *karmas* and achieved the same Anata heaven and have become gods possessing all the *Vibhūtis* (80-81) Both Lavana and Ankuśa who treated knowledge and *darśana* equally well getting freed from the dust of *karmas* would achieve the eternal *pada* in due course of time "(82) At these words of Kevalī, Sītendra felt delighted and satisfied Then reminded of the brother Bhāmandala he asked about his activities (83) Thus speaking about his brother Sītendra became emotional Thereafter he asked with fold hands, "O great sage, where has he been born now?"(84) At this, Rāma, the Padmanābha said, "O Acyutendra, I am going to speak out the place where your brother has been born by his own efforts (85)

There was a trader named Vajrānka in the city of Ayodhyā who belonged to a high race and possessed crores of riches He had a wife named Makarī with whom he enjoyed the conjugal pleasures (86) He had several sons and he possessed riches comparable to that of a king Learning about the exile of Sītā, he felt extremely worried and he thought, "How would the tender limbed Sītā possessing the divine virtues live in the forest alone? He felt extremely concerned with her grief (87-88) Thereafter in due course of time Vajrānka having a merciful heart who was feeling jealous of the universe developed detachment and he went to the great sage named Dyuti and received *dīksā* The news about his receiving *dīksā* was not known to his people in the house (89) He had two

humble sons named Aśoka and Tilaka Both of them went to the great sage Dyuti in order to find out the news about their father (90) Finding their father there, both Aśoka and Tilaka also received *dīkṣā* from the same sage Dyuti (91) The great sage Dyuti after performing enormous *tapas* at the end of his life, making his disciples impatient became Ahimendra in the Graiveyaka heaven (92) On the other hand, the father and both the sons collectively adored lord Jinendra following the path of their preceptor and proceed on to Tāmracūdapura (93) On the way there was a desert which was fifty *yojanas* in length but they, could not reach the desired place In the mean time, the rainy season arrived In the desert they took shelter under a huge tree, which was a difficult to be found in a desert and appeared like the one who provided charities to the people and had a large number of branches and shoots All the three of them stayed under that tree (94-95)

Thereafter, while moving towards Ayodhyā Bhāmandala the son of Janaka came across the three sages Looking at them an idea flashed in the mind of the auspicious soul, that these sages have taken refuge under the tree simply for the sake of protecting their conduct but where from they will get the food for keeping themselves alive?"(96-97) Thus thinking, Bhāmandala who possessed the best of wisdom and prowess built up a beautiful city close by which possessed all the things He made the houses for the cowherds and others at small distance Thereafter he went to the sages in his natural form with all humility (98-99) He started living there with his people and he started supplying food appropriate to the time and the country to those noble people, with his mind filled with emotion and delight (100) Bhāmandala started supplying food to the great sages in the deserted forest together with other sages who were in distress and satisfied them completely (101) Such of the people who trade in the ocean of the virtues having the feeling of redemption and those who serve the people following the *dharma* cite *dharma* as an example of Bhāmandala In other words the sages trade in the ocean of virtues and Bhāmandala happened to be like a servant (102) Once upon a time Bhāmaṇḍala went to the orchard and he was sleeping with his wife named Mālīni there but suddenly he died with the fall of lightening.(103) Thereafter, because of the charities extended by him to the sages he became the best of *Ārya* possessing all the virtues, in the southern region of the Meru mountain in the centre of Devakuru mountains having the life of three *palyas*.(104) In this way, that Ārya who possessed the best of glory accompanied with his beautiful wife Mālīni is enjoying the reward for his great charities (105) Such of the competent people who give food

to the appropriate people satisfying them, they achieving the *Bhogabhūmi* attain the higher position (106) After their fall from the *Bhogabhūmi*, such people enjoy pleasures in the heaven because this is the nature of the people there In reality by giving food in charity, one achieves pleasure and riches (107) One achieves comforts by giving away charities and charities are the main cause for achieving heaven and then *moksa* In this way, learning about the glory of the charities of Bhāmandala, Sītendra enquired about Rāvana who had fallen in the land of Bālukāprabhā and he also enquired about the cause of Laksmana's falling in the hell He said, "O lord, by what means Laksmana would be relieved from the hell?" O lord, what type of position was achieved by the *jīva* of Rāvana and what shall be my position after my present birth? I would like to known all about it "(108-110) At these words of Sītendra also known by the name Svayamprabha then Rāma spoke to him the details about his future birth (111)

He said, "O Sītendra listen to me, both Rāvana Lakṣmana after suffering the pain of the hell and marching out of the third hell, would be born in the city of Vijayāvatī to the east of the Meru mountain There would be a house-holder named Sunanda and the name of his wife would be Rohinī Both of them shall have two sons named Arhadāsa and Rsidāsa Both these sons would be well known because of their virtues, they would have celebrated hearts and would be indulging into praiseworthy activities (112-115) Following the duties of householder they would adore Jinendra the god of gods and shall embrace *Anuvrata* After their death, they would become the best of gods (116) After enjoying all the pleasures of five organs, they would fall from there and would be born in the same race again (117) Again with the influence of the giving charities to the appropriate people they would be born in the heaven in Harikṣetra. Falling from there, they would become the princes in the same city (118) There the name of their father would be Kumārakīrti and their mother would be known by the name of Lakṣmī, both of them would be known by the name of Jayakānta and Jayaprabha (119) From there, performing *tapas* they would achieve the *Lāntava* heaven Achieving the godhood there, they would enjoy the relevant pleasures.(120) O Sītendra falling from the *Aranacyuta-kalpa* you would be born in Bhārata-ksetra in the city of Ratnasthalpur. You would be the lord of enormous gems and would become a Cakravartī king (121) The *jīvas* of Rāvana and Lakṣmana who had been born in the *Lāntava* heaven as gods, would fall from there, with the influence of their merits and would be born as your sons having the names of Indraratha and Megaratha (122) The one who was your

great enemy known by the name of Daśānana and who had subjugated three khandas in the Bhārata-kṣetra and who had resolved that the "others wife who does not like me I would also not like him " He sacrificed his life but he did not desert truthful resolve and followed it faithfully The *jīva* of same Rāvana would become extremely religious and known by the name of Indraratha and leaving aside the hell of the lower region would achieve the best of the body becoming a human and would perform the function of a Tīrthankara, which are beyond the reach of the humans Thereafter, the auspicious soul having been adored by the people of all the three *Lokas*, destroying the groups of enemies, shall achieve the position of Arhanta (123-127) Your *jīva* became Cakradhara and was known by the name ǒf Cakraratha Reaching the city of Ratnasthala and performing *tapas* there, after ruling the country, shall achieve the Ahimendra stage in the Vaijayanta plane (128) You also will fall from the heaven there and become first Ganadhara possessing all the *rddhis* of the same Tīrthankara (129) Thereafter you will achieve the *nirvāna* " Listening to this the *jīva* of Sītā, who was known as Surendra, became emotional and felt extremely satisfied from within (130) He further said, "The *jīva* of omniscient god Laksmana which had been established as the son of the Cakravartī king Megharatha conducted himself religiously and traveling through various births will be born in the Puskara-dvīpa in the Vijaya-ksetra, in the city of Satapatra. He, after having been born there and receiving *abhiṣeka* after birth, shall achieve the position of Tīrthankara and a Cakravartī king; thereafter he will achieve *nirvāna* (131-133) On the other hand, I myself after completion of seven years would be free from rebirth and go there to the place where the great sage Bharata is lodged "(134)

In this way learning about his future births, the doubt of his mind was removed He was then filled with great emotion, such a type of Sītendra adored Padmanābha Kevalī again and again and offering salutation to him, becoming desirous of his upliftment, offering his salutation at the Jina temple, left the place (135-136) Becoming immensely devoted, he adored the places where the Tīrthankaras had attained *nirvāna* He also adored the images of Jina in Nandīśvara island Devoting his mind to lord Jinendra, the god of the gods, he himself achieved the position of a *Kevalī* and enjoy all the comforts All his sins had been destroyed. He felt delighted and following good conduct and surrounded by the divine gods he moved on to the heaven.(137-139) At that point of time while moving to *svarga* because of his earlier attraction for the brother he witnessed the *jīva* of Bhāmanḍala in Devakuru and also talked

to him livingly (140) Sītendra whose all the desires had been fulfilled stayed in *Aranacyuta-kalpa* with thousands of gods quite pleasantly (141) The age of Rāma was seventeen thousands years and his height as well as the height of Lakṣmana was equivalent to sixteen bows (142) Gautamasvāmī says, "In this way realising about the difference between the merit and demerit, leaving aside the sins from a distance, one should earn the merit which would be the best for him "(143)

Gautamasvāmī says, "O king, Balabhadra and Rāma achieved the best of position in the Jinaśāsana and defeated the birth, old age and death which happen to be the great enemies (144) The same Rāma by the grace of lord Jinendra getting free from the birth, death and old age achieved the best of *kevalyapada* which is difficult to be achieve, is spotless, beautiful and eternal (145) The great sage Rāma who is adored by Munīndras, Devendras besides the Asurendras who offered their salutations to him, who had destroyed all the blemishes, who possessed enormous delight and who could be seen with difficulty because of the enormous shower of flowers by the Vidyādharas Such a type of great sage Rāma adored the Jina for twenty five years in the best possible way He ultimately achieved the abode of *Siddhaparmesthīs* who are the ornaments of the entire universe and dwell at the top of the three *lokas* (146 147) O noble people, because of whom all the false illusion of the world were destroyed who performed the best of *yogas*, who had the spotless intentions and the spotless heart who had conquered the enemies of *karmas*, who delighted the heart and was the best among the sages, such a great lord Rāma should be offered salutation bowing the head (148) You should adore the great sage Rāma who had conquered the lustre of the sun who had put down the lunar region of the full moon, who had been extremely firm, who was extremely established in dharma and was adored immensely by the *jīva* of Sītā in the form of Pratīndra and who had achieved all the *rddhis* (149-150) Rāma who had been the eighth Baladeva, who had an extremely auspicious body, who possessed all the fortunes, enormous strength and followed thousands of rules, (*niyamas*) and whose all the blemishes had been removed (151) The one who possessed enormous humility and lakhs of virtues, whose glory was extremely spotless, who was benevolent and possessed the light of knowledge, was quite spotless and whose unblemished glory had spread in all the three worlds, such a type of Rāma should be adored offering salutation to him (152) The one who had destroyed all the *karmas*, the one who was the ocean of deep virtues, the one who had been freed from the disgust, who was unshakable like Mandāragiri, who swiftly followed the

conduct of the competent sages, such a type of Rāma should be offered the salutation (153) The one who had destroyed the enemies of desire, who had been freed from all the pleasures and pain, who had been treated as Parmeśvara of the three world, the one who was absorbed in the *Jinaśāsana*, the one who could destroy the universe and all the miseries, such a type of Rāma who had been a great should be adored (154-155)

Ceṣṭita (desire), *Anagh* (singles), *Caritra* (story), *kārana* (cause of action) and the conduct are all synonymous words Therefore the efforts made by Rāma have been termed to be *Rāmāyana* (156) The one whose heart is agitated by surprise and delight and whose heart is free from all the doubts and such a person who listens with great devotion the story of such a Baladeva should be recited and who does so his life is increased besides the merits The enemy with the drawn sword cannot pick-up enmity with him and becomes peaceful (157-158) Besides by the narration of the story, or by listening to it, the person desirous of dharma achieves the same The person desirous of glory, achieves the extreme glory and the person who has been dethroned gets back the throne there is no doubt about it (159) The person desirous of meeting with his near and dear ones meets them, the person desirous of riches gets the riches Person desirous of the woman achieves the best of woman and the person desirous of son gets the son, who delights the race (160) The person desirous of profit gets the profit quite comfortably The one who goes to the foreign land remains quite hale and hearty, besides the one who remains in his own country gets all his desires fulfilled (161) All his ailment are pacified, the gods of the village and the city remain happy with him Beside that, even the evil planets like sun and others feel delighted with him together with other constellations (162) Hundreds of sins of horrible nature are destroyed Beside that all the evils also get destroyed (163) In addition to the above, whatever is there in the heart of a person, he achieves it with the recitation of the name of Rāma This is correct also because the firm adoration of the omniscient gods fulfils the desire (164) The person possessing the best of intentions, with the adoration of Jinendra destroys enormous sins accumulated by him by lakhs of means Crossing the ocean of the miseries he achieves in no time the position of an Arhanta (165)

Ravişenācārya the composer of the Purāna says, "The one who has been established with great difficulty, who is divine, possesses the auspicious letters, the one who destroyed various types of miseries collected in several births which comprise of several types of episodes

and stories, highlight the noble activities of the noble people and delights the noble people like the lotus flower, such a type of *Padmacarita* has been composed by me out of devotion (166) The story of Padmamuni is adored basically by the entire universe and was narrated by Vardhamān-svāmī Thereafter it was repeated by Indrabhūti Ganadhara to Saudharma and Jambusvāmī Thereafter disciple of their disciples named Uttaravāginī—the best of orator, Śrīkīrtidhara also revealed it which increase welfare and *Sādhusamādhi* Such a type of *Padmacarita* is the best of all and proves the best of welfare (167) The *Padmacarita* serves as the step of the minds of the best of the sages who are well-versed in the scriptures and is quite astonishing Divakaryati happened to be the disciple of Indraguru Arhdyuti was his disciple His disciple was Lakṣmanamuni and I Raviṣena happen to be his disciple (168) The *Padmacarita* which contains the auspiciousness of *Samyagdaraśana* and is the best of all, bestows welfare, quite exhaustive, quite clear, quite excellent, spotless, glorious, bestows, the knowledge of *Ratnatraya* and highlights the auspicious glory of immensely valorous Rāma Such a type of Purāna is required to be heard by the people of wisdom, who are desirous of self upliftment (169)

The story of Balabhadra Nārāyana and their enemy Rāvana is well-known in the world The good and bad performance of several of the actors has been included in it The people with wisdom should own the best portion of the same, leaving aside the evil portion (170) The noble story increases the virtues while the evil story increases the miseries Therefore whosoever intends to patronize a particular subject, he can own the same and follow it In other words the one desirous of noble merits becomes friendly with the noble characters, while the one desirous of evil, patronises the evil characters This much is established that the evil character can never provide peace to anyone While the one who is desirous of others' wife, the king Rāvana had to face miseries and ultimately the death. Then what to speak of the people who indulge in worldly pleasures and other passionate people?(171-172) Rāvana was served by the best of the damsels but he never felt satisfied with the same and ultimately met with his death, then how could the other people feel satisfied This is all an illusion (173) Leaving aside the comfort of ones own wife which is filled with welfare, a sinful person when gets attracted towards other's wife, he enters in the ocean of grief like the dry-wood (174) O noble persons, getting absorbed in the ocean of *Jinaśāsana* and embracing the noble conduct firmly, proceed to the place where Baladeva and other great people have gone.(175) A person achieves the best of riches and best of position by means of merits and because of

sinful ways he achieves all the miseries This is quite natural.(176) To become enormously angry, to delight with the pain of others and to speak harsh words, are the sins While the humility, compassion and speaking of sweet words without arrogance and forgiveness are all merits (177) No one provides the riches, health and comforts to a person, in case it is said that all the things are provided by the gods then why does he become so much painful?(178) What is the use of speaking more? O people of wisdom, making all the efforts patronize a *ātmapāda* and realizing the truth about all the *karmas* make efforts to achieve the same (179) O people of wisdom, I have narrated in this literary composition in the ways and means to achieve *paramārtha*, therefore you make use of them with all the strength and cross the ocean of universe (180) In this way this *śāstra* provides auspiciousness to the people, is quite delightful from all the sides and illumines all the things of the universe like the sun which illumines the universe After the achieving of *mokṣa* by lord Vardhamān, this work has been composed after a thousand two hundred three years and six months The story of Padmamuni has been written (182) It is my desire that all the Śrutadevatās of *Jinaśāsana* bestow the devotion of Jina to the entire universe and grace them his vicinity (183) Filled with all respect, the noble gods who love the universe should protect their words like *āgamas* (184) Whatever words have been spoken ending with vowels and consonants they carry the true meanings and the group of words constitute the sentence This is sure (185) The *Lakṣaṇas*, the *alankāras*, *abhidheya*, *laksya* or *vyangya* are of three types which have been described in *chandas metres* and *āgamas* appropriate to the time Therefore one should know about them with a clear heart (186) This literary composition of *Padmacarita* besides *Anuṣtupa* verses has been composed in eighteen thousand and twenty three verses which are quite ithentic (187)

Here ends Parva 123 of the *Padma Purāna* composed by Raviṣenācārya relating to the achieving of *nirvāna* by Rāma (Verses 1-187, P T 17534)

Here ends *Padma Purāṇa*

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